THE HAPPINES of the Church.

OR,

A Description of those Spirituall Prerogatiues vvherewith Christ hath endowed her.

Considered in some contemplations vpon part of the 12. Chapter to the Hebrewes.

Together with certain other Meditations and Discourses vpon other portions of holy Scriptures: the titles wherof immediatly precede the Booke.

Being the Summe of diuerse Sermons preached in S. Gregories *London: By* Thomas Adams, *Preacher there.*

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2. Corin. 12. 15.

I will very gladly spend and be spent for your soules.

LONDON,
Printed by G. P. for *Iohn Grismand*, and are to be sold at his shop neere vnto the little North dore of Saint *Pauls*, at the signe of the Gun. 1618.

THE

PSALTER

OR

PSALMS

OF

DAVID

IN

ENGLISH METRE.

452 ; 06

LONDON

TO THE RIGHT HONORABLE SIR HENRIE MOVNTAGVE, the Lord Chiefe Iuſtice of ENGLAND, *my very good Lord.*

RIght Honourable, *my allegiance to the Almighty King neceſsitates my endeuours to glorify his Great Name. My Profeſsion hath impoſed on me all miniſteriall ſeruices. My filiall dutie to our bleſſed Mother the Church, hath taught me to help forward her cauſe, both with tongue and penne. My thankfulnes to your Lo. tyes me to ſeeke your honourable authoriſing of all theſe labours. They run to you firſt, as if they waited your manumiſsion of them to the world. If bookes be our children, and the maſculine iſſue of our braines; then it is fit that you Lo. who haue the patronage of the father, ſhould alſo vouchſafe a bleſsing to the childrē. Nor is this all: there is yet a weightier reaſon*

why they should refuge themselues vnder your Lo. protection. The world is quickly offended, if it be told of the offences: men study courses, & practise them; and if the Clergie find fault, yea if we doe not iustify and make good what they magnifie, & make common, they will be angry. It is the most thankleſſe ſeruice to tell men of their misdeeds. Now a busines so distastfull requires a worthy Patron: & whose Patronage should I desire but your Lo. whose I am, and to whom I owe all duty & seruice? whose but your Lo. who are in place to reforme vice, and to encourage goodnes: to make that practicall and exemplary, which is here onely theoricall and preceptory? God hath intrusted to your hands his Sword of Iustice: draw it in his defence against the enemies of his Grace & Gospel. You sit at the common sterne, and therfore are not so much your owne as your Countreys. Helpe vs with your hands, we will helpe you with our prayers. The God of maiestie & mercy, sanctifie your heart, rectifie your hand, iustifie your soule, and lastly crowne your head with eternall glory.

Your Lordships obseruant Chaplain,

Tho. Adams.

To the worthy Citizens of Saint *Gregories* Parish, syncere louers of the Gospell, present happinesse, and *everlasting Peace.*

I Owe you a treble debt, of loue, of seruice, of thankfulnesse. The former, the more I pay, the more still I owe. The second I will be ready to pay to the vttermost of my power; though short both of your deserts, and my owne desires. Of the last I will striue to giue full payment; and in that (if it be possible) to come out of your debts. Of all I haue in this volume giuen you the earnest: as therfore you vse to doe with bad debters, take this till more comes. You see I haue venturously trafficked with my poore talent in publike, whilest I beheld richer graces kept close at home, and buried in silence: liking it better to husband a little to the common good, then to hoord vp much wealth in a sullen niggardice. I censure none: if all were writers, who should bee readers? if none, idle Pamphlets would take vp the generall eye, be read and applauded, onely through want of better ob-

ie&ts. If the graine be good, it doth better in the market, then in the Garner. All I can ſay for my ſelfe is, I deſire to doe good; whereof if I ſhould faile, yet euen that I did deſire it, and endeuor it, ſhall content my conſcience. I am not affrighted with that common obiection of a dead letter: I know that God can effectuate his owne ends, and neuer required man to appoint him the meanes. If it were profitable being ſpoken, ſure it cannot be vnneceſſary being written. It is not vnknowne to you, that an infirmity did put me to ſilence many weekes: whileſt my tongue was ſo ſuſpended from preaching, my hand tooke opportunity of writing. To vindicate my life from the leaſt ſuſpition of idleneſſe, or any ſuch aſperſions of vncharitable tongues, I haue ſet forth this reall witneſſe, which ſhall giue iuſt confutation to ſuch ſlanders. If it be now condemned, I am ſure it is onely for doing well. I very well know the burden of preaching in this Citie: wee may ſay of it in another ſenſe, what Chriſt ſaid of Ieruſalem, *O thou that killeſt the Prophets.* Many a Miniſter comes to a Pariſh with his veines full of bloud, his bones of marrow; but how ſoone doth he exhauſt his ſpirits, waſte his vigor! And albeit there are many good ſoules, for whoſe ſake hee is content to make himſelfe a ſacrifice: yet there are ſome ſo vnmerciſull, that after all his labor would ſend him a begger to his graue. I tell you but the fault of ſome, quitting your particular ſelues: I ſpeake not to diminiſh the credit of your bounty,

which

which I haue found, and heere with a thankefull profession acknowledge it. In testimony whereof I haue set to my hand, and sent it you a token of the gratitude of my heart. Receiue it from him that is vnfainedly desirous of your saluation: and if he knew by what other means soeuer he might bring you to euerlasting peace; would studie it, practise it, continue it; whilst his Organ of speech hath breath enough to mooue it.

Your vnworthy Preacher,

Thomas Adams.

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THE HAPPINES OF THE CHVRCH.

HEBR. 12.

Ver. 22. But ye are come vnto Mount Sion, and to the citie of the liuing GOD, the heauenly Ieruſalem; and to an innumerable company of Angels:

23. To the generall aſſembly, and Church of the firſt borne which are written in heauen, and to God the Iudge of all, and to the ſpirits of iuſt men made perfect:

24. And to Ieſus the Mediator of the new Couenant, and to the bloud of ſprinkling, that ſpeaketh better things then that of Abel.

THEY that make compariſons, *alteram partem deprimunt, vt res alterius emineant*; debaſe the one part, that they may aduance the honour of the other. Our Apoſtle abates the glory of the Law, that he may giue more glory (where it is more deſerued) to the Goſpell. [a] *For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſſe exceede in glory.* The ſumme of the compariſon [a] 2Cor. 3. 9.

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is spent in these three generalls. 1. There were, *Omnia terrena, et externa*: all things outward and sauouring of earth: ver. 18. *A Mount that might still be touched, &c.* Here, all *Interna et cœlestia*, spirituall and heauenly. 2. There are all *Obscura et caliginosa*, darke and difficult: *Blackneſſe & darknes, &c.* Here, all *Clara et illustria*, cleare and conspicuous: therfore the Prophet called Christ *Solem Iustitiæ*, [b] *The Sun of Righteousneſſe*: and *Iohn Baptist* stiled him [c] *That light, which lightens euery one comming into the world.* 3. There, all were *Terribilia*, fearefull and amazing: not onely to the people, ver. 19. who *intreated that the Word should not bee spoken to them any more.* But euen to *Moses*, ver. 21. *So terrible was the sight, that* Moses *said, I exceedingly feare and quake.* Here, all *Amabilia et læta*, louely as *Rachel*, delightfull as Musike: the Gospel is called the *Message of peace.* Our Apostle therefore preacheth a double quantity in the Gospell; *Magnitudinem Gloriæ, multitudinem gratiæ*: the greatnes of Glory, to worke in vs reuerence: the multitude of Grace, to worke in vs loue & obedience. [d] *The Law was giuen by* Moses, *but Grace and Truth came by Christ Iesus.* The excellency of Christ aboue *Moses*, is exemplified in the third Chapter of this Epistle, Moses *verily was faithfull in all Gods house as a seruant: But Christ as a Sonne ouer his owne house, &c.*

[b] Mal. 4. 2.
[c] Iohn. 1. 8.
[d] Ioh. 1. 17.
Heb. 3. 6.

To the words; the parts are generally two, the Accesse, and the Obiect. First, for the Accesse, *Yee are come.* What, on your own feet without a Guide? No; [e] *Accessistis, hoc est, fide Euangelica perducti estis.* Yee are come, that is, yee are brought by the faith of the Gospel. There is one that brings you; God: euery person in the blessed Trinity. It is *Opus Patris*; [f] *No man can come except the Father draw him. Opus Filij*, [g] *Draw me, we will runne after thee. Opus spiritus sancti*, [h] *Let thy good spirit lead me into the Land of righteousnes.* Man is by nature in *Zedechias* case, [i] *blind* and *lame*: Blind, *Non inuenisset viam, nisi via inuenisset eum*: vnlesse the vvay had found him, he could neuer haue found the way. Lame, he may know that the Temple of heauen hath a [k] *beautifull gate*; Grace:

[e] *Paræus.*
[f] Ioh. 6. 44.
[g] Can. 1. 4.
[h] Psal. 143. 10.
[i] 2. Kin. 25. 7.
[k] Acts 3. 2.

Grace: but cannot come thither till God brings him, loosen his ſtupified ioynts, and put into his hand the Almes of mercy. This done, he may *enter into the Temple, walking, and leaping, and praiſing GOD.*

Thus firſt he giues the Soule eyes, vnderſtanding; then feet, gracious affections: and now expects that he ſhould come. God hath not ſo done all for thee, that thou ſhouldeſt doe nothing for thy ſelfe. *A Deo ſine te factus, à te ſine Deo perfectus, A Chriſto ſine te refectus, non à te ſine Chriſto, nec à Chriſto ſine te perfectus*: God did create thee without thy ſelfe, thou didſt loſe thy ſelfe without God: without thy ſelfe Chriſt did redeeme thee; but neither thy ſelfe without Chriſt, nor Chriſt without thy ſelfe ſhall perfect thee. *Poteſt Dominus inueniri, adueniri, non praueniri*: There may be a finding of God, a comming to God, but no preuenting of God. Haue faith. [1] *Hee that commeth to God, muſt beleiue*: and that of thine owne, for there is no comming on anothers foote. Thus that we might come to Chriſt, Chriſt came to vs. *Non de cœlo merita noſtra, ſed peccata traxerunt*: Not our merits, but our maladies drew that great Phyſician from heauen to vs.

Ye are (not comming, but) *come*: it is rather a time perfectly paſt, then expectantly future. Which plainely demonſtrates, that this is a deſcription of the Church in her militant eſtate, ſo well as triumphant. Indeed either hath a relation to other, a communion to other; and the inſtimable priuiledges of them both are wrapped vp together. The connexion of Glory to Grace is ſo infallible, that they often change names: Heauen is called the kingdome of Holineſſe, and Holineſſe is called the kingdome of Heauen. [m] *Yee are ſaued by hope*: and [n] *Hee that beliueth, hath euerlaſting life, and is paſſed from death to life.* So ſure, as if they were already in Heauen. So *Paul*, [o] *Our conuerſation is in heauen, from vvhence wee looke for our Sauiour Ieſus Chriſt.*

The obiect or place of our arriual is deſcribed by many excel-

Ber.

[1] Heb. 11.6.

[m] Rom. 8. 24.
[n] Iohn 5. 24.
[o] Phil. 3. 20.

excellent and honourable titles. First, it is called a *Mount*: but is there so much happinesse in that? *Feriunt summos fulgura montes*: the highest Mountaines are most danger'd to the violences of Heauen. ver. 18. There was a *Mount burning with fire*. This is no Mountaine of danger, or terror, but *Sion*: safe, pleasant, delightfull *Sion*; the *ioy of the whole earth*, the beloued of GOD: the *Iohn* that
p Psal.87.2. leaned on the bosome of Christ. p *The Lord loues the gates of* Sion *better then all the dwellings of* Iacob. But though a *Mount*, though Mount *Sion*, yet it might be a solitary and vnfrequented Hill: like that whereunto q *the Diuell tooke*
q Math.4.8. *Christ, and shewed him the kingdomes of the world*: vvhere a man can onely see glory, not enioy it. Or like that mount
r Deu.34.4. r *Nebo*, or top of *Pisgah*, whereon *Moses* might onely stand, and behold the Land of Canaan.

2 Not so, but on this Mount there stands a *City*: a populous Citie, and full of buildings: like that, wherein Christ
s Ioh.14.2. sayes s *there are many mansions*. But now whose *Citie* is this? For it may be some poore decayed thing, that hath onely some ruines of remaining monuments: No, it is the Citie of *GOD*. They are superlatiue things, that haue attributed to them the Name of *God*. *Sauls* sleepe vvas
t Gen.30.8. called *Sopor Domini*, a sleepe of God. t *Rachel said*, *With great wrastlings haue I wrastled*: Hebr. *the wrastlings of*
u Psal.36.6. *God*. u Thy righteousnesse is like the *great Mountaines*:
x Ion.3.3. Hebr. *the Mountaines of God*. x Niniueh was an *exceeding great Citie*: Hebr. *a Citie of God*. This Hebrew dialect our Apostle followes to the Hebrewes, and calls this excellent Citie, the *Citie of God*. Not that it is onely Gods by way of ascription, but euen by foundation, and euerlasting possession: but to vindicate it from any obscurenesse, it is the *Citie of God*. But there were many conceited gods; it may be this belonged to some Idol, as *Peor* did to *Baal*, and *Ekron* to *Baalzebub*: No, these were all dead gods; this is the *Liuing GOD*. The Psalmist calls
y Psal.106.28. them *Mortuos*: y *They did eate the sacrifices of the dead*:

but

but this God is called *Viuens*, [a] the *Liuing*: and *Deus viuentium*, [b] the *GOD of the liuing*. Well, yet what is the name of this Citie? Is it a Citie, a Citie on a Mount, a Citie of God, and doth it want a name? Not a great man but if he build a faire house, hee will giue it some name: Perhaps [c] *call it after his owne name*. The name *is Ierusalem*, famous, blessed Ierusalem; a Citie of *Peace*. But there was a Ierusalem on earth, wherof we may onely say, *Fuit*, It was. That was fulfilled on it, which Christ foretold against it; [d] *There shall not be left one stone vpon another*. But this Citie is built with no other stones then Iaspers, Sapphirs, Emeralds, and Amathysts. Reue. 21. 19. It is here distinguished from that terrene, by the name of *Heauenly*; aboue the wheele of changeable mortalitie, it is not subiect to mutation. *The celestiall Ierusalem.*

[a] Heb. 9. 14.
[b] Mat. 22. 32.
[c] Psal. 49. 11.
[d] Mat. 24. 2.

3 But yet, though it be a Citie on a Mount, though Ierusalem, though heauenly; yet the perfection of all may be empaired through the want, either of Inhabitants, or of good Inhabitants. There be Cities eminent for situation, glorious for building, commodious for traffique: yet haue all these benefits poisoned by euill Citizens. When *Alcibiades* would sell a house, among other conueniences for which he praised it, he especially commends it for this; that it hath a good neighbour. Who bee the neighbours in this Citie? Angels, glorious & excellent creatures, the great Kings Courtiers; heere, our Guardians, there, our companions. Yes, you will say, one or two Angels: yea a *company*; not like *Dauids* at *Adullam*, nor *Absolons* in *Hebron*; but *innumerable, Myriads of Angels.*

4 Are there none in this Citie but Angels? what habitation is there then for men? Yes, there is an *Assembly* of men: not some particular Synode, nor Prouinciall Conuocation, nor nationall Councell; but a *Generall* assembly. What doe you call it? *The Church.* Of whom consists it? *Ex Primogenitis*, *Of the first borne.* But then it may seeme that younger brothers are excluded: No, the

first borne of the world may bee a younger brother in Christ, and the first borne in Christ may bee a younger brother in the world. Be they younger or elder, all that *are written in heauen*, if their names bee in the Booke of life, their soules are in the bundle of life: All they, & none but they. [e] *Then shall enter into it no vncleane thing: but onely they which are written in the Lambes Booke of life.*

[e] Reu.21.27.

5. But now is it a Citie, so pleasant, and peopled with such inhabitants, and hath it no Gouernours? Yes, *God, Iudex vniuersorum, the Iudge of all.* But here is more matter of feare then comfort: wee may quickly offend this Iudge, & so be quite cast out of this Citie: the very name of a Iudge implies terror. No, for it is the part of a iust Iudge, *Parcere subiectis, & debellare superbos:* to punish obstinate Rebels, and to protect peaceable and obedient subiects.

6. Somewhat was said of adopted Citizens, such as were strangers borne, and by grace naturalized. What manner of creatures are they, that GOD hath admitted to dwell there? *Spirits.* Why, Diuels are spirits: No, spirits *of Men.* But many men haue wicked spirits, and shall such dwell there? No, the spirits of *Iust* men. Why, *Solon, Aristides, Phocion, Scipio*, were iust men: they were morally iust, but not truely iustified, not *perfected.* These are iust spirits *made perfect.*

7. How came they to be thus perfect? By *Iesus,* [f] *who was deliuered for our offences, and was raised againe for our iustification.* What is this *Iesus? A Mediator.* Man was guilty, God was angry: how should they be reconciled? A Mediator must doe it. For this purpose *Apparuit inter mortales peccatores, & immortalem iustum, mortalis cum hominibus, iustus cum Deo.* Hee appeared betweene mortall sinners, and the immortall Iudge, mortall with men, iust with God: so was a perfect Mediator. Whereof? *Noui fœderis, of the new Couenant.* The old was forfeited, a new one comes by him that renues all. Not *Doe this and liue:*

[f] Rom.4.25.

Aug.

but

but g *beliene* on him that hath done it for thee, & liue for euer. How is this Couenant confirmed? It is sealed with *Bloud*. How is this bloud applyed? *Aſpergenda*, *by ſprinkling*: as the dore-poſts ſprinkled with the bloud of the Paſchall Lambe, cauſed the deſtroying Angel to paſſe ouer the Iſraelites: So the aſperſion of this immaculate Lambes bloud vpon the conſcience, ſhall free vs from the eternall vengeance. But wh[illegible]t's the vertue of this bloud? *It ſpeaketh better things then that of Abel*. That bloud cried for vengeance; this cryes for forgiueneſſe. The voice of that was, Lord, ſee and iudge: the voice of this is, *Father, forgiue them, they know not what they doe*.

g 1 Iohn 3. 16.

Thus briefely haue I paraphraſed the Text. Now for methods ſake, in the tractation wee may conſider generally theſe fiue points. 1. There is a Citie; *Ieruſalem, the Citie of the liuing God*. 2. The ſituation whereon it is built, *Mount Sion*. 3. The Citizens, who are Angels and men: *an innumerable company of Angels*, and *ſpirits of iuſt men*. 4. The King that gouernes it; *GOD the Iudge of all*. 5. The Purchaſer that bought it, and gaue it vs, *Ieſus, the Mediator of the new Couenant*. But now the ſituation hath the firſt place in the words, therfore challengeth the ſame in my diſcourſe. And indeed on good cauſe ſhould the foundation goe before the building: we firſt ſeek out a fit ground, and then proceed to edifie on it.

Mount Sion.

Not literally that Mount *Sion* whereon *Salomon* built the Temple, and *Dauid* his Palace. That locall *Sion* became like *Shiloh*: firſt, exceedingly and ſuperlatiuely h *loued*, afterwards i *abhorred and forſaken*, like the *Tabernacle of Shiloh, the Tent that he pitched among men*. This was threatned to that ſacred place, as a iuſt puniſhment of their rebellious profaneneſſe. *Therefore will I doe vnto this houſe, that is called by my Name, as I haue done to Shiloh*. It lies in the power of ſinne, to make the moſt bleſſed places accurſed.

h Pſal. 87. 2.
i Pſa. 78. 60.

accurſed. [k] *God turnes a fruitfull land into barrenneſſe, for the wickedneſſe of the inhabitants that dwell therein. Ciuitatis euerſio morum, non murorum caſus.* The ruine of a Citie is not the breach of the walls, but the apoſtacie of manners. Were our Fences ſtronger then the ſeuen-folde walls of Babylon, the ſinnes within would hurle downe the Bulwarkes without. If there be *Praeuilegium* among vs, there is no *Priuilegium* for vs.

[k] Pſal.107.34.

This *Sion* then ſtands not on earthly foundations; for at the generall diſſolution, [l] *the earth with all the workes in it*, Cities, Caſtles, Townes, Towres, *ſhall be burnt vp.* If it were built on a [m] *ſandy foundation*, when *the raine, the flouds, and windes* ſhall conſpire againſt it, it would *fall, and the fall of it would be great.* But *Sion* is built on Chriſt: [n] *Behold, I ſay, in Sion a chiefe corner ſtone, elect and precious, he that beleeueth on him, ſhall not be confounded.* This is conſpicuous by the Antitheſis of Mount *Sion* with the Goſpell, to Mount *Sinai* with the Law. The Apoſtle cals that *montem ψηλαφώμενον*, a mount that might be touched: if this had beene vpon earth, it had alſo beene *contrectabilis*, touchable: but it is onely ſpirituall. Hee alludes to Gods Propheſies and Promiſes, *Euangelium proditurum de monte Sion*, that the Goſpel ſhould come out of Mount Sion. This is manifeſt to thoſe that will conſider and conferre theſe places, *Obad.* verſ.21. *Eſa.*2.3. *Mic.*4.2. *Come, let vs goe vp to the Mount of the Lord; for out of Sion ſhall goe forth the Law, and the word of God from Ieruſalem*, Eſa.59.20. with Rom.11.26. *There ſhall come out of Sion the Deliuerer, and ſhall turne away vngodlineſſe from Iacob. Sinai* gaue thraldome by *Moſes*, *Sion* giues freedome and ſaluation by Ieſus.

[l] 2.Pet.3.10.

[m] Mat.7.27.

[n] 1.Pet.2.6.

Theſe two words giue vs two comforts of grace. *Fortitudinem quia mons, Beatitudinem quia mons Sion.* Securitie, becauſe it is a *mountaine*; Felicity, becauſe it is Mount *Sion.*

1. Heere is conſiderable, the validity and ſtrength of grace

grace that comes by Christ: we are not built in a valley, but on a mount. A mountaine hath euer beene held the place of safety. o *I said in my prosperity, I shall neuer be moued.* What is his reason? *Lord, thou of thy fauour hast made my mountaine so strong.* But alas, what are all the mountaines of the earth to mount *Sion*? p *Woe to them that trust in the mountaines of Samaria.* The prophane *Edomite* stands on his q *mountain*, and derides the iudgement of God. The Syrians thought God only *Deum montium*, r *a God of the mountaines.* It was *vpon* s *the high mountaine that Israel played the harlot.* Many sit on their mountains, and giue defiance to heauen. The couetous mans mountaine is his riches, there he thinkes himselfe safe; t *Soule rest, thou hast much goods layd vp for many yeares.* The ambitious mans mountaine is his honour, and who dares finde fault with so promontorious a celsitude? yes, u *Euery mountaine shall be brought low.* Sensualitie is the voluptuous mans mountaine, there he refugeth himselfe against all reproofes. But when the iudgements of God shall come vpon the earth, in vaine they shal cry x *to the mountaines, Fall on vs, and to the hills, Couer vs.* As neyther against the waters in the former Deluge, so nor against the fire in the latter dissolution, shall the mountaines defend; onely this *Mount Sion* shall saue vs.

o Psal.30.8.
p Amos 6.1.
q Esa.21.11.
r 1.King.20.23
s Ierem. 3.6.
t Luk.12.19.
u Esay 40.4.
x Luk.23.30.

The mountaine of worldly confidence hath not more strength of defending against the assaults of men, then danger of exposing to the violences of heauen. Heere is the difference betwixt the worldlings building, and the Christians.

1. They thinke themselues onely to build high, aspiring to an equality with mountaines: and as low builders, poore, deiected, and reiected creatures. But indeed they build low, for all sublunary things are low buildings, onely he that builds on this *Mount Sion*, builds high and sure; when all oppositions, and aduersary forces haue done their worst, he stands firme a *like Mount Sion, which*

a Psal.125.1.

cannot

cannot be remooued, but abideth fast for euer.

[b] *Sen.* The [b] Wise mans mind is euer aboue the Moone, yea, aboue the Sun. What turbulencies soeuer be in the world, all is peace there. [c] *In my Fathers house there are many mansions. In domo*, it is a *house*, not a Tabernacle: *Of my Father*, for if he hath afforded such a house for his enemies, how glorious is that he hath reserued for himselfe, and his friends! *Patris mei*, saith Christ, *My* Father: your Father is able to giue you a cottage for your short life: *My* Father giues a house for euer. There are *Mansions, à manendo*; not moueable tents, but mansions. *Many*, enow for all, none shall be troubled for want of elbow-roome. Therefore let all Mountaines stoope to this. [d] *The mountaine of the Lord shall be established in the top of mountaines, and shall be exalted aboue the hills, and all Nations shal flowe vnto it.* This is Gods Mountaine, who hath chosen of all Nations, *Israel*; of all Tribes, *Iuda*; of all Cities, *Ierusalem*; of all Temples, that of *Salomon*; of all Mountaines, *Mount Sion.*

[c] Iohn 14. 2.

[d] Esay 2. 2.

2. The worldlings thinke this Mountaine is but a dreame, because they cannot see it, nor touch it. But our Apostle sayes, it is *intrectabilis*: it cannot be touched with earthly fingers; no profane feet must tread in those holy Courts. Naturall mens vnderstandings are led by their senses; *Plus oculo quàm oraculo*: they will belieue no further then they see. Giue mee good cheare, sayes the Epicure, this I can see and taste: and tell not me of your spirituall banket in heauen. Giue me good liquour, sayes the Drunkard, the bloud of the grape: this giues *colorem, saporem, odorem*; colour to the eye, sauour to the palate, odour to the sent: heauen hath no Nectar like this. Giue me honour, saith the Ambitious, which may aduaunce me: that from this Mountaine of preferment I may ouerlooke the inferiour world, and behold vassals prostrate to my Celsitude; this I can feele and see: tel not me of your inuisible kingdome, and [e] *Such honour haue all his Saints.*

[e] Psal. 149. 9.

Giue

Giue mee gorgeous apparell, ſayes the proud: this will make me admir'd, & giue me admiſsion among the great ones: tell not me of our *Robe of Glory*. Giue me gold, ſaies the Couetous, this I can ſee; it is my Sunne by day, and my Moone by night. I can ſpend my time delightfully in telling, feeling, treaſuring this: neuer tell me of your *treaſure in heauen*. Well, if there be no remedy, but Senſe muſt be your Religion, and this world your God; take your choice; theſe groſſe & palpable things; truſt you in theſe Mountaines: but Lord giue vs this *Mount Sion*, which our Lord Ieſus Chriſt hath eſtabliſhed for vs.

Now, ſith we are built vpon a Mountaine, let vs know that we are conſpicuous; all the world takes notice of vs. The faithfull are not ordained to liue in corners, vnobſerued: but are ſet on a Mountaine, as examples of goodneſſe to all. [f] *A Citie that is ſet on a hill cannot be hid*. God meant you notable, take heed you become not notorious. As Mount Sion [g] *is the ioy of the whole earth*, ſo it is the light of the whole earth. If that light become darkneſſe, how great, & how greatly to be condemned is that darkneſſe? This was that great exception God tooke againſt Iſrael, that [h] *through them his Name* (which ſhould haue beene honoured) *was blaſphemed among the Gentiles*. You are founded on a Mountaine, therefore [i] *haue your conuerſation honeſt among men, that by your good works which they behold, they may glorifie God in the day of viſitation*.

[f] Mat.5.14.

[g] Pſal.48.2.

[h] Rom.2.24.

[i] 1.Pet.2.12.

2. The felicitie that comes by Chriſt, inſinuated by *Sion*, which was a place of bleſſednes. This is either *Præmiſſa*, or *Promiſſa*: already ſent into our hearts, or certainely obiected by promiſe to our faiths. It is either aſſumed, or aſſured. *In re*, or *in ſpe*: either that we haue, or that we ſhall haue. The happineſſe wee haue already by this *Mount Sion*, conſiſts in three priuiledges: the Fauour of God; Ioy of the holy Ghoſt; and peace of Conſcience.

1. In the Fauour of GOD, which is to Sion, as the

[k] light

[k] *light* was once to *Goshen*: shining there, and no where else. Or as to *Gedeon*, the [l] *Fleece* on the Mountaine is wet with the dew of Heauen, when all the earth is dry besides. This *Lux vultus tui*, [m] *the light of thy Countenance*, which *puts more gladnes into our hearts*, then the aboundance of earthly fruites reioyce the couetous: The wicked shall neuer see it, vnlesse so much as may encrease their anguish, when they must depart from it for euer.

2. In the ioy of the Spirit, which is (*hilaris cum pondere virtus*) a gladnes that can neither be suppressed, nor expressed. *Sentire est cordis, dicere non est oris*: The heart doth feele it, the tongue cannot tell it. It is that [n] *Stone with the new Name written in it, which no man knoweth, sauing he that receiueth it.* There is much reioycing in the world, but the matter of it is mutable. These lower delights are more sensitiue, but more fluid. They sooner cloy vs; *Magna fœlicitas est à fœlicitate non vinci*. It is a great happinesse not to be ouercome of happinesse. Corporall delights work in vs a great hunger till they are attained. But Spirituall, *Cùm non habentur sunt in fastidio: cùm habentur in desiderio*: Whiles we haue them not, we care not for them, but when we haue them, wee more eagerly desire them. There is no hunger of it, till we taste it. *In illis appetitus generat saturitatem saturitas fastidium. In istis appetitus parat fruitionem, fruitio parit appetitum.* In carnall pleasures, appetite begets fulnesse; fulnesse, lothing: in spirituall, desire prepares fruition, fruition begets desiring. Voluptuous pleasure, is like a blister: it beginnes first with an itching, but at last it swells, & breakes forth in anguish and putrid corruption. There are two obseruations able to keepe vs from ouer-affecting the ioyes of this world, and from vilipending the ioyes of Sion.

1. First, resolue euery carnall delight in the first matter and principle of it, and there will be more likelihood of despising, then danger of much desiring. The Coue-

tous

[k] Exod. 10.23.
[l] Iud. 6.37.
[m] Psal. 4.6.
[n] Reu. 2.17.
Sen.
Greg.

tous makes o *gold his hope*, and sayes to the *Wedge*, *Thou art my confidence*: and what are those precious metals hee so worshippeth, but veines of the earth better coloured. The Ambitious builder, that erects a p *Babel for the honour of his owne Maiesty*, thinkes all eyes stand amazed at his magnificence. And what are those sumptuous monuments wherein hee so glorieth, but monumentall witnesses of his folly, a little hewne tymber, some burnt and hardned earth? The Adulterer admires the beauty of his harlot, kneeles to a pledge of her memory, by wanton sonnets Idolises her, turnes his soule to an Elephant, and worships this Sin. Now what is that stately building of a humane lumpe, but the same earth his foote treads vpon, better tempered, because painted worse; when it wants the guest, the soule that quickens it worst of all? The proud dotes on his costly robes, centers his eye vpon himselfe, as if no second obiect was worth looking on; the Tailors hand hath made him a man, and his purse makes the Taylor a Gentleman. And what are those curious ragges, but such as are giuen of wormes, and consumed of mothes? Consider the materials of your flower ioyes, & if you will persist in their dotage, you shall doe it without our enuy.

o Iob. 31.24.

p Dan.4.30.

2. Obserue their Conclusion; looke from their beginning to their end. *Delectatio vulnerat, & transit: infœlicem reddidit, & reliquit.* Pleasure, like an Irish man, wounds with her dart, and is sodainly gone: it makes a man miserable, and so leaues him. *Mors in olla*; behold laughter concluded in teares. The *protasis* delights, the *apodosis* wounds. The Conscience receiues a long vexation for a transient delectation: for an vnperfect content, perfect torment. This is a hard penniworth, so little pleasure for so much repentance. He that for a little ioy, giues that Christ bought with so much paine, *Stultum Christum reputat mercatorem*; thinkes Christ a fooliish buyer; but the euent proues him a fooliish seller. *Esau* bitterly repented this bargaine.

Ambr.

Aug.

This

This for the world: but now the ioyes of Mount *Sion* are for matter ſpirituall, for ſubſtance reall, for vſe vniuerſall, for continuance eternall.

3. In the peace of Conſcience. There is little outward peace in the world; wee haue eyther an *Eſau* with his hand, or an *Iſmael* with his tongue, bent againſt vs. q Gal.4.29. q *As then he that was borne after the fleſh, perſecuted him that was borne after the Spirit, euen ſo it is now.* So it is, and ſo it will be to the end of the world. This is the difference betwixt Mount *Sion* militant, and Mount *Sion* triumphant. In heauen are all comforts without any croſſes: in hell are all croſſes without any comforts: on earth comforts and croſſes, ioy and griefe, peace and trouble, miſery and mercy are blended together. We may ſay of a Chriſtian, as *Lorinus* the Ieſuite writes of an Archbiſhop of *Toledo*, who weighing the much diſputed cõtrouerſie, whether *Salomon* was ſaued or damned, and not being ſatisfied with the arguments of eyther ſide, cauſed *Salomon* to be painted on the walls of his Chappell, halfe in Heauen, and halfe in hell. So the Chriſtian in reſpect of his outward calamities, ſeemes to be halfe in hell, but in reſpect of his inward comforts, he is the better halfe in heauen. Howſoeuer, r Rom.5.1. r *Being iuſtified by Faith, wee haue peace with God.* And whereſoeuer wee are diſperſed, or howſoeuer diſtreſſed, *the Peace of God which paſſeth all vnderſtanding*, and ſurpaſſeth all commending, *preſerueth our hearts in Ieſus Chriſt euermore.*

But all this *in Poſſeſſo*, we haue already: there is ſomething more in *Promiſſo*, which we ſhall haue: s 1.Iohn 3.2. s *Wee are now the ſonnes of God, but it appeares not yet what we ſhall be.* Haſt thou heere much peace? there is more: here wee haue *deſiderium pacis*, there *pacem deſiderij*: Heere a deſire of peace, there the peace of our deſires. Haſt thou heere ſome ioy? there is more: now ioy with ſorrow, checkerworke, white and blacke; roſes, but thornes with them: then ioy with ſafety, ſafety with eternity; ſuch ioy t Ioh 16.22. t *as*

ſhall

shall neuer be taken from vs. These *Rex veritas, Lex charitas, Pax fœlicitas, vita æternitas.* If [u] *one day* in lower Sion *be better then a thousand* daies in the tents of wickednesse, then one day in vpper Sion, is better then a thousand yeeres in this valley of teares. If *Peter* was so rauished with [x] *Mount Tabor*, where onely Christ was transfigured, what is he with this *Mount Sion*, where all are glorified? [y] *How amiable are thy Tabernacles, O Lord!* If Gods Tabernacles be so louely, what is his mansion? If there bee such ioy in the remission of sinne, what is there in the abolition of sinne? If there bee now such sweet peace in thy heart, such musicke in thy conscience, what mayst thou thinke there is in heauen? But because *non capimus illa, illa capiant nos:* we cannot comprehend those pleasures, let those pleasures comprehend vs. Good seruant, (the ioy is too great to enter into thee, therfore) [a] *enter thou into the ioy of thy Lord.*

This Mount *Sion* did God giue to Christ, and Christ to vs. God to his Sonne, [b] *Yet haue I set my King vpon my holy hill of Sion.* The Sonne to vs; [c] *A Lambe stood on Mount Sion, and with him 144. thousand, &c.* A *Lambe* in figure, slaine from the foundation of the world. A Lambe in fact, [d] led like a Lambe to the slaughter, *standeth*, sits not idle, nor lies asleepe: [e] *hee that kepeth Israel, neyther slumbers nor sleepes*: whereon? not as the *two beasts* his opposites, that rise out of the earth and Sea, but on a *Mount*. What Mount? not *Sinai*, but *Sion*. Other mountaines quake at his presence. [f] *The hils melted like wax at the presence of the Lord.* But *Sion heard and was glad, and the daughters of Iuda reioyced.* Other mountains in homage to this, haue skipped and danced about it. [g] *The mountaines skipped like Rams, and the little hils like Lambes.* He *stands*, therefore is willing to defend; on a *Mount*, therefore able to defend; on Mount *Sion*, therefore ready to defend, because hee is in the middest of his owne, and sees his Church round about him. So that though

Aug.
[u] Psal. 84. 10.
[x] Mat. 17. 2.
[y] Psal. 84. 1.
[a] Mat. 25. 23.
[b] Psal. 2. 6.
[c] Reu. 14. 1.
[d] Acts 8. 32.
[e] Psal. 121. 4.
[f] Psal. 97. 5, 8.
[g] Psal. 114.

though all the red Dragons on earth, and blacke Deuils in hell, rage against vs, yet the *Lambe on Mount Sion* will defend vs. There now hee ſtands, calling vs by grace, there we ſhall one day behold him calling vs to glory, vntill hee giue this glory to vs; yea, then and euer, let vs giue all glory to the Lambe that ſtands on *Mount Sion*.

This is the place which the Lord choſe and loues. He refuſed the Tabernacle of *Ioſeph*, and choſe not the Tribe of *Ephraim*, [h] *But choſe the Tribe of Iudah, the Mount Sion which he loued.* This praiſe did inherit and inhabite Sion: [i] *The Lord hath choſen Sion, he hath deſired it for his habitation. This is my reſt for euer; heere will I dwell, for I haue deſired it.* Let the precedent of Gods affection worke in all our hearts a zeale to Sion. The Lord that choſe Sion, chuſe vs to Sion; he that deſired it *his habitation*, make it the habitation of our deſires. It is *his reſt*, let it be ours, that we may reſt with him: *Here will I dwell*, ſaith he; let vs all pray to dwell there. Though it bee a hill, a high hill; though paines and toyle in getting vp, yet let vs aſcend, for aboue there is eternall ioy.

h Pſal 78.68.

i Pſal. 132.13.

The City of the liuing God, the heauenly Ieruſalem.

I come from the Situation, to the Citie: you heare where it is, heare now what it is. *A City in a Mountaine.* [k] Great is the Lord, and greatly to be praiſed in the City of our God, in the Mountaine of his holineſſe. Beautifull for ſituation, the ioy of the whole earth is Mount Sion, on the ſides of the North, the City of the great King. God is knowne in her Palaces for a ſure refuge. Heere be foure circumſtances. 1. *Quæ ſit*, not a Village, but a City. 2. *Cuius*, not mans, but *Gods*, not a faigned, but the *liuing* Gods. 3. *Qualis*, not earthly, but *heauenly*. 4. *Quo nomine*, not Sodome or Samaria, but the City of peace, Ieruſalem.

k Pſal. 48. 4. &c

The Citie.

The Church may be compared to a Citie for three reſemblances; of Safety, Vnitie, Paucity.

1. For

For safety: Cities haue euer bene held the secureſt places. So *Lot* said of little Zoar; [l] *Let me escape thither, & my soul shall liue. Cain* fearing the execution of his curse, built him a [m] *Citie* for refuge, and called it *Enoch*. The motiue that caused those wicked to build a City, was security; [n] *least we be scattered abroad vpon the face of the whole earth*. The Israelites had their *Cities of refuge*, and a Law of their protection. Num. 35. 27. But there is no Citie of sure refuge, but this *Citie* of the liuing God. It is ordinary with men, to put too much trust, like Israel, in their *walled Cities*. [o] *Except the Lord keep the Citie, the watchman waketh but in vaine*. [p] *Shalt thou raigne because thou closest thy selfe in Cedar?* Thou thinkest thy selfe secure, because an inhabitant of this famous London. No, thou liuest in an Iland, therefore in danger of the Sea: in a Christian Iland, therefore in danger of the Turke: in a Protestant Iland, therefore in danger of the Pope: in a chiefe City of this Iland, therefore in danger of the diuell. The Citie is perilous for pride: the more spectators, the more acclamations: the larger the Theater, the lowder the applause. The solemne assembly in *Cesaria*, puffed vp ambitious *Herod* to his owne destruction. The people showted [q] *Vox Dei*, but the wormes confuted their flattery, & his folly. *Simon Magus* ventured that flight in a Citie, to which in an obscure Village he had neither been tempted, nor would haue attempted. And whether quicke commings in of money, make not this Citie vnsafe to many soules, miserable experience hath euinced. *Præceps lucrum, præceps damnum*: suddaine profit is capitall losse. But suppose men care not so much for the safety of their soules, are their bodies secure? Thieues, homicides, fires deny it. But if they scape all these fires, yet not the last fire. Your buckets may quench other fires, not this: no milke nor vineger can extinguish that wild fire. As in the dayes of *Noah*, a Doue could not set downe her foote for water, so wet at this day for fire. Let this meditation like a fortu-

[l] Gene. 19. 20.
[m] Gen. 4. 17.
[n] Gene. 11. 4.
[o] Psal. 127. 1.
[p] Iere. 22. 15.
[q] Acts 12. 23

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nate ſtorme driue you to harbour: the weakeneſſe of all Cities in the world to the ſafety of the *Citie of God.*

2. For vnitie; Familiarity hath the name, *Quaſi eiuſdem familiæ*, as it were of the ſame familie. Concord and agreement is taught by the Corporation of one Citie. [r] *Ieruſalem is built as a Citie well compacted together.* Here is no need of Lawyers, all are at peace. Not a tell-tale, not an Incendiary in it. Inferiour Cities haue good orders for vnitie, but all will not embrace the vnity of order. *Sæpe inter ciues turbauerit omnia diues.* It muſt be as the rich will haue it, or there is no rule. Theſe Citizens are not *Vrbani*, but *Turbani.* It was *Dauids* care to [f] *cut off ſuch vvicked doers from the Citie of* GOD. Here they [t] *perſecute vs from Citie to Citie, going ouer the Cities of Iſrael:* not leaue vs till wee are driuen to this Citie, then ſhall wee reſt in peace: euery one louing another, and the Lord Ieſus louing vs all.

3. For Paucitie: indeed a Citie is great compared with a Village, but what is it in reſpect of the earth? [u] *Are there fewe that ſhall be ſaued?* No, there are many: [x] *Chriſt is the firſt borne among many brethren.* [y] *Loe, a great multitude which no man could number, of all Nations, and languages, ſtoode before the Throne.* Are there many that ſhal be ſaued? No, few: [a] *Many are called, but few are choſen.* Chriſts is a [b] *little flocke.* The beſt courſes haue the feweſt followers: *Numerus paucior, numerus melior.* Gods reſeruation is [c] a *very ſmall remnant*: a very Tenth. [d] *In it ſhall be a Tenth*, many leaues, the ſappe is but a Tythe. [e] *As the ſhaking of an Olive tree, two or three berries in the top of the vppermoſt bough; foure or fiue in the outmoſt fruitfull branches.* They are compared to the [f] *Gleaning of the Grapes after the Vintage.* It was the Churches complaint; [g] *Woe is mee, for I am as the gleanings.* This was Gods collection, [h] *I will take you one of a Citie, and two of a familie.* God is a Shepheard that ſaues ſome from the Lyon; [i] *taking out of his mouth two legges, or the peece of an eare*: reſcues a few

[r] Pſal. 122. 3.
[f] Pſal. 101. 8.
[t] Mat. 10. 23.
[u] Luk. 13. 23.
[x] Rom 8. 29.
[y] Rom. 7. 9.
[a] Mat 10. 16.
[b] Luke 12. 32.
[c] Eſay 1. 9.
[d] Eſay 6. 13.
[e] Eſay 17. 6.
[f] Eſay 24. 13.
[g] Mich. 7. 1.
[h] Iere. 3. 14.
[i] Amos 3. 12

few from that vniuerſall Apoſtaſie. Of the 600. thouſand that came out of Egypt, but two entred into Canaan, *Caleb* and *Ioſhua*. Euen the beſt is but *Titio ereptus ab igne*, a brand ſnatched out of the fire. [k] *All fleſh had corrupted their way*, onely *Noah* eſcaped. Not one righteous in Sodome, but *Lot*. Foure hundred and fifty Prophets for *Baal*, but one for the Lord: foure hundred flatterers for *Ahab*, one *Michaiah* for the truth. [l] *Behold, I and the children whom the Lord hath giuen me, are for ſignes and for wonders in Iſrael.* So few and raſe, that they are gazed on for Monſters. When they ſate in councell againſt Chriſt, none ſpake for him but [m] *Nicodemus*. *Paul* anſwering before *Nero*, [n] *no man ſtood with him, but all men forſooke him*. But to the Idol *all* conſent, Exod. 32. *From young to old* giuen to Sodomie, Gen. 19. *Pilate* asking what ſhall be done with Ieſus, *All* cry, *Crucifie him*. There was a generall ſhoute for *Diana* two houres together, [o] *Great is Diana of the Epheſians*. [p] *All, both ſmall and great, rich & poore, free & bond*, receiued the marke of the Beaſt in their foreheads. [q] *The children of Iſrael are like to little flocks of kids*; but the wicked like *the Syrians fill the Country*. But thoſe few Innocents ſpeed beſt. [r] *Though the number of Iſrael be as the ſand, a remnant ſhall be ſaued*. Among vs many rob the Church, few adde to the dition of it: there are many Vſurers, few reſtorers. Lord, [s] *thou haſt but a few names in Sardi*.

That of *Eſdras* concerning Iſrael, is true of this myſticall Citie. [t] Of all the trees thou haſt choſen thee onely *one Vine*: of all the Lands of the whole world, thou haſt choſen thee *one pit*: of all the flowers, *one Lilly*: of all the depths of the Sea, thou haſt filled thee *one Riuer*: of all builded Cities, thou haſt hallowed *Sion* vnto thy ſelfe. Of all the fowles created, thou haſt named thee *one Doue*: of all the cattell, thou haſt prouided thee *one ſheep*: Among all the multitudes of peoples, thou haſt gotten thee *one people*. If wee ſhould diuide the world into thirty parts,

k Gene.6.12.

l Eſay 8.18.

m Ioh.7.51.

n 2 Tim.4.16

o Act.19.34.

p Reu.13.16.

q 1.Kin. 20.27.

r Rom.9.27.

s Reue.3.1.

t 2.Eſdr.5.23.

ſcarce fiue of them are Chriſtian. Of thoſe fiue, the Pope challengeth (at the leaſt) halfe. Hee ſayes, I haue one Church in Italie, one in Germanie, one in Spaine, one in France, one in England. One in England? Now the Lord one day conuince him, and grant vs he may haue none in England. Now it is a quarrell betwixt vs and Antichriſt whether they or we belong to this Citie, we cannot agree about it. One day it will be a quarrell betwixt Antichriſt and the Deuill, and they ſhall agree about it. Now ſubdiuide all theſe fiue parts of the world, whether theirs or ours, and ſcarce one is truely ſincere. Hypocriſie hath one part, Hereſie another part, Profaneneſſe a third part, Luke-warmeneſſe a fourth, God hath leaſt that owes all. O the ſmall number ſealed vp by the Spirit of the liuing God! Let this teach euery one to ſuſpect himſelfe: when Chriſt ſaid, *One of you ſhall betray mee*, they preſently all cry, *Maſter, is it I?* when he was asked, whether onely few ſhould be ſaued, hee tells them of neyther many nor few, but charged them to looke to themſelues, that they might be of the number; [u] *Striue to enter in at the ſtreight gate.* [x] *There is a City built in a broad field, full of all good things, but the entrance thereof is narrow*, beſides the dangerous paſſage betweene a violent *fire*, and a deepe *water*. Study, ſtriue, pray, that thou maiſt paſſe through the narrow way, by the ſweet-guiding hand of Chriſt.

[u] Luk.13.24.
[x] 2.Eſd.7.6.

Of God.

Aug. God is the Proprietary of this City. *Eſt vna ciuitas, & vna ciuitas: vnus populus, & vnus populus: vnus Rex, & vnus Rex: vna Lex, & vna Lex.* There are two Cities, two peoples, two Kings, and two Lawes. For the Cities, there is [a] *Babylon the great*, and [b] *Ieruſalem the Mother of vs all.* For the peoples, there is the *ſeed* of the *woman*, and of the *Serpent*, Corne and Tares, Sheepe and Goates, veſſels of honour, and veſſels of diſhonour, *Iacob* and *Eſau*, Chriſt and Belial. *Nec eſt tertius, nec ad tertium:* there is no third perſon, nor deſignement to a third place.

[a] Reu.18.2.
[b] Gal.4.26.

For

For the Kings, there is *Christ*, [c] *Yet haue I set my King vpon Sion the mountaine of my holinesse*: and *Satan* [d] *the Prince of the power of the Ayre*. The Prince indeed, not *Mundi*; sed *tenebrarum mundi*; not of the world, but of the darkenesse of the world, 2.*Cor*.4.4. you haue both these Kings together; *The god of this world had blinded the mindes of the beleeuers, that the light of Christ might not shine vnto them*. For the Lawes, Gods Law is, [e] *Let euery one that nameth the name of Christ, depart from iniquity*. Satans Law is, [f] *the lust of the flesh, the lust of the eyes, and the pride of life*. Gods Law is, *Thou shalt not sweare*: Satans, thou shalt forsweare. Gods Law, *Conet not*; Satans, couet all. *Nihil præcipit Deus nisi charitatem, nihil Diabolus nisi cupiditatem*. God commands nothing but loue, the Deuill nothing but lust.

[c] Psal.2.6.
[d] Ephes.2.2.
[e] 2.Tim.2.19.
[f] 1.Ioh.2.16.

Now these two Cities were begun in *Cain* and *Abel*: *Cain* a Citizen of the world; *Abel* a Citizen of God. Their names signifie their natures: *Cain* signifies a possession, and he built a Citie: for the *children of this world are wiser in their generation, then the children of light. Iniquitatem in amore præsentis vitæ figunt*. Wicked men set their whole delight in this present world. What moued *Cain* to this? Not to be defended against wilde beasts, which *Plato* sayes first moued men to build Cities; for then *Abel* would haue builded so well as *Cain*. nor because man is *animal sociale*, a sociable creature; which *Aristotle* makes a special motiue hereof: for then the righteous would also haue builded. But because *Cain* was a fugitiue, he builded for a protection against Gods curse; especially because he had no expectation of a better City. Vnlike to *Abraham*, who [g] *looked for a City that hath a foundation, whose builder and maker is God*. The Greekes say, that *Cecropolis* built by *Cecrops*, the Ægyptians that *Thebes*, the *Argiues* that *Argos* was the first City. But it is manifest, that this City built by *Cain* was the first. Hee called the name of this City *Enoch*, but *Henoch* in the

Greg.

[g] Hebr.11.10.

righteous line is the seuenth ; [h] *Enoch the seuenth from Adam*. So the wicked dedicate worldly possessions in the first place, the righteous in the last. *Cain* and *Henoch* had their possession and dedication here. But *Abel* signifies mourning, and he built no Citie. Our possession is in heauen, this City of God, inuisible to the eye, incredible to the faith of the world, but infallible to all beleeuers.

[h] Iud.ver.14.

And for *Cain*, it is not properly translated, *Ædificauit*, but *Erat ædificator*, as *Iunius* : *erat ædificans*, as the Septuagint ; he began to build, but he finished not : hee was still a runnagate. So all worldlings are but *ædificantes*; like the Babel-erecters, they but began to reare the tower, but neuer could come to roofe it. *This man began to build*, saith Christ, *but could not make an end*. They are perswaded, yea, [i] *their inward thought is, that they build houses to all ensuing generations*; but *this their way is their folly*. *Ædificat mortalis, mors dirnit ædificantem* : Mortall man builds, and death puls downe both builder and edifice. You haue heard it talked of Castles built by day, and still (no man knowes how) pul'd downe againe by night. That fabulous report is mystically true of the worldlings hope : what euer he erecteth in the day of his prosperity, the night of his ruine shall ouerthrow.

[i] Psal.49.13.

Aug. Here are the two Cities: *Omnis homo vel in cœlis regnaturus cum Christo, vel in infernis cruciandus cum Diabolo*. Euery one shall eyther reigne with Christ in Heauen, or be tormented with the Deuill in hell. But how then is it said, that [k] *God was in Christ, reconciling the world to himselfe*? therefore the whole world is reconciled. But Saint *Iohn* contradicts it, *Mundus positus in maligno*, [l] *the whole world lieth in wickednesse*: therefore the world is not reconciled to this Citie. Heere *qui bene distinguit, bene docet*; a proper distinction doth cleare this difficulty. The world is sometimes taken for good, then *Denominatio sequitur meliorem partem* : often for euill, then *Denominatio sequi-*

[k] 2.Cor.5.19.

[l] 1.Iohn 5.19.

tur

in maiorem partem. In a word, ſaith *Auguſtine*, *Amor Dei conſtituit Ieruſalem, amor mundi Babylonem.* The loue of God intitles vs to Ieruſalem, the loue of the world to Babylon. Thus may wee diſtinguiſh the Citizens: for *bonos vel malos mores faciunt boni vel mali amores*: Our good or bad loues, make our good or bad liues. There is no man which belongs not to one of theſe two Cities: Who? To which of them belongs the Hypocrite? to Babylon? his face is toward Ieruſalem. To Ieruſalem? his heart is with Babylon. His miſery is great: becauſe hee weares Gods outſide, the world will not be his mother: becauſe he weares the worlds inſide, God will not be his father. Hee hath loſt earth for Heauens ſake, and Heauen for earths ſake. We haue ſome ſuch ruſhers into authority vncalled, vicious correctors of vice, that vndertake to cleanſe the Augean ſtables, perhaps ſomewhat the ſweeter till themſelues came in: officious Scauengers of iniquitie. If with this lome they dawbe ouer their owne debauchedneſſe, they are like dung, which is rotten and ſtinking of it ſelfe, yet compaſſeth the ground, & makes it fruitfull. Or like the ſhepheards dogge, that hunts the straggling ſheepe to the fold, yet is a dogge ſtill, and hath his teeth beaten out, leſt hee ſhould worry them. Will you heare to what City hypocrites belong? The wicked ſeruant ſhall haue [m] *his portion with hypocrites, where ſhall be weeping, and gnaſhing of teeth.* So then the Hypocrites home is the city of weeping and gnaſhing of teeth.

But in this bleſſed City God is King, Chriſt his [a] eldeſt Sonne, the elect are his younger [b] brethren, his Viceroyes are Kings, Angels his Nobles, [c] Iuſt Iudges his Magiſtrates, [d] good Preachers his Miniſters, [e] holines his Law, the godly his Subiects, [f] Prouidence his gouernement, [g] Heauen his Court, and [h] ſaluation his recompence.

Further obſerue, that if this City be Gods, then ſo are all things in it. Whence I inferre, that all ſacred things in this City beeing Gods, muſt not bee violated. For the

[m] Mat.24.51.

[a] Hebr.1.6.
[b] Rom.8.29.
[c] Rom.13.4.
[d] 2.Cor.5.20.
[e] 1.Theſ.4.3.
[f] Mat.6.32.
[g] Mat.5.34.
[h] Rom.6.23.

things in heauen they are safe enough, out of the Incrochers reach: but the holy things of this militant City are vniuersally abused. *Sacrilegium, quasi sacrilædium*, a profaning that is holy. Now holinesse is ascribed to Persons, Places, or Things. Sacriledge may be committed, saith *Aquinas*, 1. *Vel in Personam*, against a person, vvhen one
[n] Luk.10.16. Ecclesiasticall man is abused. [n] *Hee that despiseth you, despiseth me.* 2. *Vel in locum*, against a place, when the Tem-
[o] Mark 11.17. ple is profaned. [o] *My house is called the house of prayer, but yee haue made it a den of thieues.* 3. *Vel in Rem*, when things
[p] Mala.3.8. dedicated to holy vses are peruerted. [p] *You haue robbed me in tithes and offerings. Simon Magus* would haue bought a
[q] Act.8.19. [q] *power to giue the holy Ghost by imposition of hands*. Hee would haue giuen money for it, no doubt to haue gotten money by it. No Spirituall things are to bee barterd for money. Now Spirituall things are of foure sorts.

1. *Essentialiter*, the gifts of Gods Spirit, iustification,
[r] Gala.5.22. sanctification, [r] loue, peace, patience, goodnesse, faith: *Charismata salutis*: which make those that haue them spirituall.

2. *Causaliter*, The Word and Sacraments; which are the conduct-pipes to conuey our soules those graces,
[s] Ioh.6.63. from the fountaine of all grace, Iesus Christ: [s] *The words that I speake vnto you, they are spirit, and they are life.*

3. *Effectualiter*, as power to heale, to worke miracles, to excommunicate, to absolue: gifts not imparted to secular hands, but committed with the keyes to the Church.

4. *Per annectionem*, such are spirituall Liuings and endowments: these are not to be profaned in buying and selling. Selling is like the sinne of *Gehesi*; buying, like the sinne of *Simon Magus*. *Anathema danti, anathema accipienti.* There is a curse to the giuer, and a curse to the receiuer. Now Sacriledge to these holy things of God is committed three waies.

1. *Quando aufertur sacrum de sacro*: when a holy thing

is

is taken from a holy place: as the consecrated vessels out of the Temple. *Fœlix* seeing the costly Chalices *Constantine* and *Constantius* had bestowed on the Church, maliciously scoffed, What stately plate is there for the Carpenters Son? But he that had so base a conceit of Christs blood, did himselfe nothing night and day but vomit blood, till his vnhappy soule was fetched from his wretched carkase. Wee haue too many of those, that like *Belshazzar*, with the riches of the Church haue furnished their cup-bords of Plate. *Theodoret.*

2. *Quando non sacrum de sacro*, when a common thing is stolne from a sacred place. As if a thiefe breakes open a Church to steale some priuate treasure hid in it. So the Church-wardens may defraud the poore of the money in the boxe. It is the poores, not sacred to the Church, yet is it sacriledge to embezzel it.

3. *Quando sacrum de non sacro*, when a holy thing is taken out of a common place: as when the Church is robbed of her possessions and endowments. O the mercie of God, what shall become of England for thus robbing Gods Citie! Our Patrons are like those Christ whipped out of the Temple; yea worse: for they bought and sold in the Church, these buy and sell the Church it selfe. [t] *It is a snare to the man that deuoureth that which is holy*. A snare hath three properties. 1. It catcheth suddenly: *Vzzah* did but touch the Arke, and presently fell down dead. 2. It holds surely, [u] *Vzziah* will offer Incense, but the Leprosie (which was his plague) held him to his dying day. 3. It destroyes certainely, the earth swallowed *Corah* and his confederates, when the rest escaped. [t] Prou. 20. 25. [u] 2. Chr. 26. 19.

The Prophet bestowes a whole Psalme against this sinne, Psalme 83. The Center of it, vpon whom all the lines and projections of his inuectiues meet, are those ver. 12. that say, *Let vs take to our selues the houses of God in possession.* He calls them Gods enemies, tumultuous, proud, God-haters, ver. 2. Crafty enemies, with their plots, tricks,

tricks, subtilties; much like our Impropriators legall iustifyings. ver. 3. Confederate enemies, combining themselues to annihilate a Church; *Come, let vs cut thē off from being a Nation.* ver. 4. endeuouring to extinguish the very *Name of Israel*; breaking downe the pale, that the
x Psal.80.13. x *Bore* the depopulator, and the *wild beast* the corrupt Patron, may waste and deuoure it. They would plow vp the Vniuersities, and sowe them with the seed of Barbarisme. Now marke how hee prayes for them. ver. 9. *Doe vnto them, as vnto the Medianites:* y who were by the trumpets
y Iudg.7.22. and lampes so terrified, that they drew their swords one vpon another: so that these by the trumpets of the Law, and lampes of the Gospel, might be awaked. *As to Sisera & to Iabin at the brooke of Kison:* a that great Captaine,
a Iudg.4.9. whom God deliuered into the hands of a woman. ver. 11. *Make their Nobles like Oreb, and like Zeeb: yea all their Princes as Zebah, and Zalmunna.* All Princes, yet died violent and ignominious deaths, and *became like dung for the earth.* Doth he stay here? No, ver. 13. *O my GOD, make them like a wheele, and as the stubble before the wind:* Infatuate all their plots, turne their braines, and disperse their stratagems. Is he yet satisfied? No. ver. 14. *As the fire burneth a wood, and as the flame setteth on fire the mountaines; so persecute them with thy tempest.* Hee vseth imprecations to open the floud-gates of Gods wrath; that like fire it might consume them, either naturally as fire burnes the wood, or miraculously, as it enflameth the Mountaines. ver. 16. *Fill their faces with shame.* If this be to take Gods houses in possession, who dares lay sacrilegious hands vpon them? Yet for all this, those men did not what they desired. *Let vs take,* ver. 12. they said it, they did it not. Perhaps no thanks to thē, they would if they could. We haue done it, taken, inhabited, inherited: as *Elias* said to *Ahab;* b *We haue killed, & also taken possession.* His tithes,
b 1 King.21.19 his offerings, all his holy rites, yea his very Churches: we haue gotten them, and led them captiue away, bound in chaines

charges of yron, conueyed by deedes, grants, seales, fines, as if you would make sure, they should neuer returne to the owner; God is robbed of them for euer.

c *Shall I not visit for these things, saith the Lord? shall not my soule be auenged on such a Nation?* What familie, that hath had but a finger in these sacriledges, hath not beene ruinated by them? They haue beene more infortunate to the Gentry of England, then was the gold of *Tholossa* to the followers of *Scipio*. Remember the Prouerbe; Hee that eates the Kings goose, shall haue the fethers sticke in his throate seuen yeeres after. *Iustinian* said; *Proximum sacrilegio crimen est quod maiestatis dicitur*. Treason is a petty sinne in respect of sacriledge. *Augustine* seemes to giue the reason: *Tantò grauius est peccatum, quantò committi non potest nisi in Deum*. It is so much the more haynous, because it cannot be committed, but immediately against God himselfe. Well then, as the Philistines made haste to send home the Arke; and the Ægyptians to rid themselues of Gods people; so let vs restore to God his dues with all speed. Otherwise, as hee smote the Philistines with Emrods secretly, and the Ægyptians with plagues publikely: so onely himselfe knowes what he hath determined against vs. With what face canst thou expect an Inheritance from Christ in heauen, that detainest from Christ his Inheritance here on earth? Let vs not so Iewishly with the spoyles of Christ, purchase fields of bloud.

c Ier.5.29.

1 Sam.5.11. Exod.12.31.

Aug.

It is much, if at all this any guilty soule tremble: but howsoeuer, like *Pharaoh*, when the thunder and lightning are done, they are where they were. O this is a difficult Deuill to be cast out.

e Render vnto *Cæsar* the things that are *Cæsars*, and to God the things that are Gods. *Reddite Deo sua, vt Deus restituat vobis vestra*. Returne vnto God that which is his, that God may allow you that which is yours. Wee pay to the King Impost, Subsidies, and Fifteenes; so giue we

e Mark.12.17. Aug.

we all these in a resemblance to God. The Lords impost for all his blessings, is our gratitude. [f] *What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and blesse the Name of the Lord.* If wee forget to pay this Impost, the commodity is forfeit; God will take it backe. Our Subsidies are according to our parts. The subsidies of our eyes are our teares: he that payes not this tribute of raine, shall want the sun-shine of mercy. The subsidies of our mouthes are our praises. *Tibi omne os confitebitur.* [g] *Lord open thou my lips, and my mouth shall shew forth thy praise.* The subsidies of our eares are attention to his word. [h] *Mary sate at Iesus feete, and heard his word.* The subsidies of our heads are meditations of his power, iustice, mercy, truth. [i] *The blessed man doth meditate in the Law of the Lord day and night.* This reduceth Christianity to practice: a rare habite; and yet it is as possible to be good without it, as to swallow and neuer chew the cudde. A Sermon without consequent meditation may come to be remembred againe in hell. The subsidies of our knees are geniculations. [k] *I bow my knees to the Father of our Lord Iesus Christ.* [l] *Stenen kneeled downe & prayed, &c.* If our knees be too stout to pay this tribute, heauen gate will be too low for our entrance. The subsidies of our hands are almes to the poore: the due paiment of this interest shall blesse and increase the principall. [m] *Giue, and it shall bee giuen you.* To the King wee pay Fifteenes, to God Tenths: these he hath separated to himselfe. The honest Pharise could say, Tyth and be rich: the dishonest Christian sayes, Tyth and bee poore. But what men get by this detinie, shall be their fatall destiny: they shall leaue the gold behind them, but carry the guilt with them to euerlasting fire. Robbe not this Citie militant; lest God turne you from the *City* triumphant.

[f] Psal.116.12.
[g] Psal.51.15.
[h] Luk.10.39.
[i] Gal.1.2.
[k] Eph.3.14.
[l] Act.7.60.
[m] Luk.6.38.

Of the liuing God.

This hath beene an ancient attribute to God; *liuing*: and

and it is added heere partly for distinction, partly for demonstration. First, it distinguisheth the owner of this *Citie* from other titular gods. For [n] *there bee gods many, and lords many.* The name of gods hath beene giuen to men, to Idols, to lusts. *Homines Dij mortales, Idola dij mortui, Libidines dij mortiferi.* Men are gods dying, Idols dead, lusts deadly. There are

[n] 1. Cor. 8. 5.

1. *Dij deputati*; reputed and deputed gods: such are Magistrates and Princes. [o] *I haue said, Yee are gods:* but these are mortall gods; *ye shall die like men.* You haue your life from this liuing GOD: both the life of nature common with others, and the life of power superiour to others. [p] *The powers that be, are ordained of God. Pilate* receiued that power from God, whereby hee vniustly condemned the Sonne of God. [q] *Thou couldest haue no power against me, except it were giuen thee from aboue.* Wee must giue to those gods obedience, eyther actiue or passiue: actiue when they command well, passiue though they command ill. Otherwise we incurre [r] *damnation* for obstinate disobeying, as themselues haue damnation for vniust commanding. These are momentany gods, as men are Kings on the stage, till the play is done.

[o] Psal. 82. 6.

[p] Rom. 13. 1.

[q] Ioh. 19. 11.

[r] Rom. 13. 2.

2. *Dij fictitij*, fayned gods, as *Mars* the god of warre, *Neptune* the god of the sea, &c. They were strange gods, that ran a whoring after women, made way to their lusts, if not by flattery, by bloud. Scarce ranker villany in the Deuils, then was found in those gods. This the Philosophers obiected against *Paul*, that he was [s] *a setter forth of strange gods.* The superstitious *Lystrians* tooke *Paul* and *Barnabas* for such gods; *Dij descenderunt:* [t] *the gods are come downe to vs in the likenesse of men.* But *Paul*, vers. 15. points them *to the liuing GOD that made heauen and earth.* Those fayned gods are confounded by this *liuing* GOD.

[s] Acts 17. 18.

[t] Acts 14. 11.

3. *Dij manufacti*, gods made with mens hands; Idols, but these are [u] *dead* gods. Yea, not onely dead, but nothing.

[u] Psal. 106. 28.

thing. [x] *An Idol is nothing in the world.* It is true that they haue matter and forme: the gold, braſſe, wood, or ſtone whereof they are made, be ſubſtances: they haue ſomething in *eſſe naturæ*, nothing in *eſſe vitæ*: they haue ſtuffe, but no life in them. [y] *They haue eyes and ſee not, there is no breath in their mouthes.* S. *Paul* commends in the Theſſalonians this happy conuerſion, [a] *from dead idols to the liuing God.* O that it were as eaſie to confute Idolaters, as it is to confound Idols. *Res hominis conculcat talem Deum.* No Idol is ſo great a god, but the foote of man can kicke it downe.

4. *Dij vſurpantes*, vſurping gods, deuils. So *Paul* calls Satan [b] the *god of this world.* Of the whole world? What is then left for God? Not ſo, he is *Deus improborum*, not *elementorum*: God of the wicked, not of the frame, of the world. [c] *The Prince of this world is already iudged.* A goodly god that is already iudged! [d] *The God of peace ſhall tread Satan vnder your feet.* Not you, but God ſhall *tread* him down (to your comfort) *vnder your feet.* Therefore [e] *giue no place to the Deuill*: for there is no place for the Deuill, but where it is giuen him.

5. *Dij ſenſuales*, ſenſuall gods. Some make their *belly* their god, and delicate cheare his ſacrifices. [f] *Meates for the belly, and the belly for meates, but God ſhall deſtroy both it and them.* Others make gold and ſiluer their gods: worſe then Pagan Idolatrie: they had gods of corne, and of wine, But [g] *Theſe idols of ſiluer, and of gold, which they made for themſelues to worſhip*, they ſhall one day caſt away with malediction. Some make their wife a goddeſſe, dote vpon her with the extremeſt Idolatry: a faire coloured peece of clay hath more worſhip then the Lord of heauen. To ſome their Patron is a god: they more quake at his frowne, then at all the curſes in the Bible. Theſe are not onely dead, but deadly gods.

For demonſtration, the owner of this *City* is the *liuing God*: both *formaliter* in himſelfe, and *effectiuè* to others,

* who

[x] 1.Cor.8.4.
[y] Pſal.135.17.
[a] 1.Theſ.1.9.
[b] 2.Cor.4.4.
[c] Iohn 16.11.
[d] Rom.16.20.
[e] Eph.4.27.
[f] 1.Cor.6.13.
[g] Eſa.2.20.

* *who onely hath immortality.* Onely? Are not Angels and mens soules immortall? But God giues to them this immortality: *onely* he *hath* it in himselfe. Therefore hee is called the *liuing* God, and the God of life: there be three degrees of life, all giuen by this liuing God. 1. Vniuersall, which consists of sense and motion: of this the beasts participate. h *Thou sendest forth thy Spirit, and they are created.* 2. Rationall, a life proper to man, not to other earthly creatures. 3. Supernaturall, which belongs onely to the faithfull. Christ himselfe is this life in vs. i *Now liue not I, but Christ liueth in mee. Hæc vita reponitur, deponitur nunquam.* This life is laid vp, but neuer lost. The world sees it not, because k *it is hid with Christ in God.* We now feele it, liue by it. l *But when Christ, who is our life, shall appeare, then shall we appeare with him in glory.*

* 1. Tim 6.16.
h Psal. 104.3.
i Gal. 2.20.
k Col. 3.3.
l Ver. 4.

Behold here with comfort the master wee serue, the *liuing* God. Riches is a flying Master; it hasts away m *with the wings of an Eagle.* Honour is a dying master, it brings a man to the sepulcher, and then goes backe with the Heralds. Pleasure is a spilling Master; n *Wo to them that laugh, for they shall weepe.* Satan is a killing master, his wages is hell fire. But all in grace is *liuing* and enliuing. Idols are dead, and neuer were aliue: men are aliue, but shall bee dead: pleasures are neyther aliue nor dead: Deuils are both aliue and dead; for they shall liue a dying life, and dye a liuing death. Onely the *liuing* God giues euerlasting life.

m Prou. 23.5.
n Luk. 6.25.

Ierusalem.

This is the appellation of the *Citie.* As *Canaan* was a figure of heauen; either of them called the *Land of Promise:* so I call *Ierusalem* is a type of this mysticall *Citie.* There are many conceits concerning the denomination of *Ierusalem.* *Hierom* thinks that the former part of the word comes from the Greeke Ἱερὸς, *Holy*: because *Ierusalem* is called o *the holy Citie*: But then there should bee a mixture

o Mat. 27.53.

mixture of two ſeuerall languages, Greek and Hebrew, to the making vp of the word. The Hebrewes deriue it better: they ſay, *Sem* called it *Salem*, *Peace*: and *Abraham Ireh*. The place where he attempted the ſacrifice of his ſonne, he called [p] *Iehouah-Ireh*: *The Lord will ſee*. Thus put together it is *Ieruſalem*, *viſio pacis*. This is more probable, then from the Greek ἱερὸν, as *Ierom*: or from *Iebus*, as *Pererius*. This is euident from the 76. Pſalme. ver. 2. *In Salem is his Tabernacle, and his dwelling place in Sion*. So that *Salem* & *Sion* were both in one place. The Iewes haue a Tradition; that in one and the ſame place *Cain* and *Abel* offred, in the ſame place *Noah* comming out of the Arke ſacrificed, in the ſame place *Abraham* offered *Iſaac*, in the ſame place ſtood *Areunah's* threſhing floore which *Dauid* bought, in the ſame place *Melchiſedek* the Prieſt dwelt, in the ſame place *Salomon* built the Temple, and our Lord Ieſus Chriſt was crucified.

[p] Gene. 22. 14.

But to let goe ambiguities, *Ieruſalem* is a *City* of *Peace*. This is plaine, [q] *Melchiſedek was King of Salem, that is, King of Peace*. Gods Church is a Church of peace. That of *Plato* ouer his dore, is worth our remembrance. *Nemo niſi veritatis et pacis ſtudioſus intrabit*. Let none enter, but ſuch as loue peace and truth. Saint *Paul* is bold to his Galathians; [r] *I would to God they were euen cut off that trouble you*. *Contra rationem nemo ſobrius, contra Scripturas nemo Chriſtianus, contra Eccleſiam nemo pacificus ſenſerit*. No ſober man ſpeakes againſt reaſon, no Chriſtian againſt the Scriptures, no peaceable man againſt the Church. Hee that is not a man of peace, is not a man of GOD. Peace is the effect of patience: if men would beare iniuries, and offer none, all would be peace. It is the greateſt honour for a man to ſuffer himſelfe conquered in that, wherin he ſhould yeeld. [ſ] *Be of one mind, liue in peace, and the God of loue and peace be with you*. A iuſt reward; if we haue one mind, and liue in loue and peace, the God of loue and peace ſhall be with vs.

[q] Heb. 7. 2.

[r] Gala. 5. 12.

[ſ] 2. Cor. 13. 11.

Heauenly.

This Citie is on earth, but not of earth. This is not terrestriall Ierusalem: [t] *She is in bondage with her children.* She was not onely then vnder the Romane seruitude literally: but according to *Pauls* meaning allegorically, shee could not attaine the liberty of the Spirit, but abideth vnder the wrath of God, and horrour of conscience. But this *Ierusalem* is *heauenly.* [u] *I saw the holy City, new Ierusalem comming downe from God out of heauen, prepared as a Bride adorned for her husband.*

Now it is called *Heauenly* in three respects; Of Birth, of Conuersation, of Inheritance. *Ortus cœlestis quoad originem: progressus cœlestis quoad conuersationem; finis cœlestis quoad translationem.* Here is all *heauenly.* [x] *Ierusalem that is aboue is free, the mother of vs all. In hoc quòd dicitur sursum, originis altitudo: quòd Ierusalem, pacis multitudo: quòd libera, libertatis magnitudo: quòd mater, fœcunditatis amplitudo: quòd nostrum omnium, charitatis latitudo.* The Church in the Creede hath three properties; *Holy, Catholike, knit in a communion.* The word *Aboue* intimates, she is *Holy*: the word *Mother*, that shee is *knit in a communion*: the word *Of all*, that she is *Catholike.*

Ierusalem is a type of the Catholike Church, in Election, Collection, Dilection. First for Election, [y] *The Lord hath chosen Sion.* That out of all Cities, this out of all Nations. [a] *Ye are a chosen generation, a peculiar people*: enclosed from the Commons of this world, Gods owne appropriation. 2. For Collection; that was walled with stone, this hedged in with grace. [b] *God planted a vineyard in a very fruitfull hill: and he fenced it.* It is well mounded, and the Citizens of it linked together with the [c] *Bond of peace.* 3. For dilection; *Beautifull for situation*, the Palace of the great King: the Sanctuary of his holy worship, his presence-chamber: [d] *the pillar and ground of the truth.* There [e] was *the seate of Dauid*: here the *Throne* of the

[t] Gala.4.25.

[u] Reu. 21.2.

[x] Gala.4.26 *Hugo Card.*

[y] Psal. 132.13.

[a] 1.Pet.2.9.

[b] Esay 5.2.

[c] Eph.4.3.

[d] 1.Tim. 3.15.

[e] Psal.122.5.

f Reue.3.7. f *Sonne of Dauid*, that openeth and no man ſhutteth, that ſhutteth and no man openeth. A *heauenly* Citie.

1. In reſpect of her Birth and beginning *heauenly*.

g Iam.1.18. For the Lord of heauen hath g *begate her of immortall ſeed* by the word of truth. Art thou a Chriſtian? behold thy honourable birth and beginning. Was it an honourable ſtile, *Troianus origine Cæſar*? Then much more, *Cœleſtis origine ſanctus*: Euery Saint is by his originall *heauenly*. Beare thy ſelfe nobly, thou haſt a celeſtiall generation.

Phil.3.20. 2. In reſpect of growth and continuance *heauenly. Our conuerſation is in heauen*: Wee liue on earth, yet ſaith the Apoſtle, our conuerſation is expreſly in heauen. Our affections are ſo ſet on it, that wee ſcarce looke vpon this world: wee ſo runne to our treaſure there, that wee forget to be rich here: but like the Saints caſt our money at our *feet*. Act.4. *Corpore ambulantes in terris, corde habitantes in cœlis*. Our bodies walke on earth, our hearts dwell in heauen. To the hating and deſpiſing world vvee anſwere; *Nil nobis cum Mundo, nil vobis cum Cœlo*. Wee haue ſmall ſhare in this world, you haue leſſe in the world to come.

Ambr. 3. In reſpect of the End. *Ideo dicitur cœleſtis, quia cœlum ſedes eius*. Our ſoules are neuer quiet, till they come to their wiſhed home.

h Ephe.1.3. h *Thus hath GOD bleſſed vs with all ſpirituall bleſsings in heauenly places*. The Church in her worſt part is below, in her beſt aboue. Earth is *Patria loci*, but heauen *Patria iuris*. As Iriſhmen are dwellers in

i Iob 4.19. Ireland, but Deniſons of England. We i *dwell in houſes of clay, vvhoſe foundation is in the duſt*, but are ruled by the

k Iohn 17.24. Lawes of that ſupernall Citie. k *Father, my will is that thoſe thou haſt giuen mee, may be with mee where I am*. *Amator mortuus eſt in corpore proprio, viuus in alieno*. A Louer

Plato. is dead in his owne body, aliue in anothers. *Animus velut pondere, amore fertur, quocunque fertur*; ſaith *Auguſt*. Loue waighes and ſwayes the ſoule, whither ſoeuer it be carried

ried. *Exi de terra tua*, said God to *Abraham*; [l] *Get thee out of thy Country*: yea rather *de terra non tua*, from a Country that is none of thine, *vnto a Land that I will shew thee*; thy owne Land, the kingdome of Heauen. Though man be called [m] *Earth, Earth, Earth*; thrice with one breath: (earth by procreation, earth by sustentation, earth by corruption, saith *Bernard*) yet the Christian is not *Habitator, sed accola terræ*; not a dweller, but a passenger on the earth. [n] *For here we haue no continuing City, but we seek one to come.* An Englishman that traffiques in Turkie, and gets wealth in Turkie, yet plants not in Turkie, but transports for England. A Christian what euer hee gets on earth, treasures vp in heauen. *Socrates* being asked what Countryman he was, answered, *Sum ciues mundi*, I am a Citizen of the world. But a Christian must answere, *Sum ciues cœli*, I am a Citizen of heauen. Forsake wee this home-stall with a ready mind, when GOD calls vs. And the Lord grant vs so to liue in this Citie of Grace, that wee may all liue for euer in the City of Glory, through Iesus Christ.

[l] Gen.12.1.

[m] Iere.22.29.

[n] Hebr.13.14

To an innumerable company of Angels.

Behold one speciall dignity the Gospel brings vs, *Consociari Angelis*; to be made companions with the Angels. The incorporeall spirits are of two sorts; Celestiall & Infernall. If we weigh the malignancie of the one with the benignitie of the other, we shall truly meditate this benefite. Infernall spirits are tempters to euill, and tormentors for euill. *Homines seducunt, seductos damnant, damnatos torquent.* They seduce mortalls, seduced they damne thē, damned they torment them. Because they lost being like God, they striue to make men like themselues. The diuell enhanceth his owne damnation, to procure others. Hee knowes himselfe irrecouerably lost, therefore is desperate. These are wretched companions; Lord grant vs to know no more of them then by hearesay. But the good Angels striue by all meanes to vphold vs in our integritie,

to keepe vs in the feare of that God they know and worship: to preserue vs from dangers whilst we liue, and beeing dead to transport vs to euerlasting ioy. Blesse vs O Lord with the society of these Angels for euer.

Here we must consider two circumstances; *Quales* and *Quoti*: the Persons what they are, *Angels*: the number, how many they are, *An innumerable company*. First what they are, *Angels*. *An Angel is an intellectuall and incorporeall substance, free of will, a seruant to God*, & by his grace immortall in blessednes. *Damasc.* *Cuius substantiæ speciem et terminum solus qui creauit, nouit.* We cannot sufficiently know them whiles we are on earth; O may wee one day see and know them in heauen. That we may receiue comfort by this consorting with Angels, and vnderstand what good they doe vnto vs, let vs consider in them these sixe particulars. Their nature, their knowledge, their power, their dignitie, their distinction, their ministery.

1. Their nature; they are not qualities and motions, but spirituall substances, really subsisting. This their actions testifie, running on Gods commands; executing his hests, &c. They are not flesh and bone, yet sometimes haue taken visible formes. *Abraham* intertaining three Angels, *set meate before them*, [o] *and they did eate*. *Theodoret* sayes, they did take the meate *simulatis manibus*, and did put it into *simulatum os*: they seemed to eate, not in truth. But they had palpable and tractable bodies for the time, as appeares plainely, verse. 4. by *washing their feete*. *Thomas* thinkes they assumed a true body, but *non fuit vera comestura*, it was not a true eating. But this is an idle opinion, for there may be a true eating, though the meat be not conuerted into the substance of the body. So our Sauiour did eate after his rising from death, yet no man thinkes his meate was turned into his substance. It is safe to say with the Text, *they did eate*, and performe other offices of a body truly. Now this was by diuine dispensation for a time, the bettter to accomplish their enioyned duties.

[o] Gene. 18. 8.

duties. Yet were these bodies no part of their natures, but onely as garments are to vs. But whence had they these bodies? They were eyther immediately created of God, or conflate of some presubsistent matter. What became of these induments deposed? Eyther as they were made of nothing, so resolued into nothing: or else turned into the first matter whereof they were composed: and so was also the meate they did eate. Thus they haue beene called men: p *Three men* came to *Abraham*: The women that came to Christs Sepulcher, found q *two men standing by them in shining garments*. This is their nature, which in it selfe, saith *Isodore*, is mutable: for some of them r *fell from that blessed estate, and left their owne habitation*. But now for the rest, *Seruauit eos incorruptos charitas aeterna*: the eternall loue of God hath made them vnchangeable. For Christ s *hath reconciled all things to himselfe, whether they bee things in earth, or things in heauen*. This is their excellent nature, inferiour to God, superior to man. In the Prophets vision, t *each of the Seraphins had sixe wings: with twaine he couered his face, and with twaine he couered his feete, and with twaine hee did flie*. They haue two wings to couer their faces, as not able to behold the glory of God; and two to couer their feet, because wee are not able to behold them in their excellency.

Calvin.

p Gen.18.2.
q Luk.24.4.
r Iude. ver.6.
s Col.1.20.
t Esa.6.2.

2. Their knowledge. *Austin* sayes, *They are taught of God, in the eternal contemplation of whose truth, they are most blessed. Quomodo quæ scienda sunt nesciant, qui scientem omnia sciunt?* How should they bee ignorant of such things as are fit to be known, that know him that knowes all? Their knowledge is three-fold; Naturall, Experimentall, and Reuealed. 1. Naturall, receiued of God in their creation, endued with an extraordinary light aboue man. 2. Reuealed, as God according to processe of time hath manifested to them. God reuealed things to the Angels, they to the Prophets. 3. Experimentall, which they haue acquired by obseruation: they marke Gods doings. For

Greg.

it is certaine, the Angels did not know all things from the beginning, which they know now. They knew not perfectly the manner of mans redemption. That mystery from the beginning of the world hath beene hidde in God: and is [u] *Now made knowne to the principalities and powers in heauenly places.* Great is the mystery of godlinesse; God is manifested in the flesh, iustified in the Spirit, [x] *seene of Angels. Res mira Angelis, quanta hominibus!* A matter worthy the wonder of Angels, much more of men.

[u] Eph.3.10.

[x] 1.Tim.3.16.

There be things which yet the Angels do not know. 1. not the day of iudgement. [a] *Of that day & houre knoweth no man, no not the Angels of heauen.* 2. not mans heart. [b] *Thou Lord onely knowest the hearts of all men:* If Angels knew mens hearts, they were Gods. 3. Neyther doe I thinke with Saint *Augustine*, that they know *Quanti numeri supplementum de genere humano integritas illius ciuitatis expectat*; what definite number of mankind must concurre to the perfection of that heauenly Citie. Man is circumscribed in place, knowledge, and mortality: Angels are circumscribed in place and knowledge, not in mortality. God is not circumscribed in eyther place, knowledge, or mortality. Man knoweth much, Angels know more, onely God knoweth all.

[a] Mat.24.36.

[b] Acts 1.24.

3. Their Power. Christ suffering himselfe to be apprehended, said hee could command more then twelue Legions of *Angels*. Whereupon one notes the mightinesse of his rescue: for euery Angell is stronger then a Legion of men. They are said to excell in strength. [c] *Blesse the Lord, ye his Angels that excell in strength.* Mighty Angels. [d] *The Lord Iesus shall be reuealed from heauen with his mighty Angels.* Mighty, but *His*: the originall hath it, *the Angels of his mighty power.* Innumerable, first borne of Ægypt were slaine by one Angell. An hundred eighty fiue thousand *Assyrians* smitten by one Angell, 2. *Sam.* 24. Seuenty thousand killed by one Angell. Therefore they

[c] Psal.103.20.

[d] 2. Thes.1.7.

2.Kings. 19.35.

are

are called *Potestates*, Powers. Powerfull in themselues, but how mighty, when they are strengthened by the Almighty!

This is wonderfull comfort to vs; they are not weake that fight for vs. [c] *Michael and his Angels fought against the Dragon, and the Dragon fought and his angels; but preuailed not.* The Deuill hath a raging malice, but no preuailing power. One Angell is too hard for many deuils. But against the power of *Angels* it is obiected, that a man preuailed against an Angell. [f] *Iacob had power ouer the Angell, and preuailed.* Some had a sottish opinion, that this Angell was the Deuill in *Esau's* likenesse, and that by the power of a good Angell *Iacob* ouercame. Now lest hee should ascribe the victory to himselfe and his owne strength, the Angell smote him on the thigh, so that hee halted. But there is no mention made saue of one Angel: he that wrastled with him, was the same that blessed him: he that blessed him, was the same that touched him: a good Angell, for an euill would neuer haue blessed him. But indeed this *Angell* was the Sonne of God. 1. Because he blessed him, God blesseth, not Angels. 2. It is said, *Gen.* 32. 28. that he *preuayled with GOD*; and verse 30. that hee *saw God face to face*: therefore it was God, not an Angell. Whether it were God or an Angell, you may see the power of faith, that it can preuail with mighty Angels, with almighty God. Hee that wrastled with *Iacob*, gaue him power to ouercome. *Seipso fortior est*, so God is stronger then himselfe. Hee could not preuaile because he would not: he disposeth his power according to his will, not his will according to his power. [g] *Haste thee to Zoar, for I cannot doe any thing till thou bee come thither.* [h] *Let mee alone, that I may consume them.* As if *Lot* and *Moses* could hinder God. Faith & Prayer are manicles to his hands, vvhereunto he giues victorie against himselfe.

[c] Reu. 12. 8.

[f] Hos. 12. 9.

[g] Gen. 19. 22.

[h] Exod. 32. 10.

4. Their dignity consists in two things; In respect of their Place, and of their Grace. 1. For their abode, it is in

heauen. Euill Angels dwell belowe, [i] *they are cast downe into hell*: good aboue, [k] *The Angels doe behold the face of my Father in heauen.* They are heauenly Courtiers, and heauenly Quiristers, eternally singing *Iehouahs* praise. 2. In respect of their Grace, so that they are called the *Angels of GOD*: and are farre more excellent then man. It is true that the Sonne of God dignified mans nature more then theirs: [l] *For he tooke not on him the nature of Angels, but the seed of Abraham.* [m] *Timet Angelus adorari ab humana natura, quam videt in Deo sublimatam*: The Angels refuse to be worshipped of mans nature, which they see GOD himselfe hath accepted. But though he tooke not their nature, yet he dignified their office: for he is often called by the name of *Angel.* [n] *The Angel that redeemed mee*, sayes aged *Israel*: the onely redeeming *Angel* is Christ. [o] *The Angel* that went with the Campe of Israel, is called, ver. 24. *The Lord. Paul* sayes expressly, it was *Christ.* 1. Cor. 10. 4. 9. He is called *Angelus fœderis*, the [p] *Angel of the Couenant.* [q] *I saw an Angel hauing the key of the bottomlesse pit: and he bound Satan*: but onely Christ can bind Satan, and [r] *hath the keyes of death and hell.* Thus Christ hath accepted the name of Angels, yet hee tooke not on him the nature of Angels, but of man: no more then the Angels tooke on them the nature of man, when they appeared in an humane shape.

i 2. Pet. 2. 4.
k Mat. 18. 10.
l Heb. 2. 16.
m *Greg.*
n Gene. 48. 16.
o Exo. 14. 19.
p Mal. 3. 1.
q Reue. 20. 1.
r Reue. 1. 18.

5. Their distinction. *Gregory* collects from the Scriptures *Nouem Angelorum ordines*, nine seuerall orders of Angels. *Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubim* and *Seraphim.* We grant indeed that there be certaine distinctions & degrees in the Quire of Heauen: but whether distinguished by nature, gifts, or offices, none can determine. The Papists plead much for the Princedome of *Michael* aboue all other Angels. Their ground is Reuel. 12. 7. *Michael & his Angels fought &c. Bellarmine* affirmes, that euer since the fall of *Lucifer*, *Michael* is head of the glorious Angels:

and

and the Rhemists collect from that place the reason, why *Michael* is ordinarily painted fighting with a Dragon. But the foolish Painter so well as wise *Bellarmine*, can tell vs how *Michael* came to be chose in *Lucifers* roome. *Iude* saith, the wicked Angels that left their habitation, are *reserued in chaines of darknesse*: but hee tells vs not, that such as did not fall are preferred to higher places, but rather cōtinue still in their *first estate* and dignitie. Indeed *Iude* calls *Michael* an Archangel, and *Daniel Vnum de principibus*, one of the principall Angels: but it can neuer be proued, that he was, is, or shall be Monarch, or head of all Angels. Themselues say, that the greatest Angel is vsed in the greatest Embassage: but *Gabriel*, not *Michael*, was sent for the contracting of that sacred match betweene the GOD of Heauen and the blessed Virgin. Therefore *Gabriel*, not *Michael*, should be supreme both in naturall graces, and supernaturall prerogatiues. Indeed Christ is the *Michael* there mentioned: for the blessed Angels cannot be said to be any other *Michaels* Angels, then Christ. So *August. Bulling. Marlor.* Perhaps in the vision *Michael* & an host of Angels appeared to *Iohn*, but they represented Christ and his members. *Christus est Ecclesiæ suæ Promachus, Angeli eius Symachi.* It is against the principles of holy beliefe, to ascribe this victory to *Michael* or any other Angel whatsoeuer. ſ*They ouercame Satan by the blood of the Lambe*, not by *Michael*, or any *Angel*.

Luke 1.

Aretius.

ſ Reu. 12. 11.

6. Their ministerie: from hence, some of the Fathers say, the Angels tooke their names. So *Gregor. Angeli vocabulum nomen est officij, non naturæ:* Angel is a name of office, not of nature. The Inhabitants of that celestiall Countrey are alwaies Spirits, but cannot alwaies be called *Angels. Tunc solùm sunt Angeli, quando per eos aliqua nuntiantur:* they are then onely Angels, or (it is all one) messengers, when they are sent on some message. Therefore he concludes; *Hi qui minima nuntiant Angeli; qui summa nuntiant Archangeli vocantur*: They that are sent on busi-

nesse

nesse of lesse moment are called Angels, of greater importance Archangels. *Augusti. Ex eo quod est, Spiritus est: ex eo quod agit, Angelus est.* They are Spirits in regard of their Being, Angels in regard of their Dooing. *Good Angels,* saith *Isidor, are deputed for the ministery of mans salvation.* God hath giuen man three helps: Sense to see danger neere, Reason to suspect danger far off, Angels to preuent that he neither sees nor suspects. Now the ministery of Angels is three-fold; to God, to his Church, to his Enemies.

1. To God, which consists principally in two things. 1. In adoring, and ascribing glory to him. So the *Seraphims* cryed [a] *Holy, holy, holy is the Lord of hosts.* An Army sung, [b] *Glory to God on high.* The whole Quire of heauen, [c] *Thou art worthy, O Lord, to receiue honour and power.* 2. In standing in his presence, ready at his command. [d] *They do his commandements, harkning to the voice of his Word.* For this promptnes of obedience wee pray, *Thy will be done in earth, as it is in heauen. Quod oramus, agamus.* Thus Angels were messengers, that Christ should bee conceiued. Luke 1. 31. that he was conceiued. Mat. 1. 20. that he was borne. Luke 2. 11. that he was risen. Luke 24. 4. that hee vvas ascended. Act. 1. 11. These were great mysteries, therefore were confirmed vvith the testimonie of Angels.

[a] Esay 6. 3.
[b] Luk. 2. 14.
[c] Reue. 4.
[d] Psa. 103. 20.

2. To the Church. [e] *Are they not all ministring Spirits, sent forth to minister for them, who shall be heires of saluation?* And by this their ordination to seruice the Apostle shewes, how infinitely farre the preeminence of Christ transcends theirs. But did not Christ put [f] *vpon him the forme of a seruant?* Doth not himselfe professe, that [g] *hee came not to be ministred vnto, but to minister?* The answer is easy; *Non esse hoc naturæ, sed voluntariæ exinanitionis.* This was not a natural or enforced, but a willing abasement of himself. *Humilitatem non habitam induit, celsitatem habitam non exuit.* Hee put on an humiliation that he had not, hee did

[e] Heb. 1. 14.
[f] Phil. 2. 7.
[g] Mat. 20. 28.

did not put off the glory that he had. But the Angels were created to this end, that they should serue; *Totamque conditionem sub ministerio contineri. Istis naturale, illi aduentitium.* Calvin. To them it was necessary, to Christ voluntary. Now their ministery to the Church is three wayes considerable.

1. In this life, and that to our Bodies, and to our Soules. 1. To our Bodies: for they necessarily tend to the preseruation of our temporall estates, euen from our Cradles to our Graues. This is true in Doctrine, and in Example. In Doctrine: [h] *There shall no euill befall thee, nor any plague come nigh thy dwelling.* Why, how shall wee be protected? ver. 11. *Angelis mandabit; For hee shall giue his Angels charge ouer thee, to keepe thee in all thy waies. They shall beare thee vp in their hands, lest thou dash thy foote against a stone.* In example: an Angel comforts, directs, feedes *Elias*. Angels plucke *Lot* out of Sodome. An Angel aduiseth *Ioseph* to fly into Egypt with *Iesus*. *Abraham* so encouraged his seruant, [i] *The Lord will send his Angell before thee.* [k] *Iacob went on his way, and the Angels of God met him. Peter* was in prison, and [l] the *Angel of the Lord freed him.*

[h] Psa.91.10.
[i] Gen 24.7.
[k] Gene.32.1.
[l] Acts 12.7.

2. To our Soules, furthering the meanes of our saluation. The Law was giuen by them, sayth *Steuen*, [m] *Yee receiued the Law by the disposition of Angels.* GOD makes them instruments to conuey knowledge to his Church. It was Gods charge; [n] *Gabriel, make this man to vnderstand the Vision*: it was the Angels performance; [o] *Daniel, I am come forth to giue thee skil and vnderstanding.* Saint *Iohn* acknowledgeth in his Reuelations, that [p] *an Angel shewed him those things.* They preserue vs in the true worship of God, and cannot endure any attribution of his glory to a creature, no not to themselues. When *Iohn fell downe at the Angels feete to worshippe him*, he preuented him; [q] *See thou doe it not.* They reioyce in our conuersion; [r] *There is ioy in the presence of the Angels of God, ouer one sinner that repenteth.*

[m] Acts 7.53.
[n] Dan.8.16.
[o] Dan.9.22.
[p] Reu. 22.8.
[q] Reue. 19.10.
[r] Luke 15.10.

repenteth. They ioy in this for two causes. 1. To behold the glorious fruite of their labours: for it delights a man to see the works of his hands prosper. GOD hath sent them to guide vs to good, to gard vs from euill: when we follow their guidance, they reioyce. Let vs hate to sinne, as we would not wish to bring griefe to the thresholds of heauen. 2. That their number might be made vp againe. They lost a number of Spirits, they are glad to haue it made vp with Soules. The Angels ioyned company with men, praysing God on earth: so they delight to haue men made their fellow-Choristers in heauen.

Luke 2.

2. At the end of this life to carry our soules to heauen. [r] When the *begger died, hee was carried by the Angels into Abrahams bosome.* He that in life was scorned of men, and had no companions but the dogges, is so regarded of God, that he is garded by Angels. Hee that could neither goe, nor sit, nor stand, is now carried: not on the shoulders of men, as the Pope the proudest on earth, but hee rides on the wings of Angels. He is carried to a glorious Port, by gracious Porters.

[r] Luk. 16. 22.

3. At the last day, [t] *Christ shall send his Angels* with a great sound of a trumpet, and they shall gather together the Elect from the foure winds, from one end of heauen to the other. These are those [u] *Reapers*, that in the time of haruest must gather the tares to the fire, and the Wheat to Gods barne.

[t] Math. 24. 31

[u] Mat. 13. 30.

This is their ministerie to vs. But it is the Lord, [x] *that ordereth all our steppes*: hee spreads the gracious wings of his prouidence ouer vs: and the Lord Iesus Christ is all in all vnto vs. Now the rule is, *Non multiplicanda Entie sine necessitate*; and *Frustra fit per plura, quod fieri potest per pauciora.* It seemes then the helpe of Angels is more then needes. For [a] *hee that keepeth Israel neither slumbers nor sleepes.* I answere, that Angelicall custody doth not extenuate, but extoll Gods goodnesse and Greatnesse towards vs: for this is but the execution of his high & holy

[x] Psal. 37. 23.

[a] Psal. 121. 4.

Proui-

Prouidence. It is the wisedome of the King, that gouerns all the Cities and Castels in his Dominions: yet he leaues not these vnfurnished of men and munition, to withstand the enemies inuasion. The diuels range and rage against vs in euery corner, therefore God hath ordained for our gard an Host of Angels. [b] *The Angel of the Lord encampeth round about them that feare him, and deliuereth them.* True it is that God is able to defend vs himselfe by himselfe, through that immediate concourse that hee hath in all things. But to shew that the Almighty God being tied to no meanes, doth yet worke by meanes, to vphold the weaknesse of our natures. A Prince sees his little children besieged, and sends his stronger sonnes, able souldiers to relieue them. Their helpe to vs is certaine, though not visible: we cannot describe it, nor prescribe it, but vvee feele it in the successe: they preserue vs. Against the *Syrian* band, [c] *the mountaine was full of horses, and charets of fire,* to defend *Elisha*. Neither is this all, but to manifest his abundant goodnesse to mankind. [d] *What is man, O Lord, or the sonne of man, that thou so* (gardest and) *regardest him?* They are dust and vanity, and rottennesse, yet the Lord sends his glorious Angels, his Pages of honour, and Princes of his Court, for their messengers and ministers. As if a King should not onely giue his subiect a charter and Patent of safe conduct, but also sends his own gard to attend him. So the Lord honors vs with his own gard royall through Iesus Christ.

[b] Psal. 34. 7.

[c] 2. King. 6. 17.

[d] Psal. 8. 4.

3. To enemies; not for their safety, but for the execution of Gods iudgements on them. The huge Armie of *Senacherib* was ouerthrowne by an Angel. Indeed they will not the destruction of any man, further then the Iustice of God ordaines it. But sometimes they are sent out for the protection of the very wicked: so *Daniel* speakes of the *Grecians Angel*, and of the *Persians Angel*. The Romanists allot a particular tutelar Angel to euery Colledge and Corporation: yea to the generation of flies, fleas, and ants:

Daniel 10.

ants: yea to euery Infidell kingdome such an Angel: yea to Antichrist; lastly, euen to hell it selfe. Sure then they vvill not pinch themselues: they appoynt to the Pope two principall Seraphims, *Michael* and *Gabriel*, euer attending his Person. For that *Michael* is the chiefest, *Victorellus* produceth two very equall witnesses: the Roman Liturgie, and *Tasso's* Ierusalem: as a worthy Diuine obserued. To the Conclaue they assigne one speciall assistant Angel. But mee thinks, as they Ideate their Hierarchy, this Angel should desire the roome, and become a suter to the holy Ghost to name him Pope in the next Conclaue. For by this meanes hee doth wonderfully enlarge his Diocesse, hauing all the lower world vnder him; all particular Angels of speciall Societies subiect to him: yea all the Archangels and Principalities officed to seueral Estates, must concurre to his gard and assistance.

The truth is, God sometimes allowes the help of Angels to the very reprobates: but to this scope & purpose, *Populi sui promouere salutem*, to further the welfare of his owne people. For all the atchieuements and victories, which come to the heathen by helpe of Angels, are intended not for their good, but the good of the Saints. It is for the Sonne of Gods sake they minister to vs: and to none do they performe these comfortable seruices, but to the Elect in Iesus Christ.

Thus you see what these Angels are; now let vs consider how many. *An innumerable company.* The originall is *Myriades*. *Myrias* is tenne thousand; innumerable: a finite number is put for an indefinite. [e] *Thousand thousands ministred vnto him*, and *tenne thousand times ten thousand stoode before him*. [f] I heard the voice of *many Angels* round about the Throne, and the number of them vvas *tenne thousand times tenne thousand*, *and thousands of thousands*. [g] *Gregory* thinks there are so many Angels, as there are Elect. *Superna illa ciuitas ex Angelis et hominibus constat: ad quam tantum credimus humanum genus ascendere,*

[e] Dan. 7. 10.

[f] Reue. 5. 11.

[g] Hom. 34. in Euang.

quantos

quantos illic contigit electos Angelos remansisse. Vt scriptum est; statuit terminos Gentium iuxta numerum Angelorum Dei. So many Angels, saith he, as fell from heauen, so many soules shall goe vp to heauen.

It is a question much disputed, whether besides the protection of Angels in common, euery particular man haue one particular Angel for his Guardian. I find many of the Fathers allotting euery one a particular Angel. *Isidor. Singula Gentes præpositos Angelos habere creduntur: imo omnes homines Angelos suos Origen, Basil, Hierome, Chrysostome, Theophylact, Gregory Nyssen, Primasius, Iustin Martyr, Augustin,* most of the Schoolemen, and some Protestant Diuines: all conclude that euery man from his birth, or especially from his Baptisme, hath a particular Angel. I will not dispute it, yet I must doubt it; because I see no cleare ground in the Scriptures to proue it. The two chiefe places cited are these. Math. 18. 10. *Despise not these little ones, for their Angels behold the face of my Father in heauen.* This place *Caietan* and others expound, not that euery little one hath a peculiar guardant Angel, but *Omnes omnibus*; that all the Angels take care of all Gods little ones. As the Scriptures construe it selfe; [h] *All the Angels reioyce* at the conuersion of one sinner. The other place is, Acts 12. 15. *Peter* being vnexpectedly deliuered out of prison, came to *Maries* house where the Saints were gathered together. *Rhoda* hearing his voice, ranne in, and told them how *Peter* stood at the gate. They said to her, Thou art mad: but when shee constantly affirmed it, they said, *It is his Angel.* I answere that the Disciples amazed at the strange report, spake they knew not vvhat. On the like reason, because *Peter* transported in beholding Christ transfigured, said, [i] *Let vs build here three Tabernacles*: some might inferre that Saints departed dwell in Tabernacles. Because the two sonnes of *Zebede* desired to [k] sit one at Christs right hand, the other on his left in his kingdome; they might haue concluded that Christ was

[h] Luke 15. 10.

[i] Math. 17. 4.

[k] Mat. 20. 21.

was to be a temporall King. Or becauſe the *Diſciples* ſeeing Ieſus walking on the Sea, in their *troubled* minds, ſaid [l] *It was a ſpirit*; others might proue that ſpirits walke. *Omne dictum ſancti non eſt dictum ſanctum.* All are not Chriſtian truths, that true Chriſtians haue ſpoken. *Dicunt errores non Chriſtiani, ſed homines*: they erre not as they are Chriſtians, but as they are men.

[l] Math. 14. 26.

But it is obiected, that they ſpake after the common opinion of men in that age. Wee reply, that in that age it was a common opinion that dead men walked: ſo it appeares by *Herod* hearing the fame of Ieſus; [m] *This is Iohn the Baptiſt, he is riſen from the dead. Vox populi* is not euer *vox Dei*: common errors are no rules of truth. And if the place were ſo manifeſt, as they could wiſh it, why might it not rather be vnderſtood thus? *It is his Angel*, that is, ſome Angel that God hath ſent for his deliuerance. Sometimes many men haue but one Angel, other times one man hath many Angels. Exod. 14. 10. There was but one Angel for many people. 2. King. 6. 17. There were many Angels for one man. Let vs now make ſome vſes concerning this diſcourſe of Angels. Theſe may be two-fold; ſome for imitation, others for application.

[m] Math. 14. 2.

Firſt for imitation; there are three things ſpecially to be obſerued in Angels: Pureneſſe of ſubſtance, Readines of obedience, Feruour of Charitie. Theſe are couertly implied from Pſal. 104. *He maketh his Angels ſpirits, his miniſters a flaming fire. Spirits*, there is the Puritie of their ſubſtance: *miniſters*, there's the Readineſſe of their obedience: *Flame of fire*, there's the heate of their Charitie. Thus were the *Cherubims* of the Tabernacle made, figuring theſe three vertues in the Angels. Exod. 25. Firſt, they were made of *Pure gold.* ver. 18. This ſhewes the excellencie of their *ſubſtance*, for gold is the pureſt and beſt of mettals. To this Gods owne Word is compared: [a] *We will make thee borders of gold, with ſtuddes of ſiluer.* Secondly, they had two wings ſtretched out, to witneſſe *Promptitudinem*

Pſalme 104. 4.

[a] Cant. 1. 11.

titudinem obedientiæ; [b] *Gabriel did fly swiftly.* Of all creatures the winged are the swiftest. [c] *O that I had wings like a Doue, then would I fly away, and be at rest.* The most suddenly transient thing, *riches* is compared to a winged creature: [d] *Riches makes it selfe wings like an Eagle.* Thirdly, they were made with their faces one towards another, to manifest the truth of their loue; not like proud men turning away their countenance from their brethren. Lastly, though one were toward another, yet both toward the *Mercie-seate*: beholding him in sight, to whō they were beholden in dutie.

[b] Dan.9.21.

[c] Psal.55.6.

[d] Prou.23.5.

Thus we see, 1. that their nature is pure; and this their mansion declares, which is heauen: for *into it shall enter no vncleane thing.* They are shining and singing starres: [e] *When the morning starres sang together, and all the sonnes of God shouted for ioy.* Heauen like fire, *Similem sibi reddit ingredientem*, makes that it receiues like it selfe. 2. That their obedience is ready and swift, their very name imports, Angels. *A quo dominatio, ab eo denominatio*: for a name is giuen from some supereminent qualitie. [f] *Hee rode vpon a Cherub, and did fly.* 3. That their Charity is great, appeares by their busie protecting vs, grieuing at our falls, reioycing at our perseuerance in good, & helping vs forward to saluation. Let vs imitate them in foure things.

[e] Iob 38.7.

[f] Psal.18.10.

1. In Puritie: nothing is more pleasing to God. It hath the blessing of this life, & of the life to come. Of this life; [g] *Truly God is good to Israel, euen to such as are of a pure heart.* God is good to the whole vvorld with his common benefites, better to Israel with extraordinary blessings, but best of all to the *Pure in heart* with his sauing Graces. Of the life to come: [h] *Who shall stand in Gods holy place? he that hath cleane hands, and a pure heart.* [i] *Blessed are the pure in heart, for they shall see God.* There is no ioy like to this beatificall vision, to see God is the height of happinesse. But so shall the wicked; [k] *they shal see him whom they haue pierced.* Diuines vsually distinguish of that

[g] Psal.73.1.

[h] Psal 24.4.

[i] Mat.5.8.

[k] Reue.1.7.

sight: [l] *They shall see the Sonne of man comming in a cloud*; they shall see him as man, not as God; as their iust Iudge, not mercifull Sauiour.

2. In Pietie and obedience, wherein the Angels are ready and speedy, resolute and absolute. As they helpe vs to commaund the creature, so let them teach vs to obey the Creator. They fly when God sends them: true obedience hath no lead at the heeles. *Paul* herein was like an Angel; hauing his Commission, hee stood not to [m] *conferre with flesh and bloud. Quantum moræ addis, tantum obedientiæ detrahis.* So much as a man addes to delay, hee takes away from obedience. The truely obedient man doth not procrastinate: *Sed statim parat aures auditui, linguam voci, pedem itineri, manum operi, cor præcipienti.* He instantly prepareth his eare for the message: [n] *Speak Lord, for thy seruant heareth.* His tongue giueth a ready answer to the question: [o] *Simon, louest thou me? Lord, thou knowest that I loue thee.* His foote is shod for the iourney; [p] *his feete be shod with the preparation of the Gospel of peace.* His hand is fit for the worke, [q] *Abraham stretched forth his hand to slay his sonne.* His heart is pliable to the Commander: *Paratum cor: O Lord, my heart is ready.*

3. In Charitie: Angels looke vpon and loue one another, and all loue vs: Let this teach vs to loue them & our selues. Doe they seeke our peace, and shall wee vncharitably warre? It was the Angels song, Luke 2. *Pax in terris, Peace vpon earth*: warre with none but with Antichrist & the diuell. The Angels haue no need of our loue, vve of theirs. Loue we that on earth, which shall dwell vvith vs for euer in heauen, Charitie.

4. In humility: those glorious spirits stoope to do vs seruice, let vs not thinke it bad or base to serue one another in loue. No one man can so farre exceede another, as the Angels excell the best men: doe they abase themselues to our succour, and shall we in a foolish pride scorne our brethren? The haughty peece lookes on the poore

[l] Luk. 21. 27.

[m] Gala. 1. 16.

Bern.

[n] 1. Sam. 3. 10.

[o] Ioh. 21. 16.

[p] Eph. 6. 15.

[q] Gene. 22. 10.

poore betwixt scorne and anger; *Touch mee not*, I am of purer mould: yet *Mors dominos seruis*; blended together in the forgotten graue, none makes the finer dust: we cannot say, such a Ladies rottennesse sinells sweeter then such a beggers. Come downe thou proud spirit, deny not succour to thy distressed brother, lest God deny his high Angels to succour thee. Thus for imitation, now for application, learne we other vses.

1. This is terror to the vvicked, who contemne and condemne the righteous. [r] *Despise not these little ones, for their Angels are with my Father in heauen.* Beware you that scoffe at poore Innocents, their Angels may plague you. They for their parts may be content to put vp abuses, and to forgiue iniuries: but their Angels may take vengeance. [s] *Herod vexed certaine of the Church, killed Iames with the sword, and seeing it please the Iewes, hee tooke Peter also.* They could not helpe this; but their Angels did: for [t] *an Angel of the Lord smote him that he died.* Thou maiest haue euasion from the executioners of men, but no protection against the Officers of GOD. When they are bidden to strike, they will lay on sure strokes. [u] *Wee will destroy this place, for the Lord hath sent vs to destroy it.*

[r] Matth. 18. 10.

[s] Acts 12. 1.

[t] verse 23.

[u] Gene. 19. 13.

2. They teach vs deuout reuerence, so to behaue our selues as in the sight and presence of holy Angels. The consideration of so blessed a company, doth not onely *Conferre siduciam*, and *afferre deuotionem*, but *inferre reuerentiam*; saith *Bernard*. When to *Iacob* in his dreame was presented that *Ladder*, and the [x] *Angels ascending and descending on it*: wakening hee saies; *How fearefull is this place!* [x] *This is none other but the house of God, and this is the gate of heauen.* *Seneca* said, that the conceit of *Cato* and *Plato*, & such graue men in our company would restraine vs from euill: but what are these to the holy Angels of heauen? [y] *Wee are a spectacle to the Angels*: they are obseruers and witnesses of all our actions. [a] *For this cause the*

[x] Gen. 28. 17.

[y] 1. Cor. 4. 9.

[a] 1. Cor. 11. 10.

vvoman ought to haue power on her head, because of the Angels. This is not to be vnderstood of offence onely giuen to the Ministers of the Church: but to signifie that a woman throwing off the vaile of modestie, and token of subiection to her husband, doth make euen the Angels of heauen witnesses of her dissolute contumacie. The Angels are present with thee when all men on the earth are absent from thee. I aske thee, when thou polluteſt the marriage bed, attempteſt an homicide, plotteſt a treason, forgeſt a vvriting, wouldeſt thou then haue the Angels present with thee, or absent from thee? If thou desireſt them present, why doſt thou offend them by thy turpitudes? If absent, thy protectors are gone, and the diuels would easily confound thee. *Non facias coram Angelis Dei*, yea *coram Deo Angelorum:* Do not that thing before the Angels of God; yea before the GOD of Angels; vvhich thou wouldeſt shame to doe in the sight and presence of an earthly man.

* Yet let vs marke here by the way, that albeit the Angels deserue our reuerence, yet they desire not our adoration. Indeed the euill Angels requeſt it: it was a speciall boone which the Diuell begd of Christ, [b] *to fall downe & worship him.* But the good refuse it; [c] *See thou doe it not, for I am thy fellow-seruant*; saith the Angell to kneeling *Iohn.* As we vsually come too short in our due reuerence to the Angels; so the Papists goe too farre in vndue adoration. They haue a set prayer for it: *Angele Dei, Custos mei: me tibi commissum lege superna, semper rege, custodi, guberna.* This sacrilegious honour those holy spirits refuse: they take no charge of such superstitious soules. *Accipiunt commissum, non arripiunt inconcessum. Honorandi, non adorandi sunt Angeli.* Let them be honored, but not adored. Loue and reuerence the Angels, onely worship God and Iesus Christ.

[b] Math. 4. 9.
[c] Reue. 19. 10.

3. This declares to vs the excellent company that is in heauen. Were the place leſſe noble and maiesticall, yet the company

company it affords is able to make the ſoule right bleſſed. We are loth to leaue this earth for the ſocietie of ſome friends, in whom we delight; yet wee are all ſubiect to mutuall diſlikes. Beſides the meeting of thoſe good friends againe in heauen, there be alſo glorious Angels. There is nothing in them but is amiable, admirable: nothing in poſſibilitie of changing our pleaſures. There thou ſhalt ſee and conuerſe with thoſe ancient Worthies, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Fathers of the Primitiue times, all of them out-ſhining the ſtarres: where our loue ſhall be as eternall, as is our glory. There wee ſhall liue familiarly in the ſight of thoſe Angels, whom now we receiue good from, and ſee not. Yea there is the fountaine of all felicity, that Sauiour of ours, whoſe grace onely brings vs to the bleſſed viſion of the whole Trinitie. Neither can there be a higher happineſſe, then the eternall fruition of Ieſus Chriſt. Let this teach vs all to bleſſe our God that hath thus aduanced vs. Man is corporeall duſt; O that this clay of ours ſhould come to dwel with thoſe incorporeal ſpirits! [d] *We ſhalbe as the Angels of God in heauen. Sicut, non ipſi*; like Angels, though not Angels in nature. *Communicatione ſpei, non ſpeciei*: we haue now a communion of hope with them, hereafter of glory. To this place, O thou Creator of men & Angels bring vs through Ieſus Chriſt.

[d] Math. 22. 30.

To the generall aſſembly, and Church of the firſt borne which are written in Heauen.

Our Apoſtle hath ſpoken of the Churches glory typically, and topically: now he deſcribes it materially. Firſt, the Eſſence of it, what it is; *The Church*. Secondly, the Propertie of it, what kind of Church it is; *Generall* or Catholike. Thirdly, what are the parts of it, & of whom it conſiſts; *Of the firſt borne written in Heauen.*

The Church. This word is taken in diuerſe ſignificati-

ons. For the materiall Temple. 1. Cor. 11. 18. When ye come together *in the Church*, I heare there are diuisions among you. For the faithfull domestikes of one Familie. 1. Cor. 16. 19. *Aquila* and *Priscilla* salute you, *vvith the Church that is in their house*. For the professors of one Prouince; *The Church of Corinth, of Ephesus, &c.* For some famous company of Beleeuers gathered together in one place. 1. Cor. 14. 4. He that prophecieth, *edifies the Church*. For an Ecclesiasticall Senate or Synode. Mat. 18. 17. If he shall neglect to heare them, *Dic Ecclesiæ, tell it vnto the Church*. For the whole number of the Elect. Mat. 16. 18. *Vpon this Rocke I will build my Church*. Acts 5. 11. *Great feare came vpon all the Church*. 1. Tim. 3. 15. *Which is the Church of the liuing GOD, the pillar and ground of truth*. Here first let me premise three circumstances concerning the Church.

1. Though it be a *Generall Assembly*, yet it is but *one*.

[c] Cant. 6. 8. [c] There be threescore Queenes, and fourescore Concubines, and Virgins without number: *but my Doue, my vndefiled is but one: shee is the onely one of her Mother*. Indeed there be two parts of this One Church: Triumphant in Heauen, and Militant on Earth. The Triumphant part is a company of Iustified spirits, triumphing ouer the flesh, vvorld, and diuell: spirits, I say, for [*] bodies are not yet ascended. They haue two happy priuiledges. 1. To reioyce in the conquest ouer sinne and death: the most righteous man liuing is *in pralio*, in a continuall warfare. But so are the other: for Saint *Iohn* saith, [f] *There was warre in Heauen*. This must be vnderstood of heauen on earth; vvhere there is no truce with Satan; *Pax cum Deo, bellum cum diabolo*: We haue peace with God, but (on this condition, that) warre with the diuell. Therefore so runne the promises, *Vincenti dabitur*: *To him that ouercomes*, shall be giuen [g] *Palmes*: to shew that they had been warriours, are now conquerours. 1. To praise God continually, and to sing

Amen:

[*] Except our Sauiours, and the bodyes of *Enoch* and *Elias*, and of those Saints that rose at Christs Resurrection, of which yet many Diuines doubt.

[f] Reue. 12. 7.

[g] Reue. 7. 9.

Amen: Blessing and glory, thankesgiuing and honour be vnto God for euer and euer.

The militant part is a company of men liuing vnder the crosse, and desiring to be with Christ. They suffer, and this is their way to glory; h *through much tribulation entring into the kingdome of God.* They desire dissolution, being i *willing rather to be absent from the body, and to bee present with the Lord.* not simply and absolutely desiring death: but first that they might leaue sinning, and so cease to displease God: and then to come neerer to their blessed Sauiour, whose loue hath rauished their hearts. Now this militant Church may haue many parts: as the Ocean sea is but one, yet distinguished according to the Regions vpon which it lies. So there is the Spanish Ocean, the English Ocean, the German Ocean. There is a Church in England, a Church in France, a Church in Germany: yet there is but one militant Church. *Multæ Ecclesiæ, vna Ecclesia*; saith S. *Augustine*. One Sunne, many beames; one Kingdome, many shires; one tree, many branches.

h Act.14.22.

i 2.Cor.5.8.

2. We must note, that Christ is the alone head of his Church, and can haue no other partner to share with him in this dignity. k *Iesus Christ is the corner stone, in whom all the building fitly framed together, growes vnto an holy Temple in the Lord.* Hee doth not onely by his authority gouerne it, but also by his grace quicken it: so that wee liue not, but *Christ liueth in vs.* l *Let vs hold the head, from which all the body by ioynts and bands hauing nourishment ministred, increaseth with the increase of God.* He requires no deputy, he needs none. For m *where soeuer you are gathered together in my name, I am in the middest of you.* Now euery Commission ceaseth in the presence of him that giues it.

k Ephes.2.21.

l Col.2.19.

m Mat.18.20.

It is therefore as great arrogancy in the Pope to call himselfe *Caput Ecclesiæ*, Head of the Church; as for a subiect to keepe himselfe in commission in the presence

of the King. But they distinguish of heads; there is a Principall, and a Ministeriall Head. Christ is not so weake in himselfe, or so respectlesse of vs, as to need any Ministeriall head. Indeed there be *Heads Materialiter*, who are no other then principall members. So *Saul* was called *Head of the Tribes*, Psal. 18.43. *Thou hast made me the head of the heathen*, 2.Sam.23.8. *The Tachmonite head of the Captaines*. Nehem.11.16. *Iozabad head of the Leuites*. The eldest was called *head* of the familie, Exod.6.14. *These bee the heads of their fathers houses*. But there is a *Head Formaliter*, to giue sense, motion, vertue, gouernance: this none but onely Christ.

3. Wee must know, that there is no saluation out of this Church; such as neuer become members of it, must eternally perish: they that are true members, shall be saued. [n] *If they had beene of vs, they would haue continued with vs: but they went out from vs, that it might be manifest they were not of vs.* [o] *Without are dogs and scorners*, &c. All out of the Arke perished in the waters. [p] *The Lord added to the Church daily such as should bee saued.* First, because there is no meanes of saluation out of it; no word to teach, no Sacraments to confirm. And especially because out of the Church there is no Christ, and out of Christ no saluation. Who haue not the Church their Mother, cannot haue God their Father. This teacheth vs to honour our Mother, and like little children to hang at her brests for our sustenance. [q] *Sucke and bee satisfied with the brests of her consolations, milke out and bee delighted with the abundance of her glory.* Run not to strange nurses for poyson, when you may haue pure milke of your owne mother. [r] *Desire like babes, that sincere milke of the Gospell, that yee may grow by it. Qualis nutritio, talis complexio.* The complexion of your manners, the disposition of your liues, will witnesse whose children they are.

n 1.Ioh.2.19.
o Reu.22.15.
p Act.2.47.
q Esa.66.11.
r 1.Pet.2.2.

The generall assembly: this is the property of the Church; *Generall*. It is Catholike in three respects; of Time,

Time, of Persons, of Place. 1. Of Time, because the Church had a beeing in all ages, euer since the Promise was giuen to our first Parents in Paradise. If there had beene a time when no Church had beene on earth, the world should haue then perished: for it stands for the Elects sake. 2. Of persons; for it consists of all degrees and sorts of men; rich and poore, Princes and subiects, bond and free. There is no order nor state excluded, if they exclude not themselues. [r] *Christ is the Propitiation for our sinnes.* He may be so indeed for the sinnes of *Iohn*, and the Disciples, but how appeares it for mine? yes; [t] *not for our sinnes onely, but for the sinnes of the whole world*; euery condition of beleeuers. 3. Of Place, it is gathered from all parts of the earth; especially vnder the new Testament. [u] *Whereseuer this Gospell shall bee preached in the whole world.* When Christ gaue his Apostles their Commission, hee gaue also the whole world for their Parish. *Goe teach all nations, and baptize, &c.*

[r] 1. Iohn 2.1.

[t] Vers. 2.

[u] Mat. 26.13.

Mat. 28.19.

Thus we see the property of this Church, Catholike or Generall. It is *one*, but not tyed to one time, nor one place, nor one person: it is *Catholike* to all times, to all places, to all persons. *Augustine* sayes that the Donatists in his dayes would haue tyed the Church to *Carthage* in *Africa*: as the Papists in our dayes to *Rome* in Italy. How is it then a *Generall assembly*? Thus that Antichristian rabble, which haue almost nothing in their mouthes but the *Church*, the *Church*; yet doe mostly infringe the liberties of the *Church*, and hedge it in. All of them haue made the *Catholike Church*, to be nothing else but the *Romane* Church; and some of them the *Romane* Church to be nothing else but the *Pope*. So in effect *Papa virtualiter est tota Ecclesia*; say they. The Anabaptists imagined a Church like the Ticke, all body and no head: the Papists haue made a Church like the Toad-stoole, all head and no body. What a monster is their Pope, that will bee all in all; eye and tongue, body and head, & taile too? As *Caligula*

gula tooke off the head of *Iupiter*, and set on another of his owne: so they haue smitten off Christs head, and set on the Pope. Let them take their imaginary head: say we onely to Christ: *Whom haue we in heauen but thee? and on earth none besides thee.* Our dependance be for euer on our *Head* the Lord Iesus.

Before I leaue this point, I desire to expresse two things: one for distinction, the other for instruction. First for distinction betwixt this *Generall assembly*, and particular Churches: then for instruction, to shew who bee true members of this Catholike *Church*.

1. The maine difference betweene them consists in this: that the Catholike Church is alwaies inuisible, the members thereof only knowne to God: particular Churches are sometimes inuisible, and lying hid; other times manifest in the open profession of Christs name. As the Moone is eft-soones ecclipsed or clouded, and often shineth in the full.

1. It lies hid through want of the word preached, and publike administration of the Sacraments. So it was in the dayes of *Elias*, when hee wished to die; [a] *I onely am left.* Strange Apostacie, when so notable a Prophet could not discerne the Church! yet; vers. 18. *I haue left seuen thousand, that neuer bowed their knees to Baal.* So it was in the raigne of *Asa*; [b] *For a long season Israel hath bene without the true God, without a teaching Priest, and without the Law.* The Papists demand where our Church was before the daies of *Luther*: we answer, that an vniuersall Apostacie was ouer the face of the world, the true Church was not then visible: but the graine of trueth lay hid vnder a great heape of popish chaffe. But this inuisibility doth not proue a nullitie. They cannot impugne the antiquity of our Church, vnlesse they conuince themselues. For the Church of England holds no other doctrin then that the Church of *Rome* primarily did hold, and that which S. *Paul* deliuered to them in sacred writing; *Iustification* onely

[a] 1. King. 19. 14.

[b] 2. Chro. 15. 3.

onely by the *bloud of Christ*. If they be falne from this, who can blame vs for falling from them? It was high time to leaue them, when they left the Lord Iesus. So long as we preserue the truths antiquity, wee must smile at their fond obiection of nouelty. The Church of God is Catholike, not Romane Catholike: thats iust as fooliſh a phraſe, as the by-word of Kent and Chriſtendome. Particular and vniuerſall are contradictories. If we haue any thing from them, that they had from God; it is our bleſſing that we haue kept it, their woe that they haue loſt it. *Eſau's* bleſſing and birth-right is loſt to himſelfe, and giuen vnto *Iacob*. They haue not ſo much reaſon to boaſt, as we to reioyce.

Our Church had a ſubſtantiall being before, but hath gotten a better being by the repurgation of the Goſpell: which is maintained by our Chriſtian Princes, iuſtly ſtiled *Defenders of the ancient Faith*. It was Gods Floore before, though full of chaffe: but now ſince [c] *hee that hath his fanne in his hand* hath purged it, it is clearer in ſhew and ſubſtance. It was before a wedge of pure gold, but vſurped by the hands of Impoſtors: that by their mixtures and ſophiſtications for gaine and ſiniſter reſpects, augmented it into a huge body and maſſe. It had the tincture of gold ſtill, but mingled with the droſſe of traditions, ſuperſtitions, will-worſhips. You ask where was the gold? ſhew vs the place. We anſwer, it was in that maſſe: now for extracting and purifying it from the droſſe, God gaue vs the touchſtone of his word, which made it ſound, & manifeſts it to be ſound. The Lord doth not then forſake his: the time was that the whole world ſeemed to groan, *factum ſe videns Arrianum*, beholding it ſelfe made *Arrian*; yet God had his nũber. *Sardis* is ſaid to be dead, [d] *thou haſt a name that thou liueſt, but thou art dead*: yet there be [e] *a few names in Sardis, which haue not defiled their garments*. When ordinary meanes faile, by extraordinary the Lord gathers his elect. The Iſraelites in the wil-

derneſſe

[c] Mat. 3. 12.

[d] Reu. 3. 1.

[e] Verſ. 4.

derneſſe wanted both Circumciſion and Paſſeouer, yet GOD made ſupply by Manna, and the Pillar of the cloud.

2. A Church is viſible when it flouriſheth: not that the faith and ſecret election of men is ſeene; but there are apparant ſignes by frequenting the Sanctuary, and ſubmitting themſelues to the Miniſtery of the Word. Now this viſible Church is a mixt company of men profeſſing the faith. I call it mixt, for in it are both beleeuers and hypocrites, corne and tares: it is a band of men, where be ſome valiant ſouldiers, and many cowards. It is called a Church from the better, not from the greater part. The vngodly, though they are in the Church, are not of the Church: as the ſuperfluous humours in the veynes are not parts of the body, but rather the ſickneſſe of it. Theſe profeſſe *veram fidem, ſed non verè*; the true faith, but not truly. Hence it appeares, that there be two ſorts of members in the Church: members before God, ſuch as beſide the outward profeſſion keepe a *pure heart, a good conſcience, and faith vnfained.* Members before men, ſuch as haue onely the colour and huske of Religion, in heart *denying the power of godlineſſe*: yet theſe are by vs to be eſteemed members, according to the rule of charity iudging the beſt.

2. Now for Inſtruction, what I haue to ſay conſiſts in the examination of two points. Firſt, whether the Church of England be a part of this Catholike Church: then next, whether the Church of Rome haue the ſame prerogatiue.

For our ſelues; the moſt infallible marke of the true Church, is the right miniſtration of the Sacraments, and ſincere Preaching the true Doctrine of the Goſpell. That is the true Mother and Spouſe of Chriſt, that brings forth children to him [f] *of immortall ſeed, by the Word of GOD which abideth for euer*: not of traditions, miracles, dreames; but of this *incorruptible ſeed.* And when they are borne anew,

[f] 1. Pet. 1. 23.

anew, feedes them with syncere *Milke* out of her two
brests, the two Testaments. This you know in your cō-
sciences to be true in our Mother: shee doth not giue vs
pro lacte venenum, but milke; euen the same that Christ
himselfe put into her brests. When we grow strong, shee
giues vs *meate*, not bones: troubles vs not with the sub-
tilties of the Schooles; that haue *Plus argutiarum quàm
doctrinæ, plus doctrinæ quàm vsus*: but *Quod accepit a Do-
mino*, what shee hath receiued of the Lord; neither more
nor lesse, but iust weight. She doth not say, *Hæc dicit Pa-
pa*, but *Hæc dicit Dominus*: not thus saith the Pope in his
Decretalls, but thus saith the Lord in his Scriptures. She
doth g *say the truth in Christ, and lyeth not, her conscience
bearing her witnesse in the holy Ghost.* She doth not sophi-
sticate truth, not mingle wine with water, not dawbe the
walls of Gods house with vntempered morter: not build
vpon the foundation straw & stubble: not adulterate the
Word; like a lustfull man, whose end is not to encrease
mankind, but to satisfie concupiscence. O then let vs hang
vpon her lips, that preserue this true knowledge: and say
with *Peter*; h *Lord, to whom should we goe? Thou hast the
words of eternall life.*

g Rom 9.1.

h John 6.68.

Thus wee haue prooued the truth of our Church by
Scripture: but our aduersaries oppose the sufficiencie of
this proofe, by disabling the Scriptures. They say wee
cannot know Scripture to be Scripture, but by the testi-
mony of the Church. It is false, for the witnesse of man
subiect to error, is nothing to the testimony of GOD
that cannot erre. Therefore the Scripture is called the
i *Testimonie*, because it beares witnesse to it selfe. Besides,
the Church hath her beginning from the Word, for there
can be no Church without faith, no faith without the
Word, no Word without the Scriptures. So the Church
depēds on the Scripture, not the Scripture on the church.
The Lawyer that hath only power to expound the Law,
is vnder the Law. But they obiect, that *Faith comes by
hearing*,

i Esay 8 20.

Rom. 10.17.

hearing, and hearing by the voice of the Church. *Paul* intends there not that generall faith whereby wee belieue Scripture to be Scripture: but that iustifying faith whereby we attaine saluation. And this comes by the voice of the Church, not of it selfe, but as it is the miniſterie of Gods Word. *Iohn* is but *Vox clamantis*, Christ is *Verbum clamans*. Particular Churches haue erred; therefore the best securitie from error is in the Scriptures.

This is a *Lesbian* rule, able to decide all Controuersies, and it is *vitio hominum*, by the fault of bad Interpreters that it doth not. For whether *Aliorum incuriâ* that despise it, or *Aliorum iniuriâ* that peruert it, it suffers martyrdome, and may not be heard declare it selfe. The Papist in expounding Scripture after his owne fancie, makes himselfe Iudge, not the Scripture. But all their drift is with Gods losse to promoue the Popes gaine. He must be Iudge, yea he shall be an vnerring Iudge. Yet if the Pope haue this infallibility, I wonder what need there is of Councells. Here they fly to distinctions, as to familiar spirits. The Pope may erre *Argumentatiuè*, not *Definitiuè*: in his chamber, not in his chaire: *Personaliter, non Formaliter*: as man, not as Pope. How proue they such an exposition of the Scripture? Here they fly to the Pope, hee so expounds it. How prooue they the Pope cannot erre? Here straight they fly back againe to Scripture; *Peter, I haue prayed for thee that thy faith shal not faile*. These hang gether like a sick mans dreame. *Insequeris? fugio. Fugis? insequor*. Yet thus they conclude against their own wills; whiles they only proue the Pope by the Scripture, spight of their teeth they preferre the Scripture aboue the Pope.

If this be so, that the truth of the Gospell being professed, belieued, obeyed among vs, manifest vs against all aduersaries, to be true members of this *Generall assembly*: then two subordinate questions offer themselues collaterally here to be handled. First, whether corrupters of our Truth, and disturbers of our peace are to bee tolerated.

Second-

Secondly, whether for some corruptions of doctrine, or vices in manners, it be lawfull for any of vs, to make separation from vs.

1. Seditious and pestilent seedsmen of heresies are to be restrained. If *a little leuen sowre the whole lumpe*, what will a little poison do? If *Paul* to his [k]Galatians could not endure *Christ* and *Moses* together: how would he to his Corinthians, endure [l] *Christ* and *Belial* together? Hee sticks not to ingeminate Anathema's to them that preached another Gospel. The Papists cry out against vs for persecution: they that shame not to bely the Scriptures, will not blush to bely vs. Their prosperity, their riches, their numbers among vs, directly proue; that a man may be a Papist in England, and liue. But if their religion turne to treason, shall it scape vnpunished? A Papist may liue, a Traitor may not liue. To perswade that a Christian king at the Popes will may, yea must be decrowned or murdered: is this the voice of Religion, or Treason? If this be conscience, there is no villany: if such an act merite Heauen, let no man feare Hell. I would aske a Papist, vvhether he be not bound by his religion to execute the Popes doctrinall will: whether if he bid him kill his King, hee may refraine from that sacred bloud, and not sinne. If he refuse treason, he is not constant to his Religion: if hee keepe his Religion, hee must not sticke at any act of treason. So that who knowes whether this day a mere Papist, may not on the Popes command to morrow be a Traytor?

[k] Gala. 5. 9.

[l] 2. Cor. 6. 14.

But say they, this a suppositon as likely as if Heauen should fall: the Pope will neuer command it. I answere, that Popes haue commanded it. But we hope his present Holinesse will not: we were in a pitious case, if our securitie was no better then your hope. God blesse our gracious Soueraigne from euer standing at the Popes mercy. Why should such Seminaries of heresie, and Incendiaries of conspiracie be suffered? What atonement of affection can

can there be in such disparitie of Religion? when some cry, God helpe vs: others, *Baal* heare vs. They to Angels and Saints, wee to the Lord that made Heauen and Earth. But the euent hath often prooued, which of these could best heare prayers. As in that memorable fight on the Leuant Seas, of fiue English ships against eleuen Spanish; they crying for victory to our Lady, wee to our Lord: it seemes, the Sonne heard better then the Mother, for the victory was ours. The Common-vvealth that stands vpon legges, partly of yron, and partly of clay, is neuer sure. One wombe held *Romulus* & *Remus* in peace, one kingdome could not containe them.

But euery mans mind is as free as the Emperors: Conscience is a Castle, and there is nothing so voluntarie as religion: faith comes by perswasion, not by compulsion. Yield all this: and say with *Tertullian*; *Nihil minus fidei est, quàm fidem cogere.* And with *Bernard*; *Suspendite verbera, ostendite vbera.* Make a man in error rather blush, then bleede. But if they breake the foundation, *Non ferendi, sed feriendi.* First speake to the Conscience by good counsell: but if that eare be stopt, shake the whole house about it. Speake to the eares of the inheritance, of the liberty, of the body; by mulct, by prison, by exile. Let the Liberty say to the Conscience, For thy sake I am restrained: let the Inheritance say, For thy sake I am empouerished: let the Body say, For thy sake I am afflicted. But because heresie dies not with the particular person, but kills also others: and *Centum inficit, dum vnum interficit.* And because it strikes at the life of a Christian, that is his Faith; *For the iust shal liue by his faith.* Therfore *pereat vnus, potius quàm vnitas. Hæretici corrigendi ne pereant, reprimendi ne perimant.* Heretikes are to be corrected lest they damne themselues, to be restrained lest they damne others. *Persecutio facit Martyres, hæresis apostatas: plus nocuerunt horum togæ, quàm illorum galea.* Persecution made Martyrs, heresie makes Apostates: the Heretikes words haue done more

Tertull.

more hurt then the tyrants swords. *Apertè sævit persecutor vt Leo: hæreticus insidiatur vt draco. Ille negare Christum cogit, iste docet. Adversus illum opus patientiâ, adversus istum opus vigilantiâ.* The persecutor rageth like a Lyon, the heretike insinuates himselfe like a serpent. To deny Christ he compels, this man instructs. Against the former wee haue need of patience, against the latter of vigilance. *Aug.*

Excommunication, bondage, exile haue bin thought fit punishments for heretikes: fire and fagot is not Gods Law, but the Popes Canon-shot. An heretike dying in his heresie cannot be saued: therefore *Luther* thinkes, hee that puts an heretike to death is a double murderer; destroying his body with death temporall, his soule with death eternall. But saith *Augustine, Diligite homines, interficite errores*: Loue the persons, kill the errors. Presume on the truth without pride, striue for it without rage. *Severitas, quasi sæua veritas*: but verity and seuerity doe not agree. Fire and sword may put to death heretickes, but not heresies. See heere the difference betwixt the Papists proceedings against vs, and ours against them. They dye not among vs for refusing our faith: but vs they burned (not for denying any article of faith, but) for not beleeuing Transubstantiation. So strange an Article, that *Bellarmine* himselfe doubts whether it may bee proued from Scripture or no: but that the Church hath declared it so to be. But though faith be aboue reason, yet it is not against reason. *This is my body*, saith Christ. *Hoc, This bread*: this Pronoune demonstratiue they will haue to demonstrate nothing. *Hoc aliquid nihil est.* How then? this nothing is my body: not this bread, but this nothing. Others will haue something demonstrated to the vnderstanding, nothing to the senses. Some will haue a demonstration to the senses, nothing to the vnderstanding: some partly to both: others expound it, *This body*: then it is thus; *This body is my body*: others say it is *individuum va-*

gum. But *Quod multipliciter exponitur, communiter ignoratur.* That which is so variously expounded, is generally vnknowne. The most iudicious among them cannot explicate it.

Corpore de Christi lis est, de sanguine lis est:
Deque modo lis est non habitura modum.

What damnable cruelty then was it in them to burne silly women, for not vnderstanding this their inexplicable mysterie? Those gunpowder diuines condemned others to the fire for not knowing that, which they neuer knew themselues. Wee teach such erring soules bee corrected, that they may bee conuerted: not bee confounded. Excommunicated [m] *for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.*

[m] 1.Cor.5.5.

2. Whether a separation may bee iustly made from our Church for some errors or corruptions of life. I know that diuers, who were once among vs, neuer of vs, haue put out their owne lights, indeed excommunicated themselues. What's their plea? that our assemblies are full of enormities. I answer, that the defects and corruptions of a Church must be distinguished: they are eyther in doctrine or in manners. For doctrine, some errors are *Citra fundamentum*, some *Circa fundamentum*, others *Contra fundamentum*. Errors *beside* the foundation trouble, errors *about* the foundation shake, errors *against* the foundation ouerturne all. So long then as no foundation is harmed, it is not lawfull depart. vntill the Church separates from Christ, we must not separate from it. In two cases there is warrant of separation. First, when the substance of Gods worship is quite corrupted. [n] *What agreement hath the Temple of God with Idols?* when this is, ver. 17. *Come out from among them, and be ye separate*, saith the Lord, when *Ieroboam* had set vp Idols in Israel, [o] *the Priests and the Leuites left their suburbs and possession, and came to Iudah and Ierusalem.* Secondly, when the substance of doctrine

[n] 2.Cor.6.16.

[o] 2.Chr.11.14.

doctrine is quite corrupted. p *If any man consent not to the words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse*, &c. *From such*, vers. 5. *withdraw thy selfe. Paul* in the Synagogue at Ephesus preached for the space of three moneths together. q *But when diuers were hardned, and beleeued not, but spake euill of that way, he departed from them, and separated the Disciples.* In these two cases lawfull, not else.

For corruption in manners, they make not *Nullam Ecclesiam, sed malam ecclesiam*; not no Church, but a bad Church. Wicked Scribes sitting in *Moses* chaire, and teaching the things he wrote, must be heard. r *Whatsoeuer they bid you obserue, that obserue and doe: but doe not after their workes.* Separate from their priuate society, not from the publike assembly. But they charge vs, that we deny Christ. I answere, Denyall of Christ is double, either in iudgement or in fact. Deniall of Christ in iudgement, makes a Christian no Christian: denyall in fact, the iudgement being sound, makes him not no Christian, but an euill Christian. When the Iewes had crucified the Lord of life, they remained still a Church, if there were any on the face of the earth: and *Ierusalem* was still called the s *Holy City*. To them belonged t *the promise, and to their children.* u *To them pertaineth the adoption, and the glory, and the couenants.* I would to God this bloudy issue were stanched: but what age hath not complained it? This mischiefe is intestine. *Amara persecutio in cruore martyrum, amarior in pugna hæreticorum, amarissima in malis moribus domesticorum.* The persecution of Tyrants was bitter, the poyson of heretikes more bitter, but the euill liues of Christians most bitter of all. x *Many walke, of whom I haue told you often, and now tell you weeping, that they are enemies of the crosse of Christ.* Whereupon saith *Augustine*; How comes that great Champion to fall a weeping? Could he endure y *stripes aboue measure, prisons frequent, shipwrackes, perils by sea and land; among enemies,*

p 1.Tim.6.3.
q Acts 19.9.
r Mat.23.3.
s Mat.27.53.
t Acts 2.39.
u Rom.9.4.
x Phil.3.18.
y 2.Cor.11.24.

mies, among false brethren; hunger, thirst, cold, wearinesse,
[b] 1.Cor.15.32. *painfulnesse:* [b] *Did he fight with beasts after the manner of men; was he rap'd vp among the Angels?* Did hee beare all these miseries? was hee honoured with all these mercies? and now does he weepe? Yes, sinne and sensuality was crept into the Church; and this made that vndanted spirit fall a weeping. *Pax a Paganis, Pax ab Hæreticis, nulla pax a falsis filijs.* We haue quiet from the Pagans, quiet from heretikes, but no quiet from wicked and exorbitant professors. Our greatest enemies are they of our owne house. Lord *Iesus* heale this plague.

Now wee haue proued and approued the truth of our owne Church at home; let vs examine whether the Church of Rome be also a true member of this Catholike *Assembly*. Errors that annihilate a Church, are of two sorts, some weakening, others destroying the foundation.
[c] 1.Cor.3.12. Weakening error is the building of [c] *hay and stubble on the*
[d] Ver.15. *foundation*: the stubble burnt, their soules may be [d] *saued*. A man breakes downe the windowes of his house, the house stands though defaced: he puls downe the lead or tiles, the house stands though vncouered: he beats downe the wals, the house stands though deformed? he plucks vp the foundation, the house falls, and ceaseth to be an house. Those which destroy the foundation, are the ouerthrowing errors; by them a Church ceaseth to bee a Church. Yet if an error be against the foundation, we are to consider the persons; whether they erre of malice, or of weaknesse. If of malice,
[e] 2.Tim.3.8. [e] like *Iannes and Iambres that withstood Moses, resisting the truth*; it is no longer a Church. But if of weaknesse, wee must not so peremptorily conclude: for *Paul* writes to the Galatians as a Church of God, though they were peruerted to another doctrine; embracing a fundamentall error of Iustification by works. The Church of Rome doth wilfully & obstinately destroy the foundation, therfore may be concluded for no Church. If they wil be iustified by the works of the law, they are faln from Grace.

Let

Let vs heare how they quit themselues. First, they would doe it by retorting all this backe vpon vs: they tell vs flatly, that we are no Church, and thus they prooue it. They say, we haue no Bishops, so no Ministers, so no Sacraments, therefore no Church. Here they clappe their wings, and crow, Victory, Victory. [f] As *Manasseh against Ephraim, and Ephraim against Manasseh, and both against Iudah.* So they haue set our brothers against vs, vs against our brothers, Papists against vs all. Behold the exigent we are in: the Papists say we haue no Ministers, because they are not made by Bishops; the Puritans say we haue no Ministers, because they are made by Bishops. Which of these speake true? Neither. First to answer the Puritan; Bishops may make Ministers: *Paul* chargeth *Timothy* to [g] *lay hands suddenly on no man*: therfore he may lay hands on some. To *Titus*: [h] *For this cause I left thee in Crete, that thou shouldest ordaine Elders in euery City.* Now we haue true Bishops, therefore in Gods name allow vs to haue true Ministers. For the Romanists, that tell vs vve haue none of these, how strangely do they bely vs, and themselues? *Oportet mendacem esse memorem.* Haue they forgot their obrayding vs, that we haue all our Episcopall rites from them? All our ministeriall orders from them? If we haue it from them, then we haue it. They are *Bristo's* owne words in his *Motiues*: The Protestants are Apes of the Papists, the Communion-booke is made altogether out of the Masse-booke. Why then do they not communicate with vs? It is not for conscience, but for malice. Let it be granted, that wee haue this from them: but then they must grant withall, that *Iacob* by Gods disposing hath gotten *Esau's* Birthright. So the Israelites were faine to go to the Philistines to sharpen their sythes. We abhorre not Episcopall ordinations, but Papall. Our substance from them, their circumstances to themselues. *Papales ordinationes sunt fœdæ nundinationes.* We haue their gold, they haue left themselues nothing but Tinkers metall.

[f] Esay 9.21.

[g] 1.Tim.5.22.

[h] Titus 1.5.

tall. Let them keepe their owne, giue vs ours.

But further they obiect the continuance of their succession. We answere, the succession of Person is nothing worth without the succession of Doctrine; which they want. If it were by vs granted, what neuer shall be by them proued, that *Peter* is succeeded by the Pope: Yet as *Matthias* succeeding *Iudas* was neuer the worse, so the Pope succeeding *Peter* is neuer the better. *Perijt dignitas Cathedræ, quando veritas Doctrinæ.* But they say that in the Romane Church, Baptisme is rightly for the substance of it administred; therefore it is a true Church. Indeed they haue the outward washing, but quite ouerthrowne the inward; which stands in iustification by the imputed righteousnesse of Christ. But the Samaritans had Circumcision, yet were they not a true Church. Baptisme seuered from the preaching of the Gospel, is of no more force, then a seale when it is plucked off from the Indenture. Indeed truly, though they haue Baptisme, yet it belongs not to them, but to a hidden Church among them. For doubtlesse God hath his chosen and sealed number in the midst of those Apostates. As the light in the Lanthorn belongs not properly to the Lanthorne, but to the Passenger. That Sacrament in the assembly of Rome, is like a true mans purse in a thiefes hand: it no more proues them a true Church, then that purse prooues the theefe a true man. The Lord of his goodnesse, that hath giuen them the signe of the Grace, giue them also the grace of the signe, true washing away of their sinnes in the bloud of Christ.

Some haue obiected, and they seeme to be kind friends to Rome: that Antichrist must sit in the *Temple*, that is the Church: therefore this sitting of Antichrist in Rome, proues them to be a true Church. But I am sure by this argument what they get in the hundred, they lose in the Shire: they may put these gaines in their eye. I hope they will not confesse their Pope Antichrist, to haue vs grant them

them a true Church. Therefore some of them haue affirmed, *Hominem non Christianum posse esse Romanum Pontificem*. And would not hee be a strange *Head* of Christs Church, that is not a true member of Christs *Body*? But howsoeuer, their argument holds not: for it is one thing to be in the Church, another thing to be of the Church. Antichrist sits in that place, not as a mẽber of the Church, but as an Vsurper. So the Pyrate sits in the Merchants ship, yet hath no right to it. All that can be prooued hereby is, that among the Papists there is a hidden Church, in the midst whereof Antichrist dominereth, but hath no part of saluation in it. What cause then haue we to blesse our GOD, that hath brought vs from *Babylon* to *Ierusalem*, out of darknesse into his maruelous light, from the Romish Synagogue to the *Generall Assembly, and Church of the first borne which are vvritten in Heauen*? and the Lord of his mercie preserue vs in it for euer and euer.

To conclude, there be diuerse Censures of the Romane Church. Some say it is no Church, but *Æquinocè*; as the picture of a man is called a man: or a painted fire, a fire. It is no more a Church, then the carkase of a dead man, that hath on a liuing mans garments, is a liuing man, looke it neuer so like him. These looke vpon it *Oculo vero, sed seuero*: with a true, but a sharpe eye. Others say, It is *non sanum membrum, sed membrum*: It is not a sound member, but a member. It hath Scriptures, but corrupted with Traditions: but indeed they haue nullified the natiue sense; and so are Lanthornes that shew light to others, none to themselues. They haue the Articles of the Creed, and make the same generall confession of faith: yet ouerthrow all this another way. Herein they are like a fond Father, that with much indulgence tenders the body of his child, would not suffer the cold wind to blowe vpon him, yet by secret conueyances inwardly infects the heart, & destroyes him. Thus they say, it is still a member,

ſtill a Church; as a braine-ſick man is a man. The Romane Aſſembly is *Verè Eccleſia, ſed non vera Eccleſia*: truely a Church, but not a true Church. A leprous man is a man: *Adultera vxor, tamen vxor eſt*: an adulterous wife is ſtill a wife. So *Duræus. In Papatu eſt Eccleſia, et Papatus non eſt Eccleſia. Vt Eccleſia Dei, vt Papalis Diaboli.* In Poperie is a Church, yet Popery is not the Church. As it is a Church, it is of God; as Popiſh, of the diuell. It is *Incurata Eccleſia*, an incurable Church, that *hates to be reformed*: therefore no Church. *Wee would haue cured Babel, but ſhe would not be cured.* She hath apoſtated into treaſon, clipped *Regiam monetam*, the great Kings coine, the Word of God: turned that pure gold into ſophiſticate Alchimy: prayer to Chriſt, into inuocation of Saints. Theſe men conclude, that it is not a body diſeaſed, & full of wounds, that hath the throat cut, yet with ſome life and breath remaining: but a rotten and dead carkaſe, void of ſpirituall life. It hath blended Iudaiſme and Paganiſme together with Chriſtianitie, and ſo ſweld vp a ſuperſtitious worſhip of God; therefore no Church.

For my part I iudge not: GOD reſerues to himſelfe three things; The reuenge of iniuries, The glory of deeds, The iudgement of ſecrets. I will not iudge, but like a witneſſe giue in my teſtimony. And here *Qui bene diſtinguit, bene docet.* The beſt conſtruction is that which enclines to charitie: that is, there is no probable ſaluation in the Church of Rome. Infants dying before they come to theſe errors, I beleeue ſaued: for others, *Neſcio quid dicere*; I know not what to ſay. They haue damnable hereſies, as that of Free will, of Merites, &c. yet the perſons that of weakeneſſe defend them, may be ſaued. God pardons euen wilfull errors, if they be truly repented. Therefore I beleeue that many of our forefathers went to Heauen, though through blindneſſe. Now indeede they are more inexcuſable, becauſe our ſound is gone out among them. There are *Seducentes* and *Seducti*: the wilfull blind leade

Zanch.

lead the wofull blind, vntill both fall into the ditch. If they will not see, there is no helpe, no hope. If simple ignorance mislead, there is hope of return: but if affected, it is most wretched. Our office is to helpe them with our prayers: and let vs pray for them as *Paul* for his Ephesians; *That the eyes of our vnderstanding beeing enlightened, they may know what is the hope of Gods calling, and what the riches of the glory of his inheritance is in the Saints.* Many of them haue ready hearts, but they want eyes: wee haue open eyes, God grant vs ready hearts. Ephe.1.18.

The first borne which are written in heauen. This is a description of the persons, of whom the Church consists. The *Church* it selfe is a number of men, which God hath set apart by an eternall decree, and in time sanctified to become reall members of it. They are *written in heauen*, there's their eternall election; and they *are the first borne*, that is new-borne, theres their Sanctification. For the two parts of the description, *Their Primogeniture*, and *Registring* in Gods booke; are but borrowed speeches, whereby God would ratifie the euerlasting Predestination and saluation of his Church. That as the *First borne* is not to bee defeated of his inheritance; and the *Enrolled names* are neuer to be obliterated: so certainly shall they inherite eternall life.

The first borne. Some vnderstand by the *first borne* not all the Elect; but onely the Patriarchs, and such ancient Saints, the noble & primitiue parts of the Church. *Caluin.* Then this should haue beene referred onely to the Church triumphant in heauen; but the *Catholike* Church is here expresly meant, which cõprehends also the Saints vpon earth: therefore they also are *first borne.* Besides, they are said to be *written in heauen*, which had beene a superfluous speech of those who are already in heauen: they that are there, need no writing. *Vnusquisque Electus est Primogenitus.*

But this seemes to infringe the Primogeniture of Christ,

Christ, to whom that Name is by speciall title and right giuen. *Primogenitus inter multos fratres*, saith *Paul*: he is the [a] *First begotten* among many brethren. *Primogenitus vniuersæ creaturæ*; the [b] *first borne* of euery creature. *Primogenitus mortuorum*; the [c] *first borne* from the dead. He is the *first borne*, as he is the Sonne of God, and as hee is man. As he is the Sonne of God, in respect of time, before all things, the beginning of all: in respect of dignity, because hee is the foundation of all good to his Church. [d] *Of his fulnesse haue we all receiued, and grace for grace.* As he is man, he is the *first borne*, not in respect of time, but of excellency and vertue. In respect of his miraculous conception; the *first* that euer was conceiued without sinne, and [e] *by the ouershadowing of the holy Ghost.* In respect of his birth, he was the *first borne* of *Mary*. [f] *Shee brought forth her first borne Sonne, and called his name Iesus.* In respect of his resurrection; when GOD raised him out of the graue, he is said to *beget his Sonne*. [g] *Thou art my Sonne, this day haue I begotten thee.* And lest the interpretation of birth onely should be deduced from that place, Saint *Paul* expressely applies it to his resurrection. Acts 13.33. *God raised vp Iesus againe, as it is written in the second Psalme; Thou art my Sonne, this day haue I begotten thee.* Lastly, in respect of his preeminence: [h] *hee is the first borne from the dead, that in all things he might haue the preeminence.* So the priuiledge of primogeniture is singularly and indiuidually his.

[a] Rom.8.29.
[b] Col.1.15.
[c] Vers.18.
[d] Ioh.1.16.
[e] Luk.1.35.
[f] Mat.1.25.
[g] Psal.2.7.
[h] Col.1.18.

How then are the faithfull heere called the *first borne*? To answer this, we must know that God hath sonnes by nature, and by grace. Christ by nature onely, all the elect by grace. Christ is a Sonne begotten, not made; we are sonnes made, not begotten in respect of nature. Christ as God is begotten, not borne: as man he is borne, not begotten. We see the priuiledge of Christs primogeniture: from his let vs looke to ours, for from him wee haue it. The elect are called *First-borne* in three respects.

1. Because

1. Because they are vnited to the first borne. i *For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.* Hee that is made *vnus cum primogenito*, may be well called *primogenitus*: one with the first borne is a first borne.

2. Because they rre culled and called out of the world. Many wicked are created before them, but they are elected in Gods decree to life before the other; for the wicked are not chosen at all. *Esau* was *Isaaks* first borne, but *Iacob* was Gods first borne. Many of the worlds first-borne haue beene reiected. k *Israel* laid his *right hand vpon Ephraim* the younger, and his *left vpon Manasseh* the elder. l *Reuben, thou art my first borne, but thou shalt not be excellent.* *Cain Adams* first borne; *Ismael, Abrahams* first borne, were cast off. m *Thus saith the Lord, Israel is my sonne, euen my first borne.* The Lord had first chosen that nation to be his people, yet afterward reiected them, and accepted the Gentiles: so that *the elder serue the younger.* But Gods first borne are neuer refused: whom hee hath *predestinated* to be *sonnes*, hee hath also *called to bee heyres.* So that this primogeniture is not in respect of generation, but of regeneration. Though they be not *primò conditi*, they are *primò reconditi.* n *Flesh* and *bloud* hath no worke in this birth, nor *the will of man; but the will of God.* o *Of his owne will begate he vs, with the word of trueth, that wee should be a kinde of first fruits of his creatures.* The Spirit begets of *immortall seed*, grace; in the wombe of the Church; the meanes of this *Birth* being the Word. p *Except a man be borne againe, he cannot see the kingdom of God.* Out of that vniuersall apostacie God sent his Sonne, to beget some first borne to himselfe.

3. Because the priuiledges of the first borne are theirs. These were many, as we may find in allusion to the Law. 1. The excellency of strength: q *Reuben my first borne, my might, and the beginning of my strength, the excellency of dignitie, and the excellencie of power.* Man decayes, and the children

i Hebr.2.11.

k Gen.48.17.

l Gen.49.4.

m Exod.4.22.

n Iohn 1.13.

o Iam.1.18.

p Iohn.3.3.

q Gen.49.3.

children of age are not so strong as the children of youth: therefore the *first borne* are called the *beginning of power*, and the *excellency of strength*. True it is, that there's no decay in Gods Spirit that begets: yet because the faithfull are first in Gods intention of fauour, and hee giues them that strength of grace to resist sinne, and to serue him, which the world hath not; therefore they are called his *Firstborne*, the excellency of his power. Though we be weake in our selues, yet his strength is glorified in our weakenes, his [r] *Grace is sufficient for vs*.

[r] 2.Cor.12.9.

2. The name of the family was giuen to the first borne. [s] *Is not my family the least of all the families of the Tribe of Beniamin*, saith *Saul*? [t] *Gilead* made his whole family to be called *Gileadites*. For further exemplying of this priuiledge, read Numbers. chap.26.ver.23.to ver. 52. Is this dignity lost vnder the Gospell to the first borne in Christ? no, for euen the wicked dwelling among the righteous, are for their sakes vouchsafed the name of *Christians*. The name of the *first borne* hath *christned* all the familie.

[s] 1.Sam.9.21.
[t] Iudg.11.1.

3. Priesthood and the right to sacrifice. [u] *Moses sent twelue young men, according to the twelue tribes of Israel, to offer burnt offerings, and sacrifice peace offerings vnto the Lord.* Those young men are thought to bee no other, but twelue of the *first borne* of the chiefe of the Tribes: to whom the right of sacrificing & Priesthood did belong, till the Leuites were separated for that end. [x] *Take the Leuites in stead of all the first borne among the children of Israel.* Neither is this priuiledge lost by the Gospel: [y] *Christ hath made vs Kings and Priests vnto God his Father*; to offer vp spirituall sacrifice of thanksgiuing to him. Priests, but *Priests to God*; lest the Schismaticke should take aduantage thereby to trouble the ciuill state. The Propitiatory sacrifice is offered for vs by our high Priest *Iesus*: the sacrifices of our Priesthood are onely gratulatory.

[u] Exod.24.5.
[x] Num.3.45.
[y] Rev.1.6.

4. Double portion. [a] If a man haue two wiues, one beloued,

[a] Deut.21.17.

beloued, and another hated, and children by them both: *if the first borne sonne be hers that is hated,* yet when he maketh his sonnes to inherit, though perhaps hee would fauour the sonne of the loued, yet *hee shall acknowledge the sonne of the hated, by giuing him a double portion of all that he hath: for hee is the beginning of his strength, the right of the first borne is his.* So the elect haue a double portion: not onely a share in the things of this life, but much more in heauen. [b] *Godlinesse hath the promise both of the life that now is, and of that which is to come.* It is a false imagination that God makes none of his children happy in this life. *Abraham* was rich, *Dauid* a King. But if he denies them opulencie, hee neuer denies them content. This is the cheefe riches; for we see others *Esurientes in popina*; as the by-word is, staruing in a Cookes shop, wretched in their highest fortunes. The godly haue so much share of this world, as may stand with their eternall blessednesse in the world to come. And such may bee content with a small portion here, that are sure of the inheritance heereafter. *Iehoshaphat* gaue great gifts of siluer and gold, and precious things, to all his children: [c] *but the kingdome hee gaue to Iehoram, because he was the first borne.* Our Law giues the first borne sonne the inheritance: God will not depriue his of it. Thus hath Christ promised a double portion to the faithfull; [d] *He shall receiue an hundred fold now in this time, and in the world to come eternall life.* And indeed the Birth-right with the Iewes was a type of euerlasting life. The consideration of this excellent priuiledge doth teach vs three lessons.

1. That we are dedicated to God. Exod. 13.2. Numb. 3.13. *Sanctifie to me all the first borne.* [e] So *Hannah* dedicated her first borne *Samuel* to the Lord. [f] *Mary* brought Christ to *Ierusalem, to present him to the Lord; as it is written in the Law; Euery male that openeth the wombe, shall be called holy to the Lord.* To robbe God of his tythes is sacriledge; but to take away from him our soules, this is the highest

[b] 1. Tim. 4.8.

[c] 2. Chr. 21.3.

[d] Mark. 10.30.

[e] 1. Sam. 1.28.

[f] Luk. 2.22.

higheſt ſacriledge. In this we haue a ſequeſtration from common vſe, we are no longer as we were. *They are mine*, ſaith the Lord: not onely by a common right, to al things are his. *The earth is the Lords, and the fulneſſe of it.* nor onely for a gratefull acknowledgement, that the increaſe of all things comes from him. But as the Iſraelites were Gods by a ſpeciall claime; becauſe he preſerued them in Egypt, when the firſt borne were ſlaine. For whoſe redemption he accepted the firſt borne of their beaſts: when he might haue commanded all, leſt this ſhould ſeem grieuous to them, he required but the firſt part. Hee onely reſerued what he preſerued. So we were all by nature in as much danger of Gods wrath, as were the Iſraelites of the deſtroying Angell when the firſt borne of the Ægyptians were ſmitten dead. But the Lord ſprinkled the dores of our hearts with the bloud of his holy Lambe *Ieſus*. Hath the Lord ſpared vs? then hee chalengeth vs. To take from man his owne is iniurious, from God ſacrilegious. g *Glorifie God in your body, and in your ſpirit.* why? *for they are Gods, ye are not your owne*, ſaith the Apoſtle. Thus hee confeſſed himſelfe not his owne man: h *There ſtood by me this night the Angell of God, whoſe I am, and whom I ſerue.* Wee are Gods poſſeſſion, the firſt borne which he hath redeemed by his owne *Firſt-borne*, Chriſt. This wee acknowledge when wee preſent our children to God in Baptiſme. Yet O ſtrange and forgetfull inconſtancy! when wee haue giuen them to God in baptiſme, by a fooliſh indulgence wee take them away againe in education. A Prince abhorres to haue his eldeſt ſonne marry with a harlot; this were to vilifie and ignoble that royall bloud. And ſhall God brooke his Firſt borne to be contracted with that vgly ſtrumpet, Sinne? This were to forfeit and make void the right of primogeniture.

g 1. Cor. 6. 20.

h Acts 27. 23.

2. Seeing we are Gods firſt borne, let vs offer our firſt and beſt things to him. The Lord hath deſerued the priority

ority of our seruice: [i] *First seeke the kingdome of God, and the righteousnesse thereof.* Our first studies, our first labours must bee consecrated to God. The Law required three properties in the sacrifices offered to God. 1. They must be first borne: *vt illi reddamus prima, qui nobis dedit omnia:* that vvee should vvillingly giue him the first, that had bountifully giuen vs all. So vve must giue the first houre of the day, the first vvorke of our hands, the first wordes of our lips to the Lord. 2. They must bee cleane beasts, for God abhorred the vncleane, maimed, or deformed. [k] *Ye offer polluted bread vpon mine Altar. If ye offer the blinde for sacrifice, is it not euill? if ye offer the lame & sicke, is it not euill? offer it now to the gouernor, will hee be pleased with it?* So vvee must hold vp to God *cleane hands*, and send vp *pure hearts*: [l] *making straight paths for our feete, lest that which is halting be turned out of the way.* 3. The sacrifices must be Males, because the best and most perfect things are to be giuen to God. *Multi homines, pauci viri.* Let vs offer vp our masculine vertues, [m] *growing to a perfect man*, to the measure of the stature of the fulnesse of Christ. We must aime at this perfect sacrifice.

[i] Mat.6.33.

[k] Mal.1.8.

[l] Hebr.12.13.

[m] Eph.4.13.

Besides in the Law there were three other rules obseruable in the consecration of the first borne. 1. That they should be seuen daies with the damme, and the eight day be giuen to God. Exod. 22. 30. wherein there vvas not onely a respondence to the rule of circumcision, limited to the eight day, Gen. 17. 12. But to preuent their fraud in offering to God things of no seruice, being too soone taken from the damme. 2. In voluntary oblations they were forbidden to dedicate to the Lord any of the first borne. [n] *The firstling of the beasts which should be the Lords firstling, no man shall sanctifie it.* The reason is, because that vvas *the Lords* already. Wee haue such names highly recorded on our Hospitall-walls, painted on the windowes of our Churches, often engrauen in marble the memorable tenent of worthy acts, for excellent benefactors. Yet all

[n] Leuit.27.26.

All their beneuolence to God, is not the Tenth of that they haue robbed God, & taken from his Church. Foole, giue of thine owne, if thou wilt haue reward in Heauen: first restore iustly what thou hast gathered vniustly. To giue of that is not *Liberaliter dare, sed partialiter retribuere*: thou bestowest on God a Lambe of his owne Evve. Doost thou looke for thanks for such a gift? Alas, it was Gods owne before. 3. They were commanded neither to *worke* nor *sheare* the first borne. [o] *Thou shalt doe no worke with the firstling of thy Bullocke, nor sheare the firstling of thy Sheepe.* To curbe their couetousnesse: though they would not deceiue the Lord of his first borne, yet they would take so much profit of it as they could. But they are restrained from diminution; they must not present a worne Bullocke, nor a shorne Sheepe. Now if the Lord was so ielous of first borne beasts, how is hee ielous of first borne soules? Let vs not thinke our choisest and most excellent things too deare for God, that hath made vs his first borne in Iesus Christ.

[o] Deut. 15. 19.

3. Lastly, let vs vpon no condition part vvith our Birthright. Hath God aduanced vs to this honour? ([p] *I will make him my first borne, higher then the Kings of the earth*) then let vs neuer sell it. [q] *Let there be no person profane as Esau, who for one morsell of meate sold his Birthright.* Hath the elder brother *Primariam potestatem*? [r] *Be Lord ouer thy brethren, and let thy mothers sonnes bow downe vnto thee.* Let no lust subiect vs *seruire minori*, to serue the younger. The enemies rage against them, but saith God to *Pharaoh*; *Let my sonne goe that hee may serue me: if thou refuse to let him goe, behold I will slay thy sonne, euen thy first borne.* Thus saith the Psalmist; *God reproues euen Kings for their sakes.* Now *Omne beneficium petit officium*: euery benefite is obligatory, and binds to some thankful duty. Hath God dignified vs with a Priuiledge, he expects that our carefulnesse should neuer forfet it. *Naboth* would not sell his *Vineyard*: yet his Vineyard was but a part of his Inheri-

[p] Psal. 89. 27.

[q] Heb. 12. 16.

[r] Gene. 27. 29.

[s] Exod. 4. 23.

Inheritance, & his Inheritance but a part of his birthright. Though *Ahab* profferd him a *better vineyard*, or the *worth of it in money*; yet saith *Naboth*, [t] *The Lord forbid it me, that I should giue the inheritance of my fathers vnto thee.* And shal we for trifles passe away our eternall Birthright? It is a wretched bargaine: yet the Blasphemer sweares away his birthright, the Epicure feasts away his birthright, the wine-bibber drinks away his Birthright, the Lauish spends his birthright, the couetous sels his birthright for ready mony.

[t] 1. King. 21. 3.

There be some, 1. that sell their Birthright: it is said of the Lawyer that hee hath *linguam venalem*, a saleable tongue: the couetous *venalem animam*, a saleable soule: the harlot *venalem carnem*: a saleable flesh. *Esau sold* his birthright, *Ahab sold himselfe* to worke wickednesse, *Iudas sold* his soule for thirty peeces. [u] *There is not a more wicked thing then a couetous man: for such a one setteth his soule to sale, because while he liueth he casteth away his bowels.* Others pawne their Birthright: they are not so desperate as to sell it outright, but they will pawne it for a while. They seeme to make conscience of their waies generally, and to be good husbands of their talents: but when an opportune temptation comes, with meat in the mouth; a fit aduantage of much wealth, of high honour, of secret pleasure; they will embrace and fasten on it, though they pawne their soules for a season. And indeed he that knowingly ventures to sin, doth as it were morgage his birthright, puts it to the hazard of redeeming by repentance. But it is dangerous to be a Marchant venturer in this case: the birthright is precious, if that infernall Broker get but a colour of title in it, hee will vse tricks to make thee breake thy day, and then sue out a Iudgement against thee. 3. Some lose their Birthright; profane and negligent wretches, that leaue their soule perpetually vnguarded, vnregarded. They may be carefull about many things, but one thing is necessary, to keepe their Birthright. While they sleepe, the *enemy sowes tares*: it is a

[u] Eccle. 10. 9.

wretched ſlumber, that ſleepes, and ſlips away the birthright. 4. Others giue away their birthright, & theſe are ſpecially the enuious and the deſperate. Malice giues it away, and hath nothing for it. The Ambitious bargaines to haue a little honour for his Birthright, the Couetous to haue ſome gold for his birthright, the voluptuous to haue ſome ſenſuall pleaſure for his birthright: but the malicious giues it away for nothing, except it be vexation, that doth anguiſh him, and languiſh him. The deſperate deſtroying his body, giues away his birthright: hee hath nought for it but horrors within, and terrors without. Theſe men ſerue the diuels turne for nothing. Looke O miſerable man vpon the Purchaſer of thy Birthright Chriſt, & conſider the price it coſt him: if thou ſell that for a little pleaſure, that he bought with ſo much paine, thou thinkeſt him an idle Marchant. No Lord, as thou haſt giuē it to vs, ſo keepe it for vs: that hauing now the aſſurance of it in grace, vvee may haue one day the full poſſeſſion of it in glory.

Written in heauen. This phraſe is often vſed in the Scripture, and is but a metaphor whereby God declares the certaintie of ſome mens eternall predeſtination, and eternall ſaluation. *Toſtatus* makes three written bookes of GOD. 1. The great booke, wherein are written all perſons, actions, and euents, both good and bad. Out of this are taken two other bookes. 2. The booke of Predeſtination, conſiſting onely of the Elect. 3. The booke of Gods Preſcience, which he calls the Blacke booke, wherein are regiſtred onely the Reprobate. But this latter booke hath no warrant in the Scriptures: it is true, that as there is a certaine number to be ſaued, ſo the Lord knoweth them that are ordained to deſtruction: but the Scripture giues onely a name of booke to the firſt, not to the worſt. *Non quòd ſcribuntur in aliquo libro, ſed quòd non ſcribuntur in illo libro.* [a] *Let them be blotted out of the booke of the liuing, & let them not be written among the righteous.* [b] *Whoſe*

[a] Pſal.69.28.
[b] Reue.17.8.

names

names are not written in the Booke of Life from the foundation of the World. Not that they are written in any other booke, but that they are not written in that booke. Indeed God may be said to haue diuerse Bookes.

1. *Liber Prouidentiæ*, the booke of his Prouidence, wherein God seeth and disposeth all things that are done by himselfe in the World. [c] *Thine eyes did see my substance yet being vnperfect: and in thy booke were all my members written, when as yet there was none of them.* Not a sparrow falls from the house, not a haire from our heads, without the record of this booke. [c] Psal. 139. 16.

2. *Liber Memoriæ*, the booke of Gods memorie, wherein all things done by men, whether good or euill, are registred. [d] *A booke of remembrance was written before GOD, for them that feared the Lord, and thought vpon his Name.* [e] *The bookes were opened, and another booke was opened, which is the booke of Life.* Hence it is plaine, that there are other bookes besides the booke of Life. This is that which manifesteth all secrets, whether mentall, orall, or actuall. [f] Whereby *GOD shall bring euery vvorke into iudgement, with euery secret thing, be it good or euill.* This Booke shal be opened in that day, [g] *vvhen God shall iudge the secrets of all hearts by Iesus Christ.* [d] Mala. 3. 16. [e] Reu. 20. 12. [f] Eccl. 12. 14. [g] Rom. 2. 16.

3. *Liber Conscientiæ*, the booke of euery mans conscience: this is a booke of Record or testimony; not so much of Iudicature, as of witnesse. [h] *If our heart condemne vs, God is greater then our heart, and knoweth all things.* There is *Conscientia peruersa*, that doth wholly condemne: there is *Conscientia dubia*, that doth neither condemne nor acquit: there is *Conscientia bene ordinata*; such a one had *Paul*, [i] *I say the truth in Christ, I lye not, my conscience also bearing me witnesse in the holy Ghost.* Euery mans conscience beareth witnesse: but *vbi cogitatio non habet quod accuset*, where the thought hath no matter of accusation against a man, that conscience doth beare *vvitnesse in the holy Ghost.* Looke well to thy life, for thou beareſt about [h] 1. Ioh. 3. 20. [i] Rom. 9. 1.

thee a booke of Teſtimonie, that ſhall ſpeake either with or againſt thee.

4. *Liber monumentorum*, a booke of Monuments; which containes the acts of the Saints for the memorie of times to come. Of this nature were the Chronicles, the Acts of the Apoſtles, that martyrologie or golden Legend of the Saints in the Chapter preceding my Text. God threatens the falſe prophets, that [k] *they ſhall not bee written in the writing of the houſe of Iſrael.*

[k] Ezek. 13. 9.

5. *Liber veritatis*, the booke of Truth: this may alſo be called the booke of Life, becauſe it containes thoſe rules, that lead and direct vs to life eternall. As that is called a booke of vvarfare, wherein the precepts of the Military Art are written. [l] *Search the Scriptures, for therein yee haue eternall life.* [m] *All theſe things are the booke of the Couenant of the moſt high God.*

[l] Iohn 5. 39.
[m] Eccl. 24. 23

6. *Liber Vitæ*, the booke of Life it ſelfe, wherein onely are written the names of the Elect, whom GOD hath ordained to ſaluation for euer. This is to be *written in heauen.* [n] *Into that holy City ſhall enter nothing that defileth:* but only *they which are written in the Lambes booke of Life.* *Paul* ſpeakes of his fellow labourers, [o] *vvhoſe names are in the booke of Life.* When the Diſciples returned ſaid; *Lord, euen the diuells are ſubiect to vs through thy Name:* true faith Chriſt, *I ſaw Satan as lightning fall from Heauen.* [p] *Notwithſtanding, in this reioyce not, that the ſpirits are ſubiect vnto you: but rather reioyce becauſe your names are written in Heauen.* This is a borrowed ſpeech; *Sicut nos ea literis conſignamus*, As we cõmit that to writing, the memory whereof we would haue kept. So doth God, not that he needes any booke of remembrance, but becauſe all things are preſent with him, as if they were written in a booke. They among men which are choſen to any ſpeciall place or ſeruice, are written in a booke: ſo the Romane Senators were called *Patres conſcripti*: and it is called the Muſter-booke, wherein ſtand the names

[n] Reu. 21. 27.
[o] Phil. 4. 3.
[p] Luke. 10. 20.

of

of the Souldiers prest to the warres. To conclude, this *writing in heauen*, is the booke of Election, wherein all that shall be saued, are registred.

Here vnauoydably wee come to the maine question, that may seeme to infringe this happy priuiledge of the Church. Whether to be written in Heauen be an infallible assurance of saluation: or whether any there registred may come to be blotted out. The truth is, that none *written* in heauen can euer be lost; yet they obiect against it, Psal. 69. 28. *Let them be blotted out of the booke of the liuing, and let them not be written among the righteous*. Hence they inferre, that some names once there recorded, are afterwards put out. But this opinion casteth a double aspersion vpon God himselfe. Either it makes him ignorant of future things, as if he foresaw not the end of elect and reprobate, and so were deceiued in decreeing some to be saued, that shal not be saued. Or that his decree is mutable, in excluding those vpon their sinnes, vvhom he hath formerly chosen. From both these weaknesses S. *Paul* vindicates him. 2. Tim. 2. 19. *The foundation of GOD standeth sure, hauing the seale, The Lord knoweth them that are his*. First, the Lord *knowes* them that are his; this were not true if Gods Prescience could be deluded. Then his *foundation stands sure*: but that were no sure foundation, if those hee hath decreed to be his, should afterward fall out not to bee his. The very Conclusion of truth is this; *Impossibilis est deletio*: they vvhich are *vvritten in heauen*, can neuer come into hell. To cleare this from the opposed doubt, among many I will cull out three proper distinctions.

1. One may be said to be written in heauen *simpliciter*, and *secundum quid*. Hee that is simply written there, *In quantum prædestinatus ad vitam*, because elected to life, can neuer be blotted out. Hee that is but written after a sort, may; for hee is written *Non secundum Dei præscientiam, sed secundum præsentem iustitiam*: not according to

Gods former decree, but according to their present righteousnesse. So they are said to be blotted out, not in respect of Gods knowledge: for hee knowes they were neuer written there; but according to their present condition, apostating from grace to sinne. *Lyran.*

2. Some are blotted out, *non secundum rei veritatem, sed hominum opinionem*: not according to the truth of the thing, but according to mens opinion. It is vsuall in the Scriptures, to say a thing is done, *quando innotescat fieri*, when it is declared to bee done. Hypocrites haue a simulation of outward sanctitie, so that men in charity iudge them to be written in heauen. But when those glistering starres appeare to be onely *Ignes fatui*, foolish meteors; and fall from the firmament of the Church; then we say they are blotted out. The *written ex existentiâ*, by a perfect being, neuer lost; but *ex apparentiâ*, by a dissembled appearance, may. Some God so writes, *In se vt simpliciter habituri vitam*; that they haue life simply in themselues, though not of themselues. Others hee so writes, *vt habeant non in se, sed in sua causa*; from which falling they are said to be obliterated. *Aquin.*

3. *Augustine* sayes, wee must not so take it, that God first writes, and then dasheth out. For if a *Pilate* could say, *Quod scripsi, scripsi*; *what I haue written, I haue written*; and it shall stand. Shall God say, *Quod scripsi expungam*, what I haue written I will wipe out, and it shall not stand? They are written then *Secundum spem ipsorum, qui ibi se scriptos putabant*; according to their owne hope that presumed their names there. And are blotted out, *Quando ipsis constet illos non ibi fuisse*; when it is manifest to themselues that their names neuer had any such honour of inscription. This euen that Psalme strengthens, whence they fetch their opposition. ¶ *Let them bee blotted out of the booke of the liuing: and let them not be written among the righteous.* So that to bee *blotted out* of that booke, is indeed *neuer to be written* there. To bee wiped out in the

¶ Psal. 69. 28.

end,

end, is but a declaration that such were not written in the beginning.

But how then shall wee iustifie *Moses* his desire? [r] *If thou wilt forgiue their sinne*, faire and good: *but if not, blot me, I pray thee, out of thy booke, which thou hast written.* Did *Moses* wish an impossibility? Some opinionate, that this was not the booke of life that *Moses* meant: but they erre. 1. Some by this vnderstand the booke of the Law: as if this were his meaning: If thou destroy the people to whom thou hast giuen the Law, let not my name be mentioned as the Law giuer. But it is answered. 1. that the booke of the Law was not yet written; and he could not desire blotting forth of a booke that was not. 2. This was in *Moses* his power when he wrote the Law, to leaue out his owne name; he needed not to trouble God about it. 3. He opposeth the greatest losse he could sustaine, against the greatest benefit the people could obtaine: but this was no great losse to bee blotted out of that booke. 4. *Moses* speakes of a booke that God had written: but the booke of the Law, sauing onely the Decalogue, *Moses* wrote himselfe. 2. *Ierome* vnderstands this desire of *Moses* for death in this life; *Perire in præsentem, non in perpetuum.* But if he conceiues no more then a temporall death, Gods answere confutes it; *Whosoeuer hath sinned against mee, him will I blot out.* ver. 33. Onely sinners are raced out of this booke; but from the booke of terrene life, both sinners and iust come to be blotted: for good and bad are subiect to temporall death. 3. *Caietan* vnderstands it *De libro Principatus in hac vita*, to be the booke of Soueraignty: because it is decreed by God as in a booke, *quòd isti vel illi principentur*: that this or that man should haue the dominion. But God answeres, onely sinners are raced out of the booke: but in the booke of gouernment are bad Kings, so well as good. And for that booke, *Ezek.* 13. 9. as if he wished no more, but not to be counted of Israel; or haue his name among the Patriarchs and Prophets. If

[r] Exod. 32. 32.

Israel had perished, the booke of his Couenant with Israel had also perished. So for that booke of *Iasher*. Iosh. 10.13. it is thought to be lost; therefore no great matter to be put out of it. It must needs bee then the booke of life, and how could *Moses* wish a *racing* out of that booke?

Some say, that by sinne a man may come to be blotted out of that booke, wherein he thought himselfe written. But if it could not be done without sinne, this construction were to make *Moses Petere peccare mortaliter*; to beg power to sinne mortally, that hee might bee blotted out. Neyther doth God for vnrighteousnesse race out any, but indeed they race out themselues. Some take it to be a parabolicall speech, to shew the intention of his desire. As *Rachel* said to *Iacob*, [r] *Giue mee children, or else I die*. Yet she had rather liue and haue no children, then haue children and presently dye. As if one should say; Do this, or else kill me: yet he had rather haue the thing omitted, then himselfe killed. *Tostat.* But this were to make *Moses* speake one thing, & meane another: whereas he desired it from his heart. Others thinke *Moses* spake affirmatiuely, after this sense: that if God would not pardon the peoples sinne, it would follow that himselfe should be blotted out. *Rupert.* But this had been against the iustice of God, that one should be damned for the sinne of another. Againe this had conuinced *Moses* of wauering and doubtfulnesse of his saluation: but the faithfull haue confidence, that though thousands should perish, yet they are sure of eternall blisse.

[r] Gen. 30.1.

Some say, *Moses* wished this after the disposition of the inferiour part of his soule; and not *in voluntate rationem superiorem sequente*; not in that will which is gouerned by reason. They exemplifie it in Christ, who desired the *cup to passe from him*, yet *simpliciter vellet pati*, simply he would suffer. But there is great difference in the example. 1. Christ eschewes death, *Moses* ensues death:

the

the obiect of their desires was vnlike. 2. Christ by his office was to beare the sinne and punishment of his people: *Moses* was neuer called to such a mediatorship. 3. Christ prayeth there as a man: for as God hee prayeth not, but is prayed to. There is *Duplex affectus, Mentis & Sensus.* Christ in the affection of his minde was willing to suffer, but in his affection of Sense he desired the cup to passe. So that in Christ to escape death, was a naturall desire: in *Moses* to wish death, yea an eternall death, was a contranaturall desire: it proceeded not from the sensuall part, but from his inward feeling and meditation.

Others thinke hee prayed, *quia turbatus erat,* being troubled: not considering at that instant whether that was possible that he begged. *Ex impetu passionis,* saith *Lyranus, vehementia fuisse abreptum, vt loquatur quasi ecstaticus;* saith *Calvin.* But this accuseth him of rashnesse: for it is fit he that prayeth, should bee of a calme and composed spirit. Others conclude, that *Moses* preferred the safety of the people before his own soule. *Caluin.* He thought of nothing, but *vt saluus sit populus,* that the people might be saued. But this is against the rule of charity: for though anothers soule be dearer to me then my owne body: yet my owne soule ought to be dearer vnto me then all mens soules in the world. yea if all the soules of the Saints; yea of the Virgin *Mary* her selfe, should perish, except my soule perished for them: saith *Tostatus: Citius deberem eligere omnes illas perire quam animam meam.* I ought rather to chuse to saue my owne soule, then all theirs.

Lastly, the most and best rest vpon this sense. Because the saluation of Israel was ioyned with the glory of God: both in respect of the promises made to the Fathers, which was not for his honour to frustrate: and to preuent the blasphemies of the enemies insulting on their ruine; *God hath forsaken his people*: *Moses ante omnia gloriam Dei spectauit*: He respected the glory of God aboue all: in regard whereof, he was careless of his owne saluation.

Precious

Precious to vs is the saluation of others, more precious the saluation of our selues, but most precious of all is the glory of God. Such a wish as this great Prophet of the olde Testament, had that great Apostle of the new. t *I could wish my selfe accursed from Christ, for my brethren my kinsmen according to the flesh.* They say, to cleare both these desires from sinne, there is no other solution but this: that both of them for Gods glory in Israels safety desired a separation from glory for a time, not damnation of body and soule for euer. How soeuer, there was some difference in their wishes. *Chrys. Moses* wished *Perire cum cæteris, Paul perire pro cæteris. Moses cum pereuntibus, Paulus ne pereant. Moses* desired to perish with them that perished: *Paul* desired to perish, that they might not perish. But the aime of both was the Lords glory, and the peoples safety. Their zeale was ineffable, their example inimitable, their affection vnmatchable. Yet thus farre desirable, that all Ministers, like *Moses* and *Paul*, zealously seeke their peoples saluation. And I am perswaded, that a Parent doth not more earnestly desire the welfare of his childe, then doth a good Minister the sauing of his flocke. What we desire for you, doe you labor for your selues, and the Lord Iesus worke for vs all.

t Rom. 9. 3.

There be some that would haue it granted, that *Moses* and *Paul* did sinne in those wishes; and the concession thereof doth safely end all controuersie. I see no preiudice in this answere, for the best Saints liuing haue had their weaknesses. But if you please after all these, to admitte also the hearing of my opinion. Mine I call it, because I neuer read or heard any yet giue it: I call it an opinion, because *vnusquisq; abundat sensu suo*, and may take which his owne iudgement best liketh. By this *Booke* I thinke he meanes Gods fauour: as we vsually say, to be in a mans fauour, is to be in his bookes. We speake of one that dissemblingly couzoned vs, such a man shall neuer come in my bookes. For you will not enter that man into your booke,

booke, whom you doe not both truſt and fauour. To be blotted out of Gods booke, is to bee liable to his diſpleaſure, ſubiectuall to his iudgements. Now I cannot bee perſwaded, that *Moſes* euer imagined God would eternally deſtroy Iſrael: therefore nor did he beg eternall deſtruction to himſelfe. Hee wiſhed no more to himſelfe, then he feared to them. But it is expreſly ſet downe, ver. 14. that God would not caſt away *Iſrael* to euerlaſting perdition. *The Lord repented of the euill, which hee thought to doe vnto his people.* But thus; Lord, if they muſt needs vndergoe thy wrath and ſeuere puniſhment for their ſin, ſo puniſh me in the ſame meaſure that haue not ſinned. If thou wilt not fauour them, forget to fauour me: let mee feele thy hand with them. It was not then euerlaſting damnation, that hee eyther feared to them, or deſired to himſelfe: but onely the deſertion of Gods preſent loue and good pleaſure to him, together with ſubiection to his iudgements; whereof they ſhould taſte ſo deepely, as if God had neuer booked them for his owne. This ſeemes to be the true ſenſe by Gods anſwere; *Thoſe that haue ſinned, I will blot out of my booke.* The offenders ſhall ſmart, they that haue ſinned ſhall bee puniſhed. So *Dauid* and other Saints felt grieuous impoſitions, though they neuer periſhed, but were ordained to eternall life.

To conclude, they that are *written in heauen* can neuer be loſt. Woe then to that Religion, which teacheth euen the beſt Saint to doubt of his ſaluation while hee liueth. Hath Chriſt ſaid, Beleeue: and ſhall man ſay, Doubt? This is a racke and ſtrappado to the conſcience: for hee that doubteth of his ſaluation, doubteth of Gods loue: and he that doubteth of Gods loue, cannot heartily loue him againe. If this loue be wanting, it is not poſſible to haue true peace. O the terrors of this troubled conſcience! It is like an Ague, it may haue intermiſſion, but the fit will come and ſhake him. An vntoward beaſt is a trouble to a man, an vntoward ſeruant a great trouble, an vntoward

wife

wife a greater trouble, but the greateſt trouble of all is an vntoward conſcience. [u] *Bleſſed is the man whoſe ſinnes are forgiuen*: where there is no remiſſion of ſinnes, there is no bleſſednesſe. Now there is no true bleſſednesſe but that is enioyed, and none is enioyed vnleſſe it be felt, and it cannot be felt vnleſſe it be poſſeſſed, and it is not poſſeſſed vnleſſe a man know it, and how does he know it, that doubts whether he hath it or not?

[u] Pſal. 32. 1.

All ſoules are paſſengers in this world, our way is in the middle of the ſea: we haue no ſure footing: which way ſoeuer we caſt our eyes, wee ſee nothing but deepe waters, the Deuill and our owne fleſh raiſing vp againſt vs infinite ſtormes. God directs vs to Chriſt, as to a ſure Anchor-hold, he bids vs vndoe our Cables, and fling vp our Anchors in the vaile, faſten them vpon Ieſus: we doe ſo and are ſafe. But a ſiſter of ours paſſing in the ſhippe with vs, that hath long taken vpon her to rule the helme, deales vnkindly with vs; ſhee cuts in pieces our Cables, throwes away our Anchors, and tels vs wee may not preſume to faſten them on the Rocke, our Mediatour. Shee rowes and roues vs in the midſt of the ſea, through the greateſt fogs, and fearefulleſt tempeſts: if wee follow her courſe, wee muſt looke for ineuitable ſhipwracke. The leaſt flaw of winde will ouerturne vs, and ſink our ſoules to the loweſt gulfe. No, they that are *written* in the eternall leaues of heauen, ſhall neuer be wrapped in the cloudy ſheetes of darkenes. A man may haue his name written in the Chronicles, yet loſt: written in durable marble, yet periſh: written on a monument equall to a *Coloſſus*, yet be ignominious: written on the Hoſpitall-gates, yet goe to hell: written on his own houſe, yet another come to poſſeſſe it. All theſe are but writings in the dnſt, or vpon the vvaters; where the characters periſh ſo ſoone as they are made. They no more proue a man happy, then the foole could proue *Pontius Pilate* a Saint, becauſe his name was written in the Creed. But they that be *written*

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in heauen, are sure to inherite it.

Now to apply all this vsefully to our selues; some perhaps would be satisfied how wee may know our names *written in heauen*. It is certaine that no eye hath looked into Gods booke, yet himselfe hath allowed certaine arguments and proofes, whereby wee haue more then a coniecturall knowledge. The principall is the *Testimonie of Gods Spirit* concurring with *our spirit*. Rom.8.16. But of this I haue liberally spoken in some later passages of this booke; together with the most pregnant signes of our election. Here therefore I am straightned to insert onely some (there omitted) effects. Which are these foure; If our hearts be on Gods booke; If the poore be in our booke, If wee well order the booke of our conscience, Lastly, if we can write our selues holy in earth, then be bold we are *vvritten* happy *in heauen*.

1. If our heart be on Gods booke; and this wee shall find *è conuerso*, if Gods booke be in our heart. *Mary* laid vp Christs words *in her heart*. It must not lye like loose corne on the floore, subiect to the pecking vp of euery fowle; but it is ground by meditation, digested by faith: *manet alto corde repostum*. God saies, *My sonne, giue thy heart to me*: doe thou pray, My Father, first giue thy selfe to my heart. I aske not whether this booke lyes in thy study, but whether the study of it lyes in thy heart. The life of the Scriptures is not *in verborum foliis, sed in medulla cordis*; not in the letters and leaues, but in the inwards of the heart. It is not *lectio*, nor *relectio*, but *dilectio*: not reading, but leading a life answerable, that assures vs. If we syncerely loue this booke; wee are certainly in Gods booke. *Mary* zealously louing Christs word, is said to *chuse the better part, that shall neuer be taken from her*.

2. If the poore be in thy booke: and this is reciprocall, then thou art in their booke: and the conclusion is infallible, thou art in the booke of Life. For the relieued poore by their prayers, [x] *entertaine*, or make way for thy enter-

[x] Luke 16.9.

entertainement *into euerlasting habitations.* And Christ at the last day calls them to himselfe, that haue beene charitable to his members; *Come yee blessed, receiue the kingdome prepared for you.* Your works haue not merited this kingdome, for it was *prepared* for you: but as that vvas prepared for you; so your charitie hath prepared you for it: *Come* and take it. *Let not thy left hand knowe vvhat thy right hand doth*: Doe thou write it in the dust, the poore will write it in their hearts, GOD findes it in their prayers, their prayers preuaile for thy mercie, & mercy writes thy name in heauen. [a] *Thy prayers and thy almes are come vp for a memoriall before God.* Therefore *Cast thy bread vpon the waters*, drowne it in those watry eyes: it is not lost in that Riuer; like *Peter* thou throwest in an angle,& bringest vp siluer; enough to make thee blessed. *Via cœli est pauper: si non vis errare, incipe erogare.* The poore is the high-way to heauen: if thou wouldest not wander in thy iourney, shew mercy. *Non potes habere nisi quòd acceperis: non potes non habere quod dederis.* Thou canst haue nothing vnlesse thou receiue it: thou canst keepe nothing vnlesse thou giue it. Him that the poore writes not charitable on earth, nor doth God write saueable in heauen.

[a] Acts 10.4.

Aug.

3. If thy name be written Christian in the booke of thy Conscience, this is a speciall argument of thy registring in heauen [b] *For if our heart condemne vs not, vvee haue boldnesse and confidence towards God.* Ang. VVhat if mans ignorance and vnmercifull iealousie blot thee out of the booke of his credite; *Si de libro viuentium nunquam propria deleat conscientia:* so long as thy owne conscience doth not blot thee forth the booke of blessednesse. If the good spoken of vs be not found in our conscience, that glory is our shame. If the euill spoken of vs be not found in our conscience, that shame is our glory. Therefore it is that *Hugo* calls the cõscience *Librum signatum et clausum, in die Iudicij aperiendum*, a booke shut and sealed, onely at the Resurrection to be opened. *Conscientiam, magis quàm*

[b] 1. Iohn 3.21.

Sen.

famam

famam attende: falli sæpe poterit fama, conscientia nunquam. Looke to thy Conscience more then to thy credite: fame may often be deceiued, conscience neuer. The beames that play vpon the water, are shot from the Sunne in heauen: the peace and ioy that danceth in the conscience, comes from the *Sonne of righteousnes*, the Lord Iesus. If a hearty laughter dimple the cheeke, there is a smooth and quiet mind within. Vpon the wall there is a writing; a man sitting with his backe to the wall, how should hee read it? but let a looking-glasse be set before him, it vvill reflect it to his eyes, he shall read it by the resultance. The writing our names in heauen is hid, yet in the glasse of a good conscience it is presented to our eye of faith, and the soule reades it. For it is impossible to haue a good conscience on earth, except a man be *written in heauen.*

4. If the booke of Sanctification haue our names written, then surely the booke of Glorification hath them, and they shall neuer be blotted out. For God [d] *hath chosen vs in Christ before the foundation of the vvorld; that wee should be holy and vvithout blame before him in loue.* Now as we may reason from the cause to the effect, so certainely from the effect to the cause. Election is the cause, Holinesse the effect: as therefore euery one *written* in heauen, shall be *holy* on earth, so euery one *holy* on earth, is *written* in heauen.

[d] Ephe.4.1.

This sanctitie is manifested in our obedience; vvhich must be *Ad totum*; [e] *I had respect to all thy commandements. Per totum*; [f] *I haue enclined my heart to keepe thy statutes Alway, euen to the end. De toto*; [g] *to keepe thy precepts with my whole heart.* In Rome the *Patres conscripti* were distinguished by their robes: and they of the *Liuery* in London haue a peculiar habite by themselues, to differ from the rest of the Company. Is thy name enrolled in that Legend of Saints? thy liuery will witnes it; [h] *thy conuersation is in heauen.* A Senator relating to his sonne the great honours decreed to a number of Souldiers, whose

[e] Psal.119.6.
[f] ver.112.
[g] ver.69.
[h] Phil.3.20.

whose names were written in a booke: the sonne was importunate to see that booke. The father shewes him the outside; it seemed so glorious that he desired him to open it: No, it was sealed by the Councell. Then saith the sonne, tell me if my name be there: the father replyes, the names are secreted to the Senate. The son studying how he might get some satisfaction, desired him to deliuer the merits of those inscribed Souldiers. The father relates to him their noble atchieuements, and worthy actions of valour, wherewith they had eternized their names. Such are written, and none but such must be written in this booke. The sonne consulting with his owne heart, that he had no such trophies to shew; but had spent his time in courting Ladies, rather then encountring Knights; that he was better for a dance then a march: that he knew no drumme but the tabret, no courage but to be drunke. Hereupon he presently retyr'd himselfe, repented, entred into a combate with his owne affections: subdued them, became temperate, continent, valiant, vertuous. When the Souldiers came to receiue their wreathes, he steps in to challenge one for himselfe. Being asked, vpon what title; he answered, If honours be giuen to Conquerers, I haue gotten the most noble conquest of all. Wherein? These haue subdued strange foes, but I haue conquered my selfe: and indeed this is iudged the greatest victory. The application is familiar: thou desirest to know whose names are written in blessednes, it shall not be told thee, This or that indiuiduall person: but generally thus, men so qualified: faithfull in Christ, and to Christ: obedient to the truth, and for the truth: that haue subiected their owne affections, and resigned themselues to the guidance of the heauenly will: these men haue made noble conquests, and shall haue Princely Crownes: find in thy selfe this sanctimony, and thou hast a sure testimonie: thou art *written in heauen.*

But all men challenge this: they beleeue and obey, and doe

doe good deeds: and therefore some to be sure of putting in themselues, constantly affirme all men are written. But infinite numbers vvill be deceiued at the last. For if there were vniuersall inscription, there should follow vniuersall Election: if vniuersall election, then vniuersall saluation. If the former vvere true, then vvere not election any such name. If the latter, to vvhat purpose did God make hell? [i] *God so loued the world, that he gaue his onely begotten Sonne*: What, that all should be saued? no, but that *Whosoeuer beleeues, might haue euerlasting life*. Not all; for he that takes all cannot be said to chuse. Let this stirre vs vp to get security that our names are vvritten there. Benefits common to all, as light of the Sunne, dewes of heauen, are little regarded: but *quæ rarissima, carissima*: things hard to come by, are much set by. Because God doth not giue riches to all men; but *isti multum, illi parum, huic nullum*: much to one, little to another, none at all to a third: hereupon men debase themselues to moiling slaues, yea to earth-rooting beasts, to get them. For the race of this vvorld, vvhere onely the first obtaines the goale, gets the money; all trusse vp their loynes, run apace, none vvill be hindmost. For heauen, vvhere all that runne well, shall speed well, and haue for their prize a *Crowne of righteousnesse*; men are so courteous, they will giue another leaue to goe before them. But let thy grace in this life, witnesse thy hope of glory in the life to come.

[i] 1. Ioh. 3. 16.

To God the Iudge of all.

We haue considered the Citizens, let vs now looke vpon the glorious maiesty of the King that gouerns them. Where first let vs obserue in generall, that there shall be a day of Iudgement, otherwise to vvhat purpose is there a Iudge? If there were no such scoffers, as to say: [k] *Where is the promise of his comming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation*: this obseruation might vvell haue bin spared. The

[k] 2. Pet. 3. 4.

reason to proue it is deriued from the iustice and goodnesse of God. [l] *It is a iust thing with God*, to recompence tribulation to them that trouble you. And to you who are troubled, rest with vs, vvhen the Lord Iesus shall bee reuealed from heauen vvith his mighty Angels. This for the honour of the faithfull, and for the horrour of reprobates. Here the good man findes the sharpest misery, the euill man sweetest felicity: therefore it is iust that there should be a time of changing turnes and places. [m] *The wicked shall be a ransome for the righteous, and the transgressour for the vpright.* The rich mans table stood full of delicates, *Lazarus* lackes crummes: therefore they must change states; [n] *Hee is comforted, and thou art tormented.* There is a time to get, and a time to lose: [o] *Woe to you that laugh*, for you shall mourne: [p] *Blessed are you that mourne*, for you shall reioyce. God shall giue the one *Fletum pro risu*, the other *Risum pro fletu*: wiping away all teares from their eyes. *Reioyce* thou irrefragably dissolute, *follow* the lusts of thy owne heart: [q] *but remember for all these things thou must come into iudgement.* It is a deere penniworth, to buy the merry madnesse of one houre, vvith ages of pangs, infinite and eternall. If there were no iudgement, how should God be iust? But the righteous shall see the vengeance: [r] *So that a man shall say, Verily there is a reward for the righteous, verily there is a God that iudgeth the earth.* otherwise vvhere is our hope? [s] *For if in this life onely we haue hope in Christ, we of all men are most miserable.* But it is obiected:

1. That the whole vvorld consists of beleuers or vnbeleeuers: now there is no last iudgement for eyther of these. none for beleuers, for [t] *He that beleeueth hath euerlasting life, and shall not come into iudgement.* None for vnbeleeuers, for [u] *He that beleeueth not, is condemned already.* I answere, first for the latter: the vnbeleiuer is condemned already in effect three wayes. 1. By the purpose of God, who did foresee and appoint his condemnation, as a pu-

[l] 2.Thes.1.6.
[m] Prou.21.18.
[n] Luk.16.25.
[o] Luk.6.25.
[p] Mat.5.4.
[q] Eccl.11.9.
[r] Psal.58.11.
[s] 1.Cor.15.19.
[t] Ioh.5.24.
[u] Iohn 3.18.

a punishment for his sinne, and execution of his Iustice. 2. By the vvord of God, where his condemnation is set downe. 3. By his owne conscience, vvhich euery houre doth iudge and condemne him. Yet all this hinders not, but that he may also passe the iudgement of Christ at that generall Assises: vvhich is the manifestation and completion of that inchoate iudgement. To the former I answere; it is not said *The beleeuer* shall not come into *iudgement*; but he *shall not come into condemnation.* [x] *For we must all appeare before the iudgement seate of Christ*; euen the very faithfull, *absoluendi causa*, that Christ may publikely acquit them.

[x] 2.Cor.5.10.

2. That Conscience is a sufficient iudge, what needes more? I answere, properly *Conscientia testis, non iudex*: the Conscience is a witnesse, rather then a iudge. Indeed it hath a great office heere, and so it shall haue there. It is felt now, but then more sensibly. Now many are so borne away with the precipices and streames of their sensuall pleasures; *vt cogitationes accusatrices non audiant. Lyran.* That they heare not the accusation of their thoughts: but then it vvill be heard and felt. Novv it may plucke a man by the sleeue, and craue audience, but it is drowned vvith the noyse of good fellowship. Besides *Hactenus est occultus testis*, it is hitherto a secret vvitnesse, only known to him that hath it: but then the booke that is now sealed, shall be opened, and all the world shall read it. As the seale leaues a print in the waxe behinde it; so the conscience an impression of past sinnes in the thoughts; indeleble characters, vvhich death it selfe shall not eate out. Conscience here doth vvitnesse, [a] *accuse or excuse*: but *Christ* shall there *iudge the secrets of all hearts.*

[a] Rom.2.15.16.

God the Iudge of all: let vs now looke into the particulars; *Quis, Qualis, Quorum. Deus, Iudex, vniuersorum.* The three vvords answer to three questions. Who? *God.* What is he? *A Iudge.* Of whom? *Of all.*

God. It is manifest that this honour belongs to *Christ*,

therefore *Christ* is God. [b] *God hath appointed* a day, wherin he vvil *iudge* the world in righteousnes, *by that man whom he hath ordained.* [c] He hath giuen *him* authority to execute *iudgment, because he is the Son of man.* To this consents that article of our faith in the *Creed*; that he who suffred vnder *Pilate, shall come to iudge quicke and dead.* But it is obiected, that to iudge is the action of the whole Trinity: true, it is commō to all, but the execution of it pertains to one. God iudgeth, but by the Son: so distinctly. Rom. 2. 16. *God shal iudge* the secrets of al harts *by Iesus Christ*: God by Christ.

But it is further obiected, that the Saints shall iudge. [d] *Ye* shall sit vpon twelue thrones, *iudging the twelue Tribes of Israel.* [e] *Know ye not, that the Saints shall iudge the world?* This truly is a great honour to the Apostles and Saints. To be Iudge of a Circuit is an honourable office, vvhat is it then to iudge the vvorld? But there is great difference, they haue *potestatem accessoriam*; an accessory power; Christ *imperatoriam*, a principall and imperiall power. [f] *All power is giuen to me in heauen and in earth.* He hath *Honorem Primarium*, the prime honour; they *subordinatum*, deriued from his. Christ giues *Sententiam iudicatoriam*, they onely *approbatoriam*: hee the sentence of iudgement, they of approbation. As the Iustices on the bench are in some manner Iudges: not in giuing the sentence, but in approuing the sentence giuen. The Saints therefore may be said to iudge; *Vel exemplo, vel testimonio, vel suffragio.* 1. By their example: for their liues shal condemn the wicked, as *Noahs* handy work did the old vvorld. So the Apostles shall iudge Israel, because their faith shall take frō Israel all excuse Such a iudgement Christ speaks of: [g] *The Niniuites shal rise in iudgment with this generation, & shall condemn it. The Queen of the South shall rise vp in iudgement with it, and shall condemne it.* The goodnes of the one shal iudge & condemne the badnes of the other. So Christ stops the blasphemous mouthes of the Iewes; accusing him to worke by Beelzebub. If I doe

[b] Acts 17. 31.
[c] Ioh. 5. 27.
[d] Mat. 19. 28.
[e] 1. Cor. 6. 2.
[f] Math. 28. 18.
[g] Mat. 12. 41.

doe it by him, by whom doe your children cast out Deuils? [h] *Therfore they shall be your Iudges.* 2. By their Testimony, who can vvitnes that the meanes of saluation was offered them in the Gospell, which they not accepting are iustly condemned? [i] Hee that reiecteth me and receiueth not my words, hath one that *iudgeth* him. *The word that I haue spoken, the same shall iudge him in the last day.* So shal Babylon be iudged by *those that would haue cured her*, but she would not be cured. 3. By their suffrage and approuall of Christs righteous sentence. Thus shall the Elect iudge the world, yea euen the Angels. [k] *Know ye not that we shall iudge the Angels?* By world we must vnderstand the wicked, and by the Angels Deuils. And certainly the Saints haue some place in this iudgment. [l] *They shall iudge the Nations*, and haue dominion ouer the people, & their *Lord* shall raigne for euer. Christ shall set all his aduersaries before his own face, and the face of his Church: where they shall behold those become their Iudges, whom they once esteemed and vsed as their slaues. [m] *This is he whom we sometimes had in derision: now hee is numbred among the children of GOD, and his portion is among the Saints.* But vvhy is the execution of this iudgement committed to the second person in the Trinitie; to Christ?

[h] Mat.12.27.

[i] Ioh.12.48.

[k] 1.Cor.6.3.

[l] Wisd.3.8.

[m] Wisd.5.5.

1. It is fit that he, who came to be iudged, should also come to iudge. *Tunc manifestus veniet inter iustos iudicaturus iustè, qui occultè venerat iudicandus ab iniustis iniustè.* He that came in humility to be iudged by the vniust vniustly, shall come in glory to iudge all iustly.

Aug.

2. As it is for the honour of Christ, so is it for the horror of his enemies; when they *shall see him whom they haue pierced:* intreating the [n] *Rockes and mountaines to hide them from the presence of him that sits on the Throne. In maiestate visuri sunt, quem in humilitate videre noluerunt. Vt tantò districtius virtutem sentiant, quantò contemptius infirmitatem deriserunt.* They shall behold him in Maiesty,

[n] Reu.6.16.

Greg.

whom they would not daigne to looke vpon in humility. The baſer they eſteemed his vveakeneſſe, the heauier they ſhall finde and feele his mightineſſe. Then Chriſt ſtood like a Lambe before *Pilate* a Lyon: now *Pilate* like a malefactor ſhall ſtand before Chriſt his Iudge. Crucifie him, crucifie him, vvas the ſentence of the Iewes: *Bind them hand and foote, and throw them into vtter darkeneſſe*, will be the ſentence of Chriſt. o *We will not haue this man raigne ouer vs*, was their ſentence. p *Bring thoſe mine enemies which would not that I ſhould raigne ouer them, & ſlay them before me*; this is Chriſts ſentence. The vngodly conſpire, q *Let vs breake his bonds aſunder, and caſt away his cords from vs*: therefore, verſ. 9. *hee ſhall breake them with a rod of yron, and daſh them in pieces like a potters veſſell.* Thus he that was once made the footſtoole of his enemies, ſhall raigne r *till hee hath made all his enemies his footſtoole.* As *Ioſhua* dealt vvith the fiue Kings hid in the Caue of *Makkedah*, brought them out, cauſed his Captaines of warre to ſet their feet on the neckes of them, then ſlew them, and hanged them on trees. So ſhall Chriſt triumph ouer his enemies; their neckes ſubiected to the feet of the Saints, and their ſubſtances caſt into endleſſe torments.

o Luk.19.14.
p Ver.27.
q Pſal.2.3.
r Pſal.110.1.
Ioſh.10.24.

3. For the comfort of his choſen ones, hee is their Iudge, that is their Sauiour. He that gaue the bloud of mercy to ſaue them from the hand of Iuſtice, will not now condemne them. O bleſſed mercy, that ſo triumphs againſt Iudgement! yea Iuſtice and Mercy are met together in this Iudge: Iuſtice vpon them that deſpiſed him, mercy to them that feared him. Happy faith that ſhall not be aſhamed at that day! s *Abide in him, that when he ſhall appeare, we may haue confidence, and not be aſhamed before him at his comming.* The heauens ſhall be on fire, the elements melt vvith the flame, the earth be burnt, Caſtles, Cities, Townes and Towers be turned to one pile: the Deuils ſhall make a hideous noyſe, the reprobates ſhrieke and howle like Dragons: all becauſe this Iudges wrath is

s 1.Ioh.2.28.

kindled.

kindled. But the faithfull shall reioyce : [t] *I will see you againe, and your hearts shall reioyce, and your ioy no man taketh from you.* The musike of Saints and Angels shall be ioyned in one Quire ; and all sing, [u] *Blessing, honor, glory and power be vnto him that sits on the Throne, and to the Lambe for euer.*

The Iudge. This is his authority : now there are certaine properties required in a iust Iudge ; some of them are found in some Iudges, many in few Iudges, all perfectly in no Iudge, but this *Iudge of all*, Iesus Christ.

1. *Perspicacitas ingenij* : sharpenesse of apprehension, and soundnesse of vnderstanding. Ignorance in a priuate person is a weakenes, in a Iudge a wickednesse. *Ignorantia Iudicis, calamitas innocentis.* A Iudge ignorant, makes wretched the innocent. It was a curse ; [a] *I will giue children to be their Princes, and babes shall rule ouer them*: that is, Gouernors of a childish discretion. It is a woe ; [b] *Woe to thee, O Land, when thy King is a childe.* Iustice was anciently painted blinde, to shew that no fauour be giuen to persons : but it vvas not meant so blinde, as not to discerne causes. It is vvofull when Iudges are so blinde, that they are faine to feele the right. No man vvould haue his body come vnder the cure of a foolish Physician. nor his estate vnder an ignorant Iudge. But this Iudge of heauen and earth is so wise, that hee knowes the very secrets of mens hearts. [c] *All things are naked and opened vnto the eyes of him, with whom wee haue to doe.* The wicked can haue no hope, that a bad cause flourished ouer, should passe vnconstrued, vncensured. [*] *His eyes are as a flame of fire*, cleare to search and finde out all secrets. Accordingly, he hath now put in his interlocutory, then will giue his definitiue sentence.

2. *Audacitas animi* ; boldnesse of courage : a timerous Iudge looseth a good cause. In the fable, vvhen the Hart is made Iudge betweene the Wolfe and the Lambe ; it must needs goe on the Wolfes side. The feare of displea-

[t] Ioh.16.22.

[u] Reu.5.13.

Aug.

[a] Esa.3.4.

[b] Eccl.10.16.

[c] Hebr.4.13.

[*] Reu.1.14.

sing Greatnesse is a sore Remora to the vessell of Iustice. Therefore the poore complaine; [a] *If the foundations bee cast downe, what can the righteous doe? Quis metuet offendere, cum Iudex metuat abscindere?* Who will feare to doe mischiefe, when he knowes the Iudge dares not punish him? Therefore when GOD made *Ioshua* Iudge of Israel, obserue how he doubles this charge. Ioſh. 1. ver. 6. 7. 8. 9. *Be strong, and of a good courage.* And the people againe. ver. 18. We will obey thee, *onely be thou strong, and of a good courage.* But this Iudge will not be danted with faces of men. [c] *The Kings of the earth, the great men, the rich men, the chiefe Captaines, and the mighty men, hid themselues in the dennes, & in the rocks of the Mountaines.* Those terrors of slaues, and mirrors of fooles; that made the vnderlings tremble, & [f] *hide themselues in caues*: now for all their puissance are glad to runne into a hole, and cowardly shrowd themselues. *Adducetur cum suis stultus Plato discipulis, Aristotelis argumenta non proderunt: Herodis maiestas deijcietur: cùm filius paupercula venerit iudicaturus terram.* Then fooliſh *Plato* shall appeare with his scholers, *Aristotle* shall be confuted with all his arguments, *Herods* pompe shall be turned to shame, when that Sonne of the Virgin shall come to iudge the world.

[a] Psal. 11. 3.

[c] Reue. 6. 15.

[f] Heb. 11. 38.

Hierom.

3. *Honestas conscientiæ*, honesty of conscience. The Iudge that will be corrupted, dares corrupt the truth. Wofull is that iudgement which comes from him, who hath *venalem animam*, a saleable soule. *Felix* was such a Iudge, who [g] *hoped that money should haue beene giuen him of Paul. Qui vendit iustitiam pro pecunia, perdit pecuniam cum anima.* He that sells iustice for mony, shall loſe mercy and his soule. [h] *You afflict the iust, you take a bribe, and turne aside the poore in the gate from their right.* They haue built them *houses of hewen stone.* ver. 11. How? By *bribes.* What shall become of them? *They shall not dwell in them: for* [i] *fire shall consume the Tabernacles of bribery.* If any Iusticers thinke so to raise themselues, it is but *vt lapsu grauiore ruant*;

[g] Act. 29. 26.

[h] Amos 5. 12.

[i] Iob. 15. 34.

runt; that they may haue the ſorer fall. There are certaine rich ſtuffes forbidden by the Statute: but to weare clothes cut out of bribes, and laced with exactions; is ſpecially forbidden by the Statute of heauen. When money can open the locke of Iuſtices dore, the worſt cauſe is firſt heard. This pocket-key is fitted for all dores. One ſpake vnhappily: I haue a key in my pocket, ſaith he, that will paſſe me in all Countryes: he meant his purſe. In *Italie* it can open the dore of life: Doe you hate a man? for mony you may haue him piſtold or poyſond. In *France* it can open the dore of loue: luſt you for ſuch a vvoman? money makes her your harlot. In *Spayne* it opens the dore of Iuſtice: the caſe ſhall goe on the rich mans ſide. In *England* it can open the dore of honour; mony makes a Gentleman, and reputation ſwels with the Barnes. In *Rome* it can open the dore of heauen, for they ſell *Claues, Altaria, Chriſtum*; peace, and pardon, and heauen, and Chriſt himſelfe. *Grauius lacerantur pauperes à prauis Iudicibus, quàm à cruentiſſimis hoſtibus. Nullus prædo tam cupidus in alienis, quàm Iudex iniquus in ſuis.* The robes of peace couering corruption, are worſe to the poore then hoſtile inuaſion. But this Iudge of heauen will take no bribes: other Iudges may procraſtinate, put off, or peruert cauſes. *Sæpe non finiunt negotia, quouſque exhauriant marſupia:* they will often ſee an end of the Clyents money, before the Clyents ſee an end of their cauſe. They often determine to heare, but ſeldome heare to determine. But Chriſt ſhall iudge thoſe Iudges. [k] *Be inſtructed ye Iudges of the earth: kiſſe the Sonne leſt he be angry, and ye periſh.* At that day *Plus valebunt pura ſorda, quàm aſtuta verba: conſcientia bona, quàm marſupia plena.* Pure hearts ſhall ſpeed better then ſubtile words: a good conſcience better then a full purſe. *Iudex non falletur verbis, nec flectetur donis.* That Iudge will neither be mooued with our gifts, nor deceiued with our ſhifts. Happy ſoule, that forſaking the loue of money, hath gotten a pure heart to appeare

Iſidor.

k Pſal. 2. 12.

Bern.

appeare before Iesus Christ.

4. *Impartialitas Iustitiæ*, impartiall Iustice. *Tully* tells vs of a Prouerbe. *Exuit personam Iudicis, quisquis amicum induit:* He hath put off the person of a Iudge, that puts on the person of a friend. The good Iudge neither hath his right hand filled with loue, nor his left with hatred: the scale of Iustice is not swayed. Indeed *tamdiu Iudex, quamdiu Iustus*: he is so long a Iudge, as he is iust. *Nomen quod ab æquitate sumitur, per prævaricationem admittitur.* *Zeleucus* was commended, that when (according to his Law for adultery, which tooke frō the offender both his eyes) his sonne was deprehended in that fact; put out one of his owne eyes, and one of his sonnes. *Duo lumina eruuntur iuxta legem, duo supersunt iuxta misericordiam.* Two eyes are lost according to iustice, and two remaine according to mercy. A maruelous temper *Inter iustum Iudicem, & misericordiem Patrem*: betweene a iust Iudge, and a kind Father. But GOD is so iust, that becausse sin would let him saue none of vs, hee slew his Sonne to saue all of vs.

[l] Rom.5.8. [l] *God commendeth his loue to vs, in that vvhile wee were yet sinners, Christ died for vs.* God commends his loue; indeed he might iustly commend it: and *to vs* by this token, that being rebels he bought vs with the bloud of his own Sonne. He will euer continue so iust, in punishing traytors, in crowning his faithfull subiects. *Iudex damnatur, cùm nocens absoluitur.* *Sen.* He that iustifies the guilty, transferres the guilt to himselfe. But [m] Gene.18.25. *Shall not the Iudge of all the earth doe right?* Yes, we haue all sinned, but *Thou continuest holy, O thou vvorship of Israel.*

5. *Æquitas Sententiæ*; the equity of Sentence; it shal be giuen vpon good testimonie. *Ambrose* saies, It is not the part of a Iudge to condemne any man without an accuser. Christ did not cast away *Iudas*, though hee knew him a theefe, becausse he was not accused. When that adulteresse was left alone before Christ, he said [n] John 8.10. *Woman where are thine accusers? Hath no man condemned thee?* She said,

No

No man, Lord. Then said Iesus; *Neither doe I condemne thee: goe and sinne no more.* But here shall be no want of accusers; their owne conscience, all the creatures, all the elements, Angels, men, diuells shall accuse: then Christ shall iudge. *Heu miser! sic deprehensus quò fugias? Latere erit impossibile, apparere intolerabile.* Whither wilt thou flie, O wretch thus accused? To lie hidden it wil be impossible, to appeare, insufferable. o *Euery man shall receiue the things done in his body, according to that hee hath done, whether it be good or euill.* The same, neither more nor lesse, but iust waight. The wicked wrought their pleasure while God did suffer: therefore God will worke his pleasure while they suffer. *Anselm.* o 2.Cor.5.10.

Of all; both good and euill, Elect and Reprobates, men and Angels: but of these in a different manner. To shew how this shall be done, I must lead your attentions orderly through fiue passages; a Citation, Separation, Probation, Sentence, and Retribution.

1. The Citation: there is a summons sent out to make all appeare before Christs Tribunall. This citing is done by the voice of Christ. p *All that are in the graues shall heare his voyce, and shall come forth.* The power of this voice is vnspeakeable: to empty earth, sea, ayre, heauen, and hell: and presently to fill earth, ayre, heauen and hell. To empty all vpon his summons, and to fill all vpon his Sentence. Therefore it is compared to a Trumpet, the lowdest of all musicall instruments. q *The Trumpet shall sound, and the dead shall be raised. Vere vox tuba terribilis, cui omnia obediunt elementa. Petras scindit, Inferos aperit, portas æreas frangit, vincula mortis dirumpit, et de profundo abyssi animas liberatis corporibus assignat.* A terrible voice, that shall shake the world, rend the rocks, breake the mountaines, dissolue the bonds of death, burst down the gates of hell, and vnite all spirits to their owne bodies. There shall be no concealing, no keeping backe from this voice. Now Christ calls; r *Come vnto me all that labour:* p John 5.28. q 1.Cor.15.52. *Chrys.* r Math.11.28.

[f] Iohn 5.40. *yet you wil not come vnto me that you might haue life.* Then he ſhall call, Come you that muſt labour in torments, and be laden for euer; then they muſt come to receiue the doome of death. Now [t] *awake thou that ſleepeſt, & Chriſt ſhall giue thee light*: but they will not riſe. At that day awake thou wicked that art dead, and Chriſt ſhall ſend thee to darkneſſe: and then they muſt riſe. This is that generall day, that ſhall congregate all: they ſhall come from the foure winds, and corners of the world, to make an vniuerſall apparance. But if this be the *voice* of Chriſt, how is it then ſaid, the Archangel ſhall ſound the Trumpet of collection? [u] *Hee ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather all together.* [x] *The Lord ſhall deſcend from heauen with a ſhout, with the voice of the Archangel, and with the trumpe of God.* I anſwere, the *voice* is originally Chriſts, miniſterially the Angels. As now he ſpeakes to vs [a] *by men*, ſo at that day by Angels. O what a glory of our Sauiour ſhall then appeare, vvhen he is ſet on his Throne, before ſo full a Court, as all the reaſonable creatures GOD euer made! *Videat nos iam in ſanctimonia, vt tunc videamus eum in gaudio.* Let him now behold vs in holineſſe, that then we may behold him in happineſſe.

[t] Ephe.5.14.

[u] Mat.24.31.

[x] 1.Theſ.4.16.

[a] 2.Cor.5.20.

2. The Separation: wee haue thus brought all together, now we muſt ſeparate one from another. The forme hereof is giuen by Chriſt himſelfe. [b] *Before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepheard diuideth his ſheepe from the goates.* This full and finall ſeparation is reſerued for Chriſt, and not performed till that day. For *Sinite creſcere*; [c] *Let them grow both together, corne and tares, vntill the harueſt.* This world is the floore, fan while you will there will be ſome chaffe: fiſh neuer ſo diſcreetly, you ſhall meet with ſome ſturdy dogge-fiſh that will rend the nette. In Heauen are none but Saints, in Hell none but reprobates, on earth they are both promiſcuouſly blended together.

[b] Mat.25.32.

[c] Math.13.30.

Do

Do you wonder that the *Lambes* cannot liue in quiet? consider the number of *goates* among them. Ezek. 34. 18. They *eate* vp the good pasture, and tread downe the residue with their feet: they *drinke* of the fountaines, and foule the residue with their feet. *My flocke* are faine to eate that they haue troden, and to drinke that they haue fouled with their feet. But GOD shall iudge and separate. ver. 20. *Behold, I, euen I will iudge betweene the fatte cattell, and the leane cattell.* Because they haue thrust with side and shoulder, and push'd all the diseased vvith their hornes: *therefore I will saue my flocke, and they shal no more be a prey, and I will iudge betweene cattell and cattell.* The *goates* will annoy till they be quite separated. Too many among vs haue these goatish conditions: they climbe vp ambitiously to the mountres of preferment, like *goates*: they pill and barke the Common-wealth, like *goates*: they lust after women as hote as *goates*: they trouble the vvaters of Israel, the peace of the Church, like *goates*: they tread vnder feet Gods blessings, like *goates*: they smell of impietie, as ranke as *goates*: and therefore they must be separated, as *goates*.

We haue all from *Adam* the nature of the *goate*: let vs weepe away, and keepe away such goatish qualities. And let vs put on the properties of sheepe: which Christ Iohn 10. giues to be three; *Audire, obedire, sequi*: to heare Christs word, to obey Christs wil, to follow Christs steps. Search thy soule for these brands and markes of a sheepe, or else thou wilt prooue a goate. Hast thou *fidem agni*, the faith of a Lambe reposed in the Lambe of God? Hast thou *innocentiam agni*, the innocence of a Lambe, free from wrong? *Vellus agni*, the fleece of a Lambe, to warme the poore? *humilitatem agni*, the humblenesse of a Lambe, a stranger to pride? *patientiam agni*, the patience of a Lambe, ready to lay downe thy life for Christ? then thou shalt haue *gloriam agni*, the reward of a Lambe, assured saluation in heauen.

Thus

Thus the goates and the sheepe be like in externall fashion: they feed both in one pasture, lie both in one fold, all their life time: but Christ will put them asunder at the last day. Like two trauellers that goe together to one Towne, take vp one Inne, feed together at one boord, sleepe together in one bedde: but in the morning their wayes part. The sheepe and goates eate together, drinke together, sleepe together, rot together, but at this day there shall be a separation. The goates may deceiue man both in life and death, they may be taken for sheepe, but Christ can discerne betweene cattell and cattell. God iudgeth by the Liuer, man by the Liuery. If the Liuer be rotten, looke the flesh neuer so faire, the good marketman will not buy it. If Christ finde not the hart sound, he vvill none of the carkasse.

3. The Probation; euery man must vndergoe his tryall. From the prison of the graue; they are set before the Iudge, and there suffer discussion or tryall. There are
Reu.20.12. certaine *bookes to be opened* for this probation: some rolles or Records filled vp in the Court of Heauen. There is *Liber præceptorum secundum quem, & liber conscientiæ ex quo iudicamur. Quicquid præcipitur scriptum in illo, quicquid delinquitur in isto.* Here is *Diuina scientia, & humana conscientia* met together. Wee may forget our sinnes, but God keepes a true Register. If the sufferings of the Saints be recorded, then sure their violences by whom they suffer are not forgotten. Now the book of the Law whereby men are iudged containes three leaues: Nature, the Law written, and the Gospell. Some must be tryed by the first onely, some by the first and second, others by all three.

First, that some shall be iudged onely by the Law of
[a] Rom.2.12. Nature, it is cleare. [a] *As many as haue sinned without the Law, shall perish without the Law.* Here two things are considerable, two things; one, what this Law of nature is: the other, whether the breach of it be sufficient to condemne.

1. It

It is a knowledge of certaine principles tending to liue well; and of conclusions thence necessarily inferred, agreeable with the eternall rule of Truth, planted by God in man, and teaching him to worship his maker. Thus *Melancthon* defines it. The matter of it is Principles with conclusions directing to a good life. Parents are to be honoured; this is a principle engraffed: therefore I must honour my Parents, this is a conclusion deducted. The forme of it is an accordance with the rule of truth, Gods morall Law: for the Law naturall is the summary abridgement of the Law morall. The Author of it is God, who hath written it in mans heart. *Ambros. Deus omnium Creator singulorum pectoribus infudit.* The end is, that it might be a testimony of that Diuine prouidence whereby God now ruleth, and of that Iustice whereby he will iudge men. This agrees with the Apostles definitiō. Rom. 2. 15. *Which shew the work of the Law written in their hearts, their conscience bearing witnesse, and their thoughts excusing or accusing.* *The worke*, there's the matter of it: *of the Law*, there's the forme: *written*, there's the Author that imprints it: *the conscience accusing or excusing*, there's the end. In this inward testimony arising from nature, are these two principall things: Συντήρησις, a comprehension of practicall principles, and naturall discerning betweene iust and vniust. And Συνείδησις, conscience chiding for chusing euill, and approuing for doing good. The one makes the proposition, the other the assumption.

2. The other point to be discussed is, vvhether the breach of this Law doth condemne. Some obiect, that it is quite blotted out of man, therefore cannot bind him. No question, it is much obscured in respect, both of intellectuall and effectuall faculties. For vnderstanding it groped, [e] *if haply it might feele after God.* *Adam* had the knowledge of good by experience, of euill onely by contemplation: but falling he had also an experimentall knowledge of euill. For affection, mans will is so perverse,

[e] Acts 17. 27.

uerſe, that when as naturally he deſires to be happy, yet hee wilingly commits thoſe things againſt his firſt intendment, that make him moſt vnhappy. As a thiefe ſteales, to keepe, himſelfe from famine, and ſo from miſery: thus *Ne miſer ſit, malus fit: & ideo miſerior, quia malus.* Leſt hee ſhould be wretched, he becomes wicked: and is ſo much the more wretched by beeing wicked. *Beatus vult eſſe homo, etiam non ſic viuendo vt poſsit eſſe.* Man ſeekes for bleſſednesſe in all places, but where it is. Yea, cuſtome brings this will to contempt of ſinne. *Peccata quamuis horrenda, cùm in conſuetudinem venerint, creduntur parua, aut nulla.* *Aug.* Sinnes horrid and vncouth at firſt, become triuiall and familiar by practice.

Aug.

Thus is this naturall light dimmed and ouercaſt by the corruption of proſperous luſts: yet *ne ipſa quidem delet iniquitas*: ſinne doth not quite race it out. 1. Becauſe there are certaine principles reuiuing in the moſt diſſolute. As the deſire of happineſſe; and euery one would attaine that end, though they erre in the meanes. Yea they know that euill is to bee auoided, which appeares in that they would not haue any wrong offered to themſelues. Theſe generall rules all know, albeit in the particular applications they are blinded. Hence it came, that ſome groſſe ſinnes were not condemned of them: as robbery among the Germans, luſt of males among the Grecians. Rom. 1. 27. Indeed God did puniſh *malitiam per duritiem*: yet ſtill remaine ſome ſparkes and cold ſinders of that primary and originall fire. 2. That the light of nature is not quite extinct, appeares by the force and working of the conſcience; for this doth vexe and ſting the moſt obſtinate ſoule. By this *Cain* was driuen to confeſſe the monſtrouſneſſe of his ſinne. 3. The practice of naturall men euinceth it, who by force of nature performed ſome things agreeable to equity. [f] *The Gentiles hauing not the Law, doe by nature the things contained in the Law.*

[f] Rom. 2. 14.

The

The very Gentiles had many excellent politicke Lawes, and positiue constitutions. This seemes to cleare the meaning of *Plato's* two assertions: *Legem esse inuentionem veritatis*, that was the Law of Nature: *Legem esse imitationem veritatis*, such were the positiue decrees grounded vpon the other. But what precepts doth this Law containe, and what remnants of it doth man retaine?

The Law of nature commands man, to liue religiously to God aboue him, iustly to man with him, soberly to things vnder him. To deale iustly with men nature giues him two rules: one affirmatiue, *What thou wouldest haue others to doe to thee, so doe to them*: the other negatiue, *Quod tibi fieri non vis, alteri ne feceris*: Do not that to others, which thou wouldst not haue them doe to thee. Euen nature instructs a man how to rule his affections. So *Tullie*; *Animus imperat corpori, vt Rex ciuibus: ratio libidini, vt seruis dominus.* The minde gouernes the body, as a King raignes ouer his subiects: the reason lust, as a master ouer his seruants. Whence had hee this, but from nature? There is *vis rationis, orationis, adorationis.* By the vertue of reason man loues man, by the power of discourse man regards himselfe, by the power of worship man respects God. If wee should examine the particular commandements. 1. They acknowledged one God: *Tully* protested, that when he wrote seriously, he mentioned but one God: and he did but *ludere*, play the Poet when he spake of more. *Moses* called this God ὁ ὤν, and *Plato* τὸ ὄν. 2. *Numa Pompilius* iudged it vnlawfull to ascribe any forme to God inuisible. 3. They durst indeed play with their puppets, imaginary gods; *Venus* and *Cupid*, &c. But for the Deity, O may not the reuerence of his vnknowne name condemne vs! They cry out, *Great* is their *Diana*: this vindicates them from vilipending the name. If they had knowne a greater God, they would haue giuen greater reuerence to his Name. 4. Diuers of the Gentiles had their Sabbaoths, mingled with strange superstitions:

ons: but they were taught by nature to set apart some time for worship. 5. They commanded and commended honour to Parents: *Solon* ordaining no law for Parricides, answered there were none so vnnaturall for to attempt it. 6. That murder was held abominable, appeares by their punishing it, acccording to Gods Law, with death. 7. That Adultery was odious, it is manifest by *Pharaoh.*

g Gen.12.19. g *Why saidst thou, She is my sister? so I might haue taken her*
h Gen.20.9. *to me to wife.* By *Abimelech* to *Abraham*; h *What haue I offended thee, that thou hast brought on mee, and my kingdome a great sinne?* By *Abimelech* to *Isaac*:
i Gen.26.10. i *What is this thou hast done vnto vs? one might haue lyen with thy Wife, and thou shouldest haue brought guiltines vpon vs.* 8. Theft some punished with death, other with double restitution. *Cato* being asked, *Quid fœnerari?* what it was to practise vsury; answered, *Quid hominem occidere?* the same, that to kill a man. 9. They so hated and auoided falshood and lying, that they would not suffer a man to be witnesse against his enemy. 10. They thought it vnlawfull to couet other mens goods. One of them said, *Concupiscere alienum, sit à me alienatum.*

But now their naturall knowledge being so obscured,
k Rom.1.20. shall yet the Law of nature condemn? yes, for k the *inuisible things of God might be vnderstood by the things that are made: so that they are without excuse.* God could not bee apprehended by them any other way then by nature: yet
l Ier.10.25. sinning against him they are without excuse. l *Powre out*
m Psal.79.6. *thy fury vpon the heathen that know thee not:* m *and vpon the*
n 2.Thes.1.8. *kingdomes that haue not called on thy name.* n *He shall come in flaming fire, taking vengeance on them that know not God.* By this shall many millions of men be condemned. *Inexcusabilis est omnis peccator, vel reatu originis.* Originall guilt makes vs inexcusable, without voluntary addition-
Aug. ment. *Ignorantia eius qui noluit intelligere, est peccantis culpa: Ignorantia eius qui non potuit intelligere, est peccati pœna. In vtrisque non est iusta excusatio, sed est misera damnatio.*

His

His Ignorance that would not vnderſtand, is the wickednesse of ſinne: his ignorance that could not vnderſtand, is the puniſhment of ſinne. Doth not this latter excuſe? Yes *a Tanto*, but not *a Toto*: from ſo much guiltines, but not from all guiltines. Ignorance can be no plea, for all are bound to know: it ſerues not a malefactors turne, to plead *Ignorantiam iuris*, that hee knew not the Law of his Prince which he hath broken. I know that ſimple neſcience is *minoris culpæ*, but not *nulla*; a leſſe fault, not no fault. The [o] *knowing ſeruant* diſobedient ſhall haue *many ſtripes*: the ignorant is not ſpared, though leſſe puniſhed. To the ignorant are two wants, knowledge and a good will: but hee that ſinnes wittingly, hath but one want, onely a good will. Hee that failes on knowledge, hath *voluntatem facti & peccati*, a will both to the deed, and to the ſinne. He that failes in ignorance, hath onely *voluntatem facti non peccati*, a will of the deed not of the ſinne, though the deed be a ſinne. *Perer. Ignorantia duplex; vna quæ eſt cauſa culpæ, altera cuius cauſa culpa eſt.* There is an ignorance that is the cauſe of ſinne; and there is a ſinne that is the cauſe of ignorance. No ignorant hath his ſinne mitigated; but *Is ſolùm qui non habuit vnde diſcere*, ſaith *Auguſt.* He onely that had no meanes of learning. For Chriſt is a iuſt Iudge, and would not condemne without fault. We haue all good meanes of knowledge, GOD keepe vs from the condemnation of ignorance.

[o] Luk.12.47.

The next booke is the *Law*: that others ſhall be iudged by this, it is cleare without queſtion. [p] *As many as haue ſinned in the Law, ſhall be iudged by the Law.* The Iewes ſhall be thus iudged rather then the Gentiles, who had not the Law written. The Law of *Moſes* did onely bind the Hebrewes, the Prophets were not commanded to publiſh it to the Gentiles. *Paul* calls the times before Chriſt, [q] *the times of ignorance*; and the Goſpell [r] *a myſtery kept ſecret ſince the world began.* Now to obiect, firſt that the Iewiſh Merchants taught other Nations the Law,

[p] Rom.2.12.

[q] Acts 17.30.

[r] Rom.16.25.

is vaine: for they were generally more apt *discere religionem alienam, quam docere suam*; to learne false religions, then to teach the true. And many of them did not euen by their owne types and sacrifices, perfectly vnderstand the sacrifice of Christ. Then to say, their bookes were manifest, is false: for the Iewes kept them. [r] *Vnto them were committed the oracles of God.* They were first *depositarij*, then *œconomi*, dispensers. [t] *For out of Sion shall goe forth the Law, and the word of the Lord from Ierusalem.* [u] *He sheweth his word vnto Iacob, his statutes vnto Israel, he hath not dealt so with any Nation.* So Christ to the Samaritan woman; [x] *Saluation is of the Iewes.* Now as this crediting *facit ad honorem personæ cui confidimus. Ambr.* makes to the honour of the person whom we credit. This was a great credit to the Iewes; so it brings them to a strict account: *exigendum cum vsuris*; as in the Talents; God lookes for his owne with vsury. Some of them kept them in their hands, but not in their hearts; *alijs magis profutura quàm ipsis. Erasm.* for the benefit of other, more then of themselues.

[r] Rom.3.2.

[t] Esa.2.3.

[u] Psal.147.19.

[x] Iohn 4.22.

Now this booke is the Touchstone or tryall of our workes: whatsoeuer wee haue eyther thought, said, or done; is eyther with or against this Law of God. How we wrangle heere to iustifie many things, which there will not abide the tryall? How many arguments doth a contentious man produce, to countenance his wrangling Law-suites? *Defensio iuris, Intentio legis, retardatio iniuriarum.* The defending of his right, the purpose of the Law, the keeping backe of iniuries; forbeare one wrong, and prouoke more: and *Correctio iniustorum*, the punishing of euill doers: and be not these smooth colours? who can now say, *Peccasti in litigando?* thou hast done ill in going to law? but still we reckon vvithout our Oast: thou thinkest thy penny good siluer, as the foole thought his peble a diamond: bring it to the test. [a] *There is vtterly a fault among you, because ye goe to law one with another.*

[a] 1.Cor.6.7.

Whether

Whether vvill God iudge thee according to thine owne humour, or according to this precept? Alas he vvill then try thee *Secundum legem suam, non secundum legem tuam*; after his law, not after thy luſt. It is *opus carnis*, and will not abide *tentationem ignis*. [b] *Contention, ſtrife, variance*, are works of the *fleſh*: & *they which do ſuch things ſhall not inherit the kingdom of God*. Hell fire wil confute al reaſons. [b] Gal. 5. 20.

So among others, an angry word calls on a challenge: they haue plauſible reaſons for it. Their credit lyes vpon it: and better loſe life then reputation. If being wronged they chalenge not, or being chalenged they anſwere not; the vvorld condemnes them cowards. So they fight not ſo much againſt anothers life, as againſt their owne reproach. This were ſomewhat if it were *tam bene, quàm magnè propoſitum*: if the proiect were as Chriſtian, as it is Romane. Now they muſt go to the field, pray, embrace, forgiue; then fight and kill. But is this the Law that God vvil iudge by? no, that Law is, *Thou ſhalt not kill*. But perhaps they purpoſe not to kill; yet ſaith God; *Returne not euil for euil*: how doth this agree with thy color & humor? Yet more peremptorily. [c] *Auenge not your ſelues, but giue place vnto wrath. For vengeance is mine*, ſayth the Lord. Will you ſteale this from him in a glorious theft? hazard your ſoule more then your body? thruſting one vpon an enemies ſword, the other on Gods ſword? Will you meet together in ſo bloudy a deſigne; wherein *vterque letaliter peccat, ſæpe alter æternaliter perit*, both ſinne deadly, often one or both periſh eternally! Thus your pretences may blanch it ouer with the name of honour: but the law you muſt be tried by, will finde it homicide. [c] Rom. 12. 19.

For Vſury, how is it bedawbed with arguments, probabilities, patronages, examples! Bookes haue been written to iuſtifie it: But none of theſe is that law wherby the Vſurer muſt be iudged. They doe not onely reaſon thus; I muſt giue to the poore, therefore I muſt take vſury of the rich: an argument of Stand-gate hole: I may robbe

some, that I may giue to others. But they defend it by
[d] Exod.22.25. Scripture. [d] *If thou lend money to the poore, thou shalt not lay vpon him vsury.* Not on the poore; therefore they in-
[e] Prou.22.22. ferre, vvee may lay it on the rich. [e] *Robbe not the poore, because hee is poore*, saith *Salomon*, therefore wee may robbe the rich, because he is rich, and can spare it. Is not this a goodly strong argument? So because it is said, Exo. 22. 22. *Ye shall not afflict the widow, or fatherlesse child*: it must needes follow, that they may trouble a woman maried, or a child that hath a father. There are infinite excuses: but the Law of triall is; *Thou shalt not lend vpon vsury*: studie an answere to that question. As much may be said for Impropriations: what shall become of all our legal pleas, our Alienations, Prohibitions, Customs, Fines? all fine excuses? when Christ shal set the sacrilegious before him, and read this Law; [f] *Thou shalt not robbe God of his tythes*
[f] Math.3.8. *and offerings*? VVhere now are all reasons and excuses? This spirituall Court will admit of no corrupt customes, no deuices: Mee thou hast robbed, by me thou shalt be condemned. Lord, enter not into iudgement with vs: who shall be iustified in thy sight? We cannot answere *ex millibus vnum*, one of a thousand. Helpe vs, O thou Iudge and Saniour: let thy mercy as *Iesus*, help vs against thy Iustice as *Iudge*. VVe must come vnder probation, defend vs from reprobation, and let vs find approbation; not for our workes, but thy mercies, O blessed Redeemer. Amen.

Lastly, others are to be iudged by the Gospell: and this certainly bindeth our conscience heere, for it shall
[g] Iohn 3.18. iudge vs hereafter. [g] *He that beleeueth not on Christ, is condemned.* Now the Gospel requires of vs two things, Faith and Obedience. Faith; [h] *Repent and beleeue the Gospel.* O-
[h] Mark 1.15. bedience; [i] *Ye haue obeyed from the heart that forme of doc-*
[i] Rom.6.17. *trine.* Which obedience must be *Prompta, yee haue obeyed: voluntaria, from the heart: discreta*, that true *forme of doctrine*. *Lyran.* Indeed *Obedientia Euangelica est ipsa fides.*

Many

Many thinke they are not bound to beleeue the Gospel; but by this they shall be iudged.

True it is, that all are not bound to it: they to whom Christ neuer spoke, was neuer spoken, haue an excuse; not of euery sinne, but of this sinne, that they haue not beleeued on Christ. It is obiected, The Law bound all, therefore the Gospel bindes all. No, for the Law was giuen to mans nature: so though the knowledge was lost by mans default, yet the bond remaines on Gods part. The Gospel was neuer giuen to mans nature, but after the fall, and is aboue nature. *Adam* was the roote of mankind in respect of nature, not in respect of grace. When God gaue the Law to him, hee bound him and all his posterity to keepe it. When he gaue the Promise to him, & faith to beleeue it, hee did not withall giue it to all mankind. Neither if *Adam* had afterwards falne from faith, should all mankind haue falne with him. The first *Adam* was not the roote of the Promise, but the second.

But now to our selues; we must all stand before the Tribunal of Christ: to the Statutes of the former bookes who can answere? All our helpe is in this latter booke, we flie to the Gospel. We [k] *behold the Lambe of GOD, that taketh away the sinne of the world*: and comfort our selues, that [l] *if any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous: and hee is the propitiation for our sinnes.* Now as *Festus* said to *Paul*, [m] *Hast thou appealed vnto Cæsar? vnto Cæsar shalt thou go.* So, hast thou appealed to the Gospel? thou shalt goe to the Gospel for thy tryall. *Vel te totaliter absoluit, vel te capitaliter damnat.* It shall either throughly iustifie thee, or extremely condemne thee. The *Spirit* shall conuince the world *of sinne*, saith Christ; [n] *Because they beleeue not on mee.* Now what is the holy Ghosts iudgement here, will be Christs hereafter. But why are they condemned of sinne for not beleeuing? 1. Because other sinnes are condemned by nature and Law; as murder, adulterie: both among Iewes

[k] Iohn 1.29.

[l] 1. Iohn 2.2.

[m] Acts 25.12.

[n] Iohn 16.9.

and Gentiles: but not to believe is the proper sin of Christians; and it is a grand sinne, because they haue the doctrine of faith. 2. Because infidelity is the roote of all sins, as faith is of all good works: the want of faith leads from transgression to presumption, from presumption to despaire. 3. Especially, because faith takes away the guilt of all sinnes, and freeth from condemnation: but infidelitie retaines the guilt of it selfe and others. *Omnia peccata per infidelitatem retinentur, per fidem remittuntur. Aug.* Luther hath it out of *Augustine. Nullum peccatum nisi infidelitas, nulla iustitia nisi fides.* There is no sinne but infidelitie, no righteousnesse but faith. Not that Adultery, Intemperance, Malice are no sinnes: but *Infidelitate manente, manet omne peccatum: eadem decedente absoluuntur, omnia quoad reatum.* Vnfaithfulnesse remaining, euery sinne remaines, that departing, euery sinne is pardoned, and quite taken away in respect of the guiltinesse. *Peccata sunt, tua peccata non sunt.* After thou becommest a Beleeuer, the sinnes thou doost are sinnes; but not thy sinnes, because they are forgiuen thee. This appeares by the purpose of Christs comming; which was to [o] *dissolue the works of the deuil*: beliue on him, & thy sins are dissolued, absolued: thou art as if thou neuer hadst offended. *Non quòd peccatũ omninò non erit, sed quòd non omninò imputatum erit.* Not that sinne altogether should not be, but that it shall not be imputed. How quicke a riddance penitent faith makes with our sinnes! They are too heauy for our shoulders, faith presently turnes them ouer to Christ. Whereas there would goe with vs to iudgement a huge kennell of lusts, an Army of vaine words, a legion of euill deedes: faith instantly dischargeth them all, kneeling downe to Iesus Christ, beseeching him to answere for them.

[o] 1. John 3. 8.

Therfore make we much of faith: if our soules be ballaced with this, they shall neuer shipwracke. *Ahasuerus* had many virgins, none pleased him like *Ester*: none pleaseth God but faith; all the rest for her sake. Shee is

that

that *Iudith*, that saueth the life of all thy good workes, by cutting off the vsurping head of *Satan*. Thou canst not be vnwelcome to God, if thou come with confidence: nothing more offends God, then the not taking his word. Sinne offends his Law, but vnbeliefe offends his Gospel. Though we doe not what he bids vs, yet let vs be sure he will doe what he tells vs. It is good to obey the former, better to beleeue the latter: because he is more able, and more good then we. Well now, after this Gospel we must be iudged: so *Paul* writes to his Romanes; p *GOD shall iudge the secrets of all hearts by Iesus Christ, according to my Gospel.* Thou canst not satisfie the Law, therefore study thy soule an answere to this booke. Otherwise, saith Christ, *The word that I haue spoken, the same shall iudge thee in the last day.* The Sermons thou hast heard, shall rise vp in iudgement to condemne thee. Hence arise three conclusions.

p Rom. 2. 16.

Iohn 12. 46.

1. It is no presumption for a Christian to beleeue the pardon of his sinnes in Christ: for to doe the will of God is not to presume. If we doe not beleeue this, Christ shal iudge vs damnable by the Gospell: therefore if wee doe conscionably beleeue this, he shall acquite vs by the Gospel. *Non est præsumptio credentis, vbi est authoritas iubentis.* There is no presumption in man to beleeue it, when there is the authority of God to command it. Of all things in a Christian, God doth not loue a nice dainty, and maidenly faith. He loues to haue a mans modesty bashfull, his humility fearefull, his penitence sorrowfull, his patience ioyful, his compassion pitifull: but he loues a faith that hath boldnesse in it. That is not afraid to trouble God with affiance, or suppliance: but is confident *ruat cœlus et ortus.* Without faith it is dangerous pressing into the Presence Chamber; as it was to the marriage without the wedding garment: but in faith *Sequere et consequere; qui cupit, capit*; speake and speed. q *Whatsoeuer you shall aske the Father in my Name, hee will giue it you.* It is no sin

q Iohn 16. 23.

to

to trust God with thy soule: *Paul* teacheth it by example. [r] *I know whom I haue beleeued, that he will keepe that I haue committed to him against that day.* *Peter* by counsel, [r] *Commit your soules to God in weldoing.* It is no sin to call God Father; *for he hath sent the Spirit of his Son into our hearts, crying, Abba Father.* It is no sin to trouble him with our suites: [t] *Let vs draw neere with a true heart in full assurance of faith.* Not to doe this faithfully, is against the Gospel; therefore to be iudged of that sinne.

[r] 2. Tim. 1. 12.

[r] 1. Pet. 4. 19.

Gala. 4. 6.

[t] Heb. 10. 22

The infallible certaintie of a true Christians saluation, is knowne to himselfe, and cannot be doubted vvithout sinne. For if it be sinne to distrust this, it is then righteousnesse to beleeue it. The summe of the Gospel is mans saluation by Christ: he that beleeues not this, beleeues not the Gospell: and he that knowes the Gospel, and beleeues it not, shall by it be condemned. Now God in the Gospel doth not require that absolute perfection, which he did in the Law, vnder the perill of damnation: but qualifies the rigour of the Law by the satisfaction of a Mediator. So that the Gospell accepts the intent and endeuour for the act; as the will to repent for penitence, and the wil to beleeue for faith. It is then not onely a weakenes, but a wickednes to distrust Gods mercy in thy saluation; let not this fault iudge thee before Iesus Christ.

3. The Gospel requires probation of faith by a good life. *Norma fidei, forma vitæ*: as we beleeue we must liue. Doe we beleeue Christ hath redeemed vs? We must liue like such as are redeemed: if freed, let vs demeane our selues as children of freedome. It is nothing at this iudgement to say, I haue beleeued, when the life shall witnesse the contrary: thy lips affirme, but thy works deny. As our Sauiour said, *Opera testantur de me*; *my workes beare witnesse of me*, that I am Christ: so thou must say, *Opera testantur de me*, my works beare witnesse of me, that I am a Christian. Thou shalt be saued for thy faith, not for thy works: but for such a faith as is without works thou shalt

neuer

neuer be saued. Works are disioyned *A iustificando, non a iustificato*; from the act of iustifying, not from the person iustified. If this Iudge for his owne merits giue vs saluation, wee must shew him the faire copy of our conuersation. *Quicquid Christus operatur pro nobis, operatur in nobis.* Whatsoeuer Christ vvorkes for vs, he also workes in vs. If he hath freed vs from the damnation of sinne, he hath also freed vs from the dominion of sinne. Albeit in our iustification *Fiet nobis secundum fidem nostram*; Be it vnto vs according to our *Faith*: yet in saluation *Reddetur vnicuique secundum opera sua*; Euery man shall bee rewarded according to his workes. Let not that which is a word of comfort to vs, be a bill of indictement against vs.

4. The *Sentence.* As there be two sorts of men to be sentenced, so there is a double sentence: one of Absolution, the other of Damnation. With Absolution our Sauiour begins in action, with that let vs begin in meditation. He begins with fauour, O he is ready to shew mercy: and comes slowly to wrath and iudgement. In the Absolution are considerable foure circumstances; A Calling, a Commending, a Reply, and an Answere. First, the calling is set downe. Math. 25.34. *Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world.* In which gracious speech wee may perceiue sixe gradations.

1. *Amabilis vocatio*; *Come.* This was the voyce of Christ generally to all in the day of Grace, is particularly to the Elect in the day of Glory. Now he calls more then vvill come, then he will not call all that vvould come. Now he giues many *Venite's.* [u] *Come to me all that labour.* [x] *If any man thirst, let him come to me and drinke.* [y] *The Spirit and Bride say, Come, and let him that heareth say, Come: and let him that is athirst come.* Send not others, but come your selues. Come to no others, eyther Saints or Angels, but come to me. Let vs take heed of that *Discedite, quia noluistis venire*; [a] *Depart from me*; good reason, for you

[u] Mat. 11.28.
[x] Ioh. 7.37.
[y] Reu. 22.17.
[a] Mat. 7.23.

[b] Ioh.5.40.
[c] Mat.13.55.
[d] Luk.14.24.

[b] *you would not come vnto mee.* You declined my call when I was humbled. [c] *Is not this the Carpenters Sonne?* I vvill decline you now I am exalted; [d] *None of those men that were called shall tast of my supper.* But such as haue obediently heard his *Come* in holines, shall also graciously heare his second *Come* in happinesse.

2. *Suauis Benedictio; Ye blessed.* Neuer man was, is, or shall be, but desires *secundum sensum suum*, after his own sense to be blessed; saith *Aristotle*: though the most haue sought it out of the right *vbi*, vvhere it vvas not to bee found. In Christ onely it is found, vvho is indeed the Father of *blessednesse*. Mat. 3. 3. *Blessed are the poore in spirit.* The first vvord of the first lesson of Christs first Sermon is *Blessed.* So he beginnes, so there he continues, so here he concludes, *Come ye blessed:* a vvord able to make a man blessed.

3. *Patris dilectio, Of my Father*: to be blessed of God, is to be surely blessed. Parents doe vvell in blessing their children, Princes in blessing their people: here's the difference, *Benedicunt*, but not *Beatificant*: they may wish them blessed, but not make them blessed. But saith God to *Abraham*; [e] *In blessing I will blesse thee*: [f] *I haue blessed him, and he shall be blessed.* All blessednes springs from that fountaine: the Lord hath blessed vs, and requires vs to blesse him; [g] *who is ouer all, God blessed for euer. Amen.* This the vniuersall song of all creatures giues him; [h] *Blessing, honour, &c.*

[e] Gen.22.17.
[f] Gen.27.33.
[g] Rom. 9.5.
[h] Reu.5.13.

4. *Fœlicitatis Possessio, Inherite.* Inheritance is of Birth, not industry: the younger brother is often of more desert then the elder, yet cannot this make him his Fathers Heyre. This is of Inheritance, therefore not of merit. It differs from an earthly Inheritance in three things. 1. In that the Testator must be dead, and the successor liuing: in this God the Testator is euer liuing, and his heyres before they can fully possesse it, must bee dead. *Ambr.* A temporall inheritance diuided, is diminished: one is of so

so much land shortned, as is to another shired. The heires heere are without number; [i] *of all nations, kinred and languages*; yet though the inheritance be imparted, it is not empaired. *Tanta singulis, quanta omnibus.* Euery one hath as much as any one. *Ardens.* 3. The partition of an earthly inheritance breeds among the coheyres enuy & grudging: but in this the ioy of one is the ioy of all. *Dispar gloria singulorum, tamen communis latitia omnium. Aug.* One starre may excell another starre in glory, but none shall enuy another in glory. There shall be no repining at anothers more glorious clearenesse, where remaines in all one gracious dearenesse. *Inherite.*

[i] Reu. 7. 9.

5. *Hæreditatis Perfectio*; *a kingdom.* The top of mans desires is a kingdom; *nil nisi Regna placent.* Yet if they be earthly kingdoms, they will not satisfie: *Alexander* is not content with his vniuersall Monarchy. But here is a kingdom will satisfie: you will say, there are many Kings, & but one kingdome; therfore not roome enough: yes, for the bounds of the least are not narrower then heauen it selfe.

6. *Regni Paratio*; *Prepared for you*: Not merited in your times, but prepared before all times. It had no beginning in respect of Gods intention: it shall haue no end in respect of your possession. Gods decree to giue it vs had no beginning, but shall haue an end: our fruition of it shal haue a beginning, but no end: Gods mercy in both hath neither beginning nor end; but is from euerlasting to euerlasting. Had the Lord such care to prouide a kingdom for his children before they were; then sure hee will giue it them at the appointed time. So certaine are they of blessednesse, that it is *prepared for them from the foundation of the world. For you*: not for all: there is no vniuersall election, God decrees not all to bee saued. Then Christ should haue said thus, *Inherit the kingdome*; *Paratum omnibus, Datum vobis*: *prepared for all*, and giuen to you: but he saith, *Prepared for you*, therefore not purposed to all. Seeing there is so good cheare prepared for vs, let vs prepare

pared for vs, let vs prepare our ſelues for that: like ſome dainty gueſt, who knowing there is ſuch delicate fare behinde, keepes his ſtomacke for it. Let vs diſdaine the courſe diet of this world, that dangers vs to the dropſie of couetice, or the ſurfets of ryot. We vſe to faſt on the Eeues, that vve may feaſt on the Holy-dayes: let vs here abſtaine from the table of ſinne, that wee may heereafter banket in the Kingdome of Heauen.

This is matter of comfort to vs: heere the world condemns the godly: therefore they ſhall haue a time of abſoluing. When that Generall Seſſion comes, [k] *then looke vp, and lift vp your heads, for your redemption draweth nye.* There is no mercy to be had in this vvorld, for the wicked themſelues are accuſers, witneſſes, iudges: but at that day a poore mans caſe will be heard. Therefore [l] *the poore committeth himſelfe vnto thee, for thou art the helper of the fatherleſſe.* Chriſt vvill take the cauſe into his own hand. [m] *The ſoules vnder the Altar cry with a loud voyce; How long, O Lord, holy and true, doſt thou not iudge and auenge our bloud on them that dwell on the earth!* Yes, it is fit euery one ſhould haue a day of hearing. This is theirs, that ſhall be ours: [n] *The righteous ſhall reioyce when hee ſeeth the vengeance.* Reioyce? yes, they haue no charity to vs on earth, vve muſt haue no charity to them in hell.

[k] Luke 21.28.

[l] Pſal. 10.14.

[m] Reu. 6.10.

[n] Pſal. 58.10.

2. The *Commendation* followes the calling, Mat. 25. 35. *For I was hungry, and ye gaue me meate: I was thirſty, and ye gaue mee drinke, &c.* Chriſt witneſſeth their faith from the effects: they brought foorth fruits of mercy. Thus it is euident, that not according to the internall habite of faith and charity, but according to the externall acts proceeding from them, is the reward beſtowed. Chriſt before iuſtified them by their faith, apprehending his merits: now hee iuſtifies them by teſtimony (of that faith) ariſing from their vvorkes. The point Chriſt inſiſts in, is their workes of mercy; which are ſixe, *viſito, poto, cibo, redimo, tego, colligo fratres.* Giuing them *meat, drinke,*

drinke, harbour, clothing, visitation in sicknesse, *redemption* from bondage.

Where obserue, that the maine point Christ will scanne at the last, is the point of mercy. Not how wise, nor how learned, nor how iust, but how merciful. *Ambr.* Now if a Scholler standing for preferment, knew directly that one question vvherein hee should be opposed; he would study a full and ready answer to it. We ad know that one and maine question wherein Christ vvill examine vs, vvhat vvorkes of mercy haue we done: if we haue gotten no demonstration of mercy, vve are vvorthily condemned. Now their mercy is commended, partly in respect of the obiect, and partly in respect of the act. For the obiect, it is done to Christ: happy mercy that is done to the Lord Iesus; it shall neuer passe vnrewarded. o *Ioash forgot the kindnesse of Ieboiada*; but the King of heauen will remember all the good done vnto him. Sayes that good malefactor; p *Lord, remember me when thou commest into thy kingdome.* I will not forget thee, answeres Iesus; *To day thou shalt be with me in Paradise. I was hungry, and ye fed me. I*, and *me*, saith Christ.

o 2.Chr.24.22.

p Luk.23.42.

In regard of the act, the thing they distribute and contribute, is not bare vvords, but actuall mercies; food, clothing, &c. This is the effect of a true faith, not a verball, but a reall working faith. A faith, not like that the Psalmist seemes to mention, (though in another sense) *I beleiued, & ideo locutus sum, and therefore I spake*: but such as the Apostle speakes of; *I beleiued, & ideo operatus sum*, and therefore I *wrought a faith working by loue.* It is easie to mistake Saint *Paul*, Rom. 14.22. *Hast thou faith? haue it to thy selfe before God.* vnlesse vve expound him by S. *Iames*, Iam. 2. 18. *Hast thou faith? shew thy faith by thy workes.* If vve vvill be the children of *Abraham*, q *who is the Father of them that beliene*: wee must bee so by *Sara*, vvho is the mother of r *them that obey.* They that vvill be trees of righteousnesse in Gods garden, must not bee like

q Rom.4.11.

r 1.Pet.3.6.

like the fig-tree in the Gospell, that had onely leaues, no fruit: but like the [r] *tree that brings forth her fruit in due season.* Or like *Aarons* rod, that of a dead sticke, hauing life and sappe put into it, presently bare Almonds; fruit, no leaues spoken of.

[r] Psal. 1. 3.

Some giue words enow; contrary to *Moses*, who was a man of few vvords. The Papists vvill rather loose a penny then a Paternoster: these vvill giue ten Paternosters before one penny. They giue the words of *Nepthali, pleasant words*; but no meate. As if the poore were like *Ephraim*, [t] *fed with the wind.* Or as if their word were *verbum Domini, the* [u] *word of God*, that men might liue by it. *Salomon* sayes, *Wisedome is good with an inheritance*, so good counsell is good vvith an almes. If a famished man begge bread of thee, and thou onely fallest to instruct his soule, but denyest food to his body: hee may reply, as *Hushai* said to *Absolon* of *Achitophels* counsell. [x] *The counsell that Achitophel hath giuen is good, but not at this time.* *Martial* demands of *Caius* a small piece of siluer; *Quod vel donanti non graue.* *Caius* blamed him for his idle profession of Poetry, counselled him to study the Lavv, that vvould enrich him. To him *Martial*; *Quod peto da mihi tu, non peto consilium.* Giue me that I aske thee, I doe not aske thee counsell. Many are like S. *Peters* fish; it had money in the mouth, but not a hand to giue it. Or like *Dives* his dogs; they can licke a poore man vvith their tongues, else giue him no reliefe. *Diogenes* a witty begger would vsually walke in a place where earthen Statues were erected, in honour of some that died for their country. To them he would pray, to them reach out his hand, bow, and beg: being asked the reason, he answered; *Nihil aliud quàm repulsam meditor.* I thinke of nothing, but a repulse and deniall. Wee haue many such liuing Statues, meere Idols: that haue mouthes and speake not, eyes and pity not, hands and giue not: the poore are sure of nothing but a repulse.

[t] Hos. 12. 1.

[u] Mat. 4. 4.

[x] 2. Sam. 17. 7.

3. The

3. The reply, or question vpon this commendation made by the Saints. Math. 25. 37. *Then shall the righteous answere him; Lord, when saw we thee an hungred, and fedde thee? or thirstie, and gaue thee drinke? &c.* This is no deniall of that truth Christ hath auouched. But 1. to magnifie Christs mercy, who takes these workes as done to himselfe, which are done for his sake. Let no couetous Churle plead, he wants subiects vpon whom to exercise his mercy; *Pauper vbique iacet*: which way can he walke, and not behold one hungry, another thirsty, &c? 2. To testifie their humilitie, that albeit these things are true, yet they acknowledge no merite in them: they haue not done so much of these as they ought. Besides, they might haue an after-consideration of their sinnes past; which valued with their good works, they find one to out-weigh a thousand. The Papists ostent their merits on earth, the Saints dare not doe so euen ready for heauen: but [y] *cast downe their crownes before the Throne: saying, Thou, O Lord, art onely vvoorthy to receiue glory and honour.* They haue *nec boni inopiam, nec in bono superbiam.* They are not poore in good workes, nor proud of good workes. They wrote their charity in the dust, therefore did God write it in Marble. They seeme to forget the workes of mercie they haue done, therefore are they remembred by Iesus Christ.

[y] Reu. 4. 10.

4. The answere of Christ, Mat. 25. 40. *In as much as yee haue done it to one of the least of these my brethren, ye haue done it vnto me.* The miseries of my brethren are my own miseries. [a] *Wee haue an high Priest touched with the feeling of our infirmities.* That invulnerable and glorified brest, is still touched with the sense of our wounds. *Saul, thou persecutest mee*: he sayes not *mine*, but *me*: me in mine. [b] *He that toucheth you, toucheth the apple of mine eye.* Surely he will pity the misery of euery one, that is afflicted with the sorowes of all. *Quis recusabit pro Christo pati, quando Christus compatitur patienti?* Who would refuse to suffer

[a] Heb. 4. 15.

[b] Zach. 2. 8.

for Christ, when he is sure that Christ suffers with him?

Here is excellent direction for our works of mercy: that no sinister end draw them from vs, but syncere loue to Christ. If any fish for the applause of men, his bait shal be his owne hooke, to snare himselfe. *Da Christo*; looke on the poore man, and in that member behold the Head, Christ. [c] *He that shall giue a cup of cold water to one of these little ones, in the name of a Disciple, he shall in no wise lose his reward.* A cup of water is but a small gift, yet done in that Name, and for that cause, it is rewarded, as an excellent worke of mercy. It is the true note of a child of God, to shew mercy to a Christian, because he is a Christian. Naturall men haue their priuate ends, and aduantagious respects, in their beneficences. Such a one shall doe me seruice, flatter my addiction, bring intelligences to mine eare; I will make him my property: my charity shal bind him to me. Morall men will sometimes giue, euen for pities sake: but the true Christian doth it for Christ his sake, and lookes no further. [d] *Doomg good vnto all, especially to them that are of the houshold of faith.* Some thinke, that the best worke is to build Temples and Monasteries: but indeed the best worke is to relieue (not the dead, but) the liuing Temples of Christs mysticall Body. It was an ancient complaint; *Fulget Ecclesia in parietibus, luget in pauperibus.* The Church flourisheth in her glorious buildings, but mourneth and pines away in her poore members. Deny not due cost to the dead walls, but first satisfie the liuing bowels; that Christ may say, *Come yee blessed.*

[c] Mat. 10. 42.

[d] Gala. 6. 10.

I come now to the sentence of *Condemnation*, Math. 25. 41. *Then shall he say to them on the left hand; Depart from mee yee cursed, into euerlasting fire prepared for the Deuill and his angels.* In this forme of damnatory iudgement, are foure points considerable. A Reiection of the vvicked, a Reason of that reiection, an Obiection against that reason, a Confutation of that obiection. In the Reiection

are

are many particulars gradually inhancing their iudgement. They are partly Priuatiue, & partly Positiue. *Depart from mee yee cursed*, there is *Pœna damni*: *Into euerlasting fire*, there is *Pœna sensus*. As there be two kindes of sinne: *Delictum* and *Peccatum*. *Delictum est desertio boni*, *Peccatum perpetratio mali*: the one a forsaking of that is good, the other a committing of that is euill. So there is a like proportion of punishment; a depriuing of ioy, and a giuing ouer to torment. Heere is *Bern.*

1. A grieuous refusall; *Depart*. This seemes nothing to the wicked now, such is their dead securitie. *Depart?* Why they are content to be gone. * *Because sentence against an euill worke is not executed speedily, therefore their heart is fully set in them to doe euill.* But as when a Prince opening his long locked vp Treasurie, graciously takes some in with him, and saying to other ill-meriting followers, *Depart*: it will be a disgracefull vexation. So when the glory of heauen, and those vnualuable treasures shall be opened, and dealt about to the faithfull; what horror will it be to the Reprobates to be cast off with a *Depart?* † *Blessed are the eyes that see the things which yee see*: saith Christ to his Saints. *For Kings haue desired to see them, and were not suffered.* If it were such a *Blessednes* to see Iesus in humility, what is it to see him in glory? But from this the wicked are bidden, *Depart*.

* Eccle.8.11.

† Luke 10.23.

2. The losse of Saluation; *From mee*: your Sauiour that was wounded for you; that offered my bloud to you, which was offered for you. And if *from mee*, then from all that is mine; my mercy, my glory, my saluation. Consider here, what an excellent thing it is to haue familiarity with Christ on earth, that he may not cast vs off as strangers from heauen. He that would haue Christ know him there, must not be a stranger to Christ here. He must haue some fellowship with GOD: How? *If wee walke in the light, we haue fellowship with God, and with his Sonne Iesus Christ.* To walke in the darke, is to haue fellowship with

1. Iohn 1.

the Prince of darkneſſe: to walke in the light, is to haue fellowſhip with the Father of lights. VVill a Reprobate that hath alwaies turned his back vpon Chriſt, here preſſe into his company? Vpon what acquaintance? Yes, g *Wee haue eate and drunke in thy preſence, and thou haſt taught in our ſtreets:* as if they ſhould ſay, We haue fed at thy Communion table, and heard thee preach in our Pulpits. Still this proues no acquaintance: for in the one you did eate *Panem Domini, non Panem Dominum*; the bread of Chriſt, but not Chriſt with the bread. In the other you haue heard *Verbum Domini*, not regarded *Dominum verbi*. Your eare hath beene open, but your conſcience ſhutte. Therefore, ver. 25. *Non noui vos*; as familiar as you preſume, yet you are ſuch ſtrangers to me, that *I know you not*. They neuer vvillingly came neere Chriſt but to perſecute him; therefore hee ſhall then caſt them farre enough off for euer.

g Luk. 13. 26.

3. The deſerued *Malediction*; *Yee curſed*. Hee is curſed, that being borne in ſinne, liues in it, and dyes in it, without ſeeking recouery. I call this curſe merited, becauſe they loue it. h *As hee loued curſing, ſo let it come vnto him*. Hath he loued it? Let him take his loue. *As hee clothed himſelfe with curſing as with a garment: ſo let it come into his bowels like vvater, and like oyle into his bones*. ver. 18. It was his outſide, let it be his linings: it was his outward ſtuffe, let it be his inward ſtuffing. Euery one that hath not firſt a pardon by Chriſt, muſt heare this curſe pronounced againſt him from Chriſt. O then ſuffer not thine eyes to ſleep, till Chriſt hath ſealed thee a *Quetus eſt*. Giue no peace to thy ſelfe, till thou haue peace with GOD. *Quamdiù impenitentia manet, maledictio imminet*. So long as vnrepentance abides in vs, Curſednesſe hangs ouer vs. He that wilfully goes on in knowne wickednesſe, hazards himſelfe to ineuitable curſednesſe. *Goe ye curſed*.

h Pſal. 109. 17.

4. The horrour of the paines; *Into euerlaſting fire*. *Fire*; of all elements the moſt violent, therefore fitteſt to deſcribe

describe those pangs. i *The pile thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doth kindle it. Euerlasting*; the torments thereof are euer frying, neuer dying. k *Where the worme dieth not, and the fire is not quenched. Aug. Vermis corrodet conscientiam, ignis comburet carnem; quia & corde & corpore deliquerunt.* The fire shall torture their flesh, the worme their spirit: because both in flesh and spirit they haue sinned. The reprobates shall be packed and crowded together, like brickes in a fiery furnace, hauing not so much as a chinke where any winde may enter in to coole them.

i Esay 30.33.

k Mark.9.44.

5. The preordinance of their torments; *Prepared for the Deuill and his Angels*: ordained before-hand. *Origen* held that the Deuill and his angels should one day be released from their tortures: and that these words of Christ were spoken *Minaciter, potiùs quàm veraciter*; rather by way of threatning, then true meaning. But *Augustine* answers, that the Scripture hath confuted him *plenissimè ac planissimè*. For the fire prepared for Satan is not temporarie, but euerlasting: where though flouds of teares bee continually raining vpon it, yet can it not bee put out.

Prepared: to the terror of wicked men, that *couenant with hell*: alas they are deceiued, it was made for some purpose. That fire was prepared for some, and some haue prepared themselues for it. Burning in lusts, in malice, in reuenge; vntill themselues, their lusts, malice and reuenge, and all burne in hell. The Deuill was crafty, yet he could not scape hell: be as wily as you can, yet beware hell. It is not policy, but piety, that must escape this fire. Now as this brings to the wicked much terror, so it helpes to preserue the godly against error. And this was one principall cause of the penning this sentence. The wise master of the family will chide his seruants, yea and vpon desert correct them, in the presence of his child, that he may learne by it to stand in awe of his Father. So

deales God; *Minatur quod faciet improbis, ne faciat quod minatur sanctis.* He threatens the vvicked vvhat he vvill doe to their sinnes, that the godly may auoid vvhat hee threatens for sinnes. *Omnis minatio amica monitio*: euery threatning is a faire vvarning. The Lord giue vs *mutare sententiam nostram, vt ipse mutet sententiam suam*; to change our minde, that God may change his menace. Let vs now come humbly to him in repentance, that vve may neuer depart from him into vengeance. The other circumstances I will but touch.

2. The reason of this reiection, Mat. 25.42. *For I was hungry, and ye gaue mee no meate: I was thirsty, and yee gaue me no drinke.* They are not iudged *Ex malis commissis, sed ex bonis omissis*; not by the euill deedes they haue done, but by the good things they haue not done. Christ saies not, Yee *tooke* away my meat vvhen I vvas hungry: but you *gaue* me not *your* meate. You did not strip mee of the clothes I had, but you gaue me no clothes vvhen I had not. [1] The *axe cuts vp the tree which brought not forth good fruit*; though it bee not accused for bringing foorth bad fruit. Innocency is good, but not enough: vve see that not to haue relieued, is an vnanswerable inditement at that day. How heauy vvill this sentence fall vpon many among vs! What heapes haue many in this City; perhaps some got vvithout a tender'd conscience, yeeld it no worse: yet vvould to God it vvere so vvell: for it is hard *Bonum citò euadere diuitem*; for an honest man to become rich on the sodaine. They haue it, and now may they not keepe it? is it not their owne? But O it is fearefull, vvhen for this keeping they shall be condemned. It is not a groat weekely, or monethly to the poore, and a small pension to the much-robbed Church, that can discharge you: but you must giue proportionably. Pleade what you can to the poore, Christ vvill not be so answered. Who can force me to giue? none: but because thou wilt not giue vnforced, thou shalt iustly be condemned.

[1] Mat. 3.10.

2. The

3. The obiection against this reason, Math. 25. 44. *Lord, when saw wee thee an hungred, or athirst, &c. and did not minister vnto thee?* They haue a kinde of impudence still adhering to their foreheads: they would seeme to iustifie themselues, though they bee deseruedly punished. *When did we see thee?* Often. When this poore widow hath departed without thy mercy, that orphan vvithout thy helpe, that blinde or lame vvithout thy almes. When? when not? euery occasion shall be a bill of enditement against thee. Who will wonder to see a Romish Pharise sooth and flatter himselfe on earth, when hee is not ashamed to doe it in iudgement before the Lord Iesus Christ? *Sed nulla defensio absoluet reum, nulla infensio dissoluet iudicium.* Plead they whether subtilly, or angrily, as if some vvrong vvere done them; it is Equity it selfe that doth sentence them.

4. The confutation of their obiection. Math. 25. 45. *Insomuch as ye did it not to one of the least of these, ye did it not to me.* This one distinction takes away all their arguments: here is a full answer to their *Quando*: a declaration of their death-deseruing wickednesse: that would haue no pitty on the Lord Iesus. [m] *Iudgement mercilesse shall be giuen to them that shew no mercy*: you know this. *Dines* was denied a drop, because he would not giue a crumme: you know this: *Hee that stoppeth his eare at the cry of the poore, shall cry himselfe and not be heard.* Did not I tell you thus? The poore you had euer, this mercy you shewed neuer: therefore *Goe ye cursed.*

[m] Iam. 2. 13.

Prou. 21. 13.

5. Lastly the Retribution: this is set downe in briefe; but the matter it containes, is long and euerlasting. [n] *All shall come forth; they that haue done good, to the resurrection of life; they that haue done euil, to the resurrection of condemnation.* [o] *These shall goe away into euerlasting punishment: but the righteous into life eternall.* An estate soone versed: neuer to bee reuersed. The voice of Christ shall speake it; and the power of Christ shall effect it. No Angell shall

[n] Iohn 5. 29.

[o] Mat. 25. 46.

speake against it, no deuill shall withstand it.

How should this teach Saint *Pauls* vse; who considering that there shall be *a resurrection of the dead, both of the iust and vniust*; resolued with himselfe [p] *to haue alwaies a good conscience void of offence toward God, and toward man.* Let it instruct vs al to watch for this day; a decried charge, then which nothing was more current in the mouth of Christ. Let mee conclude with that sigh from his soule; *Could ye not watch with me one houre?* It will not bee long ere the glasse be runne, the houre out; *Iudas* is at hand, indgement is not farre off: then may you sleepe and take your rest. This day is neerer you now, then when you first entred the Church. Twice haue the blasted eares eat vp the full corne: twice haue the leane kine deuoured the fatte: *Pharaohs* dreame is doubled for the certainty and expedition. [a] *Yet a little while, and he that shall come, will come and will not tarry.* If wee shall haue comfort in this day when it is come, wee must long for it before it doe come. What comfort shall the Vsurer haue? hee desires not this day: for then the [b] *Angell sweares there shall bee no more time*; and his profession is to sell time. He sels it deare, very costly to anothers purse, but most costly to his owne soule. Such as bribe for Offices, farme Monopolies, contract an vsurious rent for life; doe they desire it? [c] *Woe vnto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkenesse, and not light.* The soule groaning vnder sinne desires it: [d] *who shall deliuer me from the body of this death?* The suffering soule may desire it. *Come Lord Iesus.* The faithfull Spouse wedded to Christ desires this comming of her Husband: she is now espoused, that is the plenary consummation of the marriage. [e] *Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and the Bride hath made her selfe ready. Blessed are they that bee called to this marriage supper.*

To the vngodly it will be a fearefull day. *Ignis vbique ferox*

[p] Acts 24.16.

[a] Heb. 10.37.

[b] Reu. 10.6.

[c] Amos 5.18.

[d] Rom. 7.24.

[e] Reu. 19.7.

ferox ruptis regnabit habenis: there shall follow an vniuersall dissolution. Downewards goe Satan, his angels, and reprobates; howling, and shriking, & gnashing of teeth: the effect of a most impatient fury: to be bound hand and foote with euerlasting chaines of darkenesse. Where fire shall torture, yet giue no light: wormes gnaw the heart, yet neuer gnaw in sunder the strings: eternall paines *punire, non finire corpora.* Small sorrowes grow great with continuance: but O misery of miseries, to haue torments vniuersall, and withall eternall: not to be endured, yet not to be ended. Vpwards goes Christ, the blessed Angels and Saints, singing with melodie as neuer mortall eare heard. The onely song which that Quire sung audible to man, was that which the *Shepheards* heard: [f] *Glory to God in the highest, and on earth peace, good will towards men.* Yet Christ was then comming to suffer: what may we thinke are those Halleluiahs euerlastingly chanted in the Courts of Heauen! we know not, yet we may know the speciall note, which an vniuersall Quire of all *nations, kinred, and tongues*; Angels, Elders, All shall sing; [g] Blessing, and glory, and wisedome, and thankesgiuing, and honour, and power, and might bee vnto our God for euer and euer. Amen.

[f] Luk.2.14.

[g] Reu.7.12.

To the spirits of iust men made perfect. The Citizens of heauen are of two sorts; by Creation or Adoption. Created and naturall Citizens are the Angels, Adopted are Men. Of these be two kindes, some *Assumed*, and others *Assigned*. The Assigned, such as are decreed in their times to be Citizens; said before to bee *written in heauen*. The Assumed, such as are already possessed of it, here *Spirits of iust men made perfect*. But how then is the Apostles meaning cleared? How are the militant on earth said to *be come vnto these iust spirits in heauen*? Yes, we haue a Communion with them, participating *in Spe*, what they possesse *in Re*. [h] Now we are no more strangers and forreiners, but *fellow-Citizens with the Saints, and of the*

[h] Ephes.2.19.

houshold

houſhold of GOD. Onely our apprentiſhip of the fleſh is not yet out; but they haue their freedome. But as wee haue all an vnion with Chriſt, ſo a Communion vvith Chriſtians: the combatant on earth, with the triumphant in heauen.

Spirits: this word hath diuerſe acceptions. It is taken 1. *Pro animo*, for the Mind. Luke 10. 21. Ieſus reioyced in *ſpirit*. 1. Chron. 5. 26. God ſtirred vp the *ſpirit* of the King of *Aſſyria*. 2. *Pro ſedeprationis, et πνεύματος*, 1. Cor. 2. 11. What man knowes the things of man, ſaue the *ſpirit* of man which is within him? 3. *Pro Affectu vel Afflatu*, for the motion of the mind, whether good or bad. Luke 9. 55. Ye know not what maner *ſpirit* ye are of. So there is called the *ſpirit* of luſt, the *ſpirit* of pride, &c. 4. *Pro donis ſpiritus ſancti*, for the gifts of Gods Spirit. Act. 8. 15. *Peter* and *Iohn* prayed for the diſciples at Samaria, that they might receiue the *holy Spirit*; meaning the graces of the holy Spirit. Gala. 3. 2. Receiued yee the *Spirit* by the works of the Law, or by the hearing of faith? 5. *Pro efficacia Euangelij*, for the effectuall working of the Goſpel; and ſo it is oppoſed to the *letter*. 2. Cor. 3. 6. The *letter* killeth, but the *Spirit* giueth life. 6. *Pro ſpiritualibus exercitijs*; for ſpirituall exerciſes. Gala. 6. 8. He that ſoweth to the *ſpirit*, ſhall of the *ſpirit* reape euerlaſting life. Iohn 4. 23. True worſhippers ſhall worſhip the Father in *ſpirit* & truth. 7. *Pro regenerata parte*: for the regenerate part of a Chriſtian, and ſo it is oppoſed to the *fleſh*. Gala. 5. 17. The *fleſh* luſteth againſt the *ſpirit*, and the *ſpirit* luſteth againſt the *fleſh*. 8. Laſtly, *Pro anima immortali*, for the immortall ſoule. Eccl. 12. 7. Duſt ſhall returne to the earth as it was, and the *ſpirit* ſhall returne to God who gaue it. This *ſpirit* did *Steuen* commend into the hands of Chriſt. Act. 7. 59. And Chriſt into the hands of his Father. Math. 27. 50. yielding vp the *ſpirit*. Thus it is taken here.

Spirits, he doth not ſay bodies: they lie in the duſt vnder the hope of a better reſurrection. *Spirits*: Wee find here

here what becomes of good mens ſoules when they forſake their bodies: they are in the *heauenly Citie*. There are many idle opinions, what becomes of mans ſoule in death. Some haue thought, that the ſoules then, though they die not, yet are ſtill kept within the body (as it were aſleepe) vntill the laſt day. But the Scripture ſpeakes expreſly the contrary: for *Dines* his ſoule was in hell, and *Lazarus* his ſoule in *Abrahams* boſome. [k] *I ſaw vnder the Altar the ſoules of them that were ſlaine for the Word of God.* Some haue imagined a tranſmigration of ſoules forſake of their owne bodies, into other bodies. *Herod* ſeemed to be of this opinion: when newes was brought him concerning the fame of *Ieſus*, he ſaid to his ſeruants; [l] *This is Iohn the Baptiſt, he is riſen from the dead.* He thought that the ſoule of *Iohn* was put into the body of *Ieſus*. It is alleaged, that *Nebuchadnezzar* liuing and feeding with beaſts, *vntill ſeuen times were paſſed ouer him*; had loſt his owne ſoule, and the ſoule of a beaſt was entered in the roome. But this is a friuolous conceit: indeed God had bereft him of cõmon reaſon, yet he had ſtill the ſoule of a man. Doe not many among vs, that haue the ſoules of men, liue like debauched beaſts? The luſtfull like a goate, the couetous like a vvolfe, the drunkard like a hogge, the Politician like a foxe, the rayler like a barking curre. Others think, that the ſoule neither dieth nor ſleepeth, nor paſſeth out of one body into another, but wandreth vp and downe here on earth among men: and often appeareth to this man, oftẽ to that: whence came that fabulous opinion, that dead men walke. For this purpoſe they alleage the Witch of Endor, who made *Samuel* appeare to *Saul*, and anſwere him. But the truth is, that was not *Samuel* indeed, but an apparition, the meere counterfet of him. For not all the Witches in the world, nor all the Diuels in hell can diſquiet the ſoules of the faithfull: for they are in Gods keeping. Dying, their ſoules are immediatly tranſlated to bleſſedneſſe: *there are the ſpirits of iuſt men made perfect*: and

k Reu.6.9.

l Mat.14.2.

and there to abide, vntill the generall Resurrection shall restore them to their owne bodies. For the soules of the Reprobates, departing in their sinnes, they goe directly to hell, and are kept there as in a sure prison.

Let this instruct all such as haue a Christian hope, to let their soules depart with comfort. *Emittuntur, non amittuntur*: death doth not lose them, but loosen them, & set them free from the bondage of corruption. Howle and lament if thou thinke thy soule perisheth. There are some that feare not so much to die, as to be dead: they know the pang is bitter, but it is short: it is the comfortlesse estate of the dead that is their dread. They could well resolue for the act of their passage, if they were sure to liue afterwards. *Animula vagula blandula*, Whither goest thou, said that Heathen Emperour on his death-bed? lamenting the doubtful condition of his soule after the parture. Very not beeing is abhorred of nature, if death had nothing else to make it feareful. It is vvofull to lie rotting in the silent graue, neither seeing, nor seene. Heere the Christian lifts vp his head of comfort; Lord, into thy hands I commend my spirit. I lose it not, because thou hast it: thou wilt keepe it in peace, and giue it mee backe againe in eternall ioy.

Of iust men. Iustice is ascribed to a Christian tvvo waies: There is 1. *Passiua iustitia*, a passiue iustice, Christs righteousnesse imputed to him: and heereby hee stands perfectly iust before God. This the Apostle calls [m] *The righteousnesse of GOD, which is by faith of Iesus Christ vnto all.* [n] *Christ is made vnto vs righteousnesse.* This iustice is attained by faith; [o] *Noah became heire of the righteousnesse which is by faith.* [o] *Abraham beleiued GOD, and it was counted vnto him for righteousnesse.* Without this no spirit shall appeare iust before God in heauen. Our owne righteousnesse is a couering too short to hide our nakednesse: Christs garment is a long robe, that couers all.

[m] Rom.3.22

[n] 1. Cor. 1. 30.
[o] Heb.11.7.
[o] Rom.4.3.

2. *Actiua iustitia*, actiue righteousnesse, an effect of the

the former: which is indeed a testimonie that wee are iustified by Christ. p *Let no man deceiue you: he that doth righteousnesse, is righteous.* Therefore saith *Iames*, q *A man is iustified by his works*: if his meaning had beene that our owne works simply acquit vs before GOD; it could neuer be reconciled to that of his master; when wee haue done all we can, we must call our selues *vnprofitable seruants*. Nor to that of his fellow; r *I see a law in my members, warring against the law of my minde*: nor to that of himselfe; s *In many things wee sinne all*. Now this iustice effectiue from God, actiue in vs, is taken two waies; *Latè* and *Strictè*.

p 1. Iohn 3.7.
q Iam. 2.24.
r Rom. 7.23.
s Iam. 3.2.

In a larger sense it is taken for all Pietie, and so iustice and holinesse are all one. Properly taken, Iustification is imputed, Sanctification inherent: but vnderstanding our iustnesse an effect of Christs iustice imputed to vs, so *Iustus* and *Sanctus* are conuertible termes. They are *Iust spirits*, that is, they are Saints. Now if we desire to come *ad Sanctos*, to the Saints: wee must liue *sanctè*, a holy life. God by telling vs who are in heauen, teacheth vs who shall come to heauen; none but Saints. They are set before vs as examples: *Vt eorum sequamur gratiam, et consequamur gloriam*: that steering their course, wee might come to their Hauen. The Scripture teacheth vs *Quid agendum*, what is to be done: the Saints *Quo modo*, how this is to be done. *Vita sanctorum, interpretatio scripturarum*. The liues of holy men is a kind of Commentary or interpretation of the holy writ. Let vs as we doe by good copies, not onely lay them before vs, and looke on them, but write after them. For it is not sufficient *Legere, sed degere vitam sanctorum*: not to read, but to lead the liues of Saints. Papists in this goe too farre, as euil men come too short. Good men imitate the Saints, but doe not worship them: Papists worship the Saints, but doe not imitate them: lewd men doe neither. Perhaps they will imitate their infirmities: as if onely for that they liked them, for

which

which onely God misliked them. The Saints are to bee held as Patternes, not as Patrones of our life. But the Papists praise not God in his Saints, nor the Saints for God, but as God. Onely let vs reuerently walke in their grace, that we may ioyfully come to their place.

In a stricter sense it is taken for that morall vertue, which giues to euery man his owne. This vertue hath beene highly commended in the heathen: but one saith truly, *Iustitia ethnicorum miranda potius, quàm laudanda*: their Iustice deserued more admiration, then commendation: they wanted him that should make them iust. They so affected this iustice, that they tooke Sirnames from it; *Aristides* was called *Iustus*: *Scipio, Iustus*: *Fabius, Iustus*. Their iustice was no vertue, but a shadow of vertue. They neyther knew the Lord *Deum virtutis*, *nec Christum virtutem Dei*; the God of vertue, nor Christ the vertue of God. Onely *Iesus* is *Iustus*. [t] *Christ suffered for sinnes, the iust for the vniust.* [u] *Ye denyed the Holy one, and the Iust.* There was another [x] *Iesus* called *Iustus*, a *helper* of the Apostles: but Christ is *Dominus Iustitia nostra*; [y] *The Lord our Righteousnesse*. By him we are onely made iust: [z] *In the Lord shall all the seed of Israel be iustified, and glory.*

[t] 1.Pet.3.18.
[u] Acts 3.14.
[x] Col.4.11.
[y] Ier.33.16.
[z] Esa.45.25.

Being thus iustified, let vs be iust: not doing that to others, which we would not haue others do to vs: and doing that to others which wee desire to bee done to our selues. Some are iust in small matters: so the Pharises [a] pay *tithe of mint, & annise, and cummine*; but omit waighter things. This is *Pharisaica Iustitia*, a Puritane righteousnesse: not to endure an houres recreation on the Sunday, yet to robbe the Church by vsurpations, to exact interests and forfets; these be nothing. So the mony might not be put into the Treasury, that might hire *Iudas* to betray his master. The tenne brethren were so iust, as to returne the mony in their sackes; yet stucke not to sell their brother *Ioseph*.

[a] Mat. 23.23.

Some are iust in great things, not in small. As the other

ther ſtraine at a gnat, and ſwallow a camell: for theſe are like the nette, that takes the great fiſhes, and lets goe the little frie. Wantonneſſe is no fault with them, if it extend not to adultery. They ſticke not to ſweare, ſo long as they ſweare not to a lie. Maliciouſly to hate, or peruiſhly to quarrell, is triuiall; if they proceede not to blowes and bloud. So long as they are not drunke, ſwallow downe wine, and ſpare not. *De minimis non curat Lex*; the Law takes no notice of ſmall faults. But indeed *Eadem ratio rotunditatis*, there is the ſame reſpect of roundneſſe in a penny, that is in a platter; though not of largeneſs. To ſteal the bridle, as to ſteale the horſe, is *Tam*, though not *Tantus*: ſuch a ſin, though not ſo great a ſinne. Thou ſayeſt *minimum eſt, minimum eſt*; it is little, it is little. *Sed in minimo fidelem eſſe magnum eſt*: to bee faithfull in a little is a great vertue. [b] *Whoſoeuer ſhall breake one of theſe leaſt commandements, hee ſhall be called leaſt in the kingdome of heauen. Erit minimus*, that is *Nullus*: he ſhall be leaſt in heauen, that is, he ſhall not be there at all. But well done good ſeruant: [c] *Becauſe thou haſt beene faithfull in a very little, haue thou authority ouer tenne Cities. Benè vtere paruo, frueris magno*: the iuſt diſpenſation of a little, ſhall bring thee to be intruſted with much. Whether great or ſmall wee muſt be iuſt, if we looke euer to raigne with theſe *iuſt ſpirits*. *Ad ſocietatem iuſtorum non admittuntur niſi iuſti.*

b Mat. 5. 19.

c Luk. 19. 17.

I wonder what place the defrauder expects, that wraps vp his conſcience in a bundle of ſtuffes, and ſweares it away. The buyer thinkes he is iuſt, and hee is iuſt couſoned, no more. The Vſurer would ſtorme and ſtare, as if he had ſeene a ſpirit, if hee were taxed for vniuſt. Preſently he conſults (his Scriptures) his bonds, and (his Prieſt) his Scriuener: and there the one ſweares, the other ſhewes in blacke and white, that he takes but ten in the hundred. Is he then vniuſt? Yes, [d] *Thou haſt taken vſury and increaſe, and haſt greedily gained of thy neighbours by extortion.* Hee takes hire for that ſhould be freely lent: is not this vniuſt?

d Ezek. 22. 16

Beſides,

Beſides, the people curſe it, and they curſe not but for iniuſtice. [c] *I haue neyther lent on vſurie, nor men haue lent me on vſury, yet euery one doth curſe me.* Inſinuating, that if a man lend vpon vſury, it is no wonder if the people curſe him. Where muſt the Lay-Parſon ſit, that fattes himſelfe with the Tyth-graine, & will not giue the poore Miniſter the ſtraw? Is this iuſt? He takes the tenth of his neighbours profits, and neuer ſo much as reades him an Homelie for it: is this iuſt? Hee layes ſactilegious hands on Gods ſanctified things, and neuer askes him leaue: is this iuſt? Where ſhall the Engroſſer appeare, that hoords vp commodities bought with ready mony, and when he vents them, makes the poore pay treble vſury for it: is this iuſt? What ſhall become of that vnſpeakeably rich Tranſporter, who carries out men and money, to the impoueriſhing of the Land, and brings home gawdes and puppets, fitte for no bodies vſe but prides? Surely, as heauen is for *Iuſt ſpirits*, ſo there is ſome other place for the vniuſt. [f] *Know ye not that the vniuſt ſhall not inherite the kingdome of God?* If not Gods kingdome, then the kingdome of darkenes; downewards, hell. I do not ſay, that euery vniuſt deed throwes a ſoule thither: *Iniuſtum eſſe damnat, non iniuſtè ſemel agere*; to be vniuſt is damnable, not one thing vniuſtly done: the habite, not the act. But for others; *Qui iniuſtè dominantur, iuſtè damnantur.* They haue vniuſtly liued, but they ſhall bee iuſtly condemned.

c Ier. 15. 10.

f 1. Cor. 6. 9.

Made perfect. This is a paſſiue quality; *non qui ſe perficiunt, ſed qui perficiuntur*: not ſuch as haue made themſelues perfect, but are made perfect. The other property is actiuely expreſſed; *Iuſt*, it is not ſaid Iuſtified: not that they made themſelues iuſt, but that Chriſts righteouſneſſe hath iuſtified them; ſo both they are, and are reputed iuſt. But here paſſiuely, *Perfected*: which plainely ſhewes that all is from God: for *omne maius includit minus.* If onely Chriſt make them *perfect*; then only Chriſt doth

doth make them *iust*. For it is nothing so difficult for a iust man to become perfect, as for an euill man to become iust. As it is easier for a man healed and directed the way, to come to the goale; then for him that lies lame in darknesse. *Qui dedit ingressum*, must also *dare progressum: conficere & perficere*; to make and to make vp, to doe and to perfect, are both the workes of God. Wee could neuer be iust, vnlesse Christ iustifie vs: neuer come to perfection, vnlesse he perfect vs. He that begun this good work, must also finish it.

Made perfect. In heauen are none but the *perfect*. *Talis sedes expectat talem sessorem*: such a house requires such an inhabitant. On earth there is a kind of *Perfection*: all the faithfull are perfectly iustified, but not perfectly sanctified. The reprobates are *perfectè imperfecti*: the godly *imperfectè perfecti*: those perfectly imperfect, these imperfectly perfect. They are so perfect that they are acquitted in Christ, and there remaines no iudgement for them, but onely a declaration of their pardon. Iustification admits no latitude, in it *nec magis nec minus*, for none can be more then iust. But the perfection of sanctity is wrought by degrees: *non plenam induimus perfectionem, donec totam exuimus infectionem*: all the staines of our infection must first be cleansed, and quite washed away; before this full perfection be giuen vs. Christs bloud doth now wholly take from vs the guiltinesse of sin, not wholly the pollution of sinne: that blessednesse is reserued only for heauen.

Let vs therefore be *perficientes*, going and growing vp, that at last we may be *Perfecti, made perfecti*. This is not wrought on a sodain; a child doth not presently become a man. Euen the Lord Iesus had his time of *growing*, and can any member grow faster then the Head? Indeed the malefactor on the crosse shot vp in an houre; but this was miraculous, and God seldome workes by such miracles. God neyther sends Angels from heauen, nor the dead from hell, to giue warning to men vpon earth. § *If they heare* § Luk.16.31.

heare not Moſes and the Prophets, neyther will they bee perſwaded though one roſe from the dead. But repentance hath the promiſe of a *Quandocunque*; *whenſoeuer a ſinner repents, &c.* I will not limit Gods infinite mercy; but onely aduiſe thy ſicke ſoule, who after a deſperate and inueterate wound lookeſt for a ſuddaine cure by repentance: it is better to make this thy dyet, then thy phyſicke. Repent euery day, that thou maiſt haue remiſſion one day. *Melior medicus qui excludit morbos, quàm qui curat.* He is a better Phyſician that keeps diſeaſes off vs, then he that cures them beeing on vs. Preuention is ſo much better then healing, becauſe it ſaues the labour of being ſicke. Thou allowest not a Surgion vnneceſſarily to breake thy head, to try his skill, and the vertue of his plaiſter. Sprindges were better taken away *quæ non proſunt*, becauſe they doe no good: then the ſetting of watchmen by them to warn trauellers, *ne noceant*; that they be not hurt by them. Take away thy luſts quite, this is the way to be ſure: for repentance may be like *Baal*, ſo faſt aſleepe that all thy cryes are not able to waken her.

To conclude, hee that will weare a crowne in heauen, muſt be all his life on earth preparing the gold to make it. Not that thy owne vertues crowne thee, but that GOD without thy vertues will neuer crowne thee. The robe of glory that is worne there, muſt be ſpun and wouen heere: ſpun out of the ſide of Chriſt by faith, and embroydered with our good workes. That eternall light ariſeth from this internall life. [h] *Lay vp in ſtore for your ſelues a good foundation againſt the time to come, that you may lay hold on eternall life.* The groundworke of ſaluation is made here: that high Tower of glory that is built for thee in heauen, hath the foundation of it laid vpon earth.

[h] 1. Tim. 6. 19.

How ſhould a man be *Perfectus*, that was neuer *factus*, well begun? I wonder what perfection a wine-bibber lookes for; ſure to be a *perfect* drunkard. What perfection expects the luxurious prodigall: ſure to bee a *perfect* begger.

ger. What perfection hopes the couetous Churle; that allowes himselfe a race of foureſcore yeares; and ſets God at the latter end of it: and he hath that place too with this condition, that hee trouble not his minde about it till the laſt day comes. Surely to liue vnbleſſed, and to die vnpittied: but that ſome now bleſſe God hee's gone; and other ſay, it's pitty he died no ſooner. All his proiections haue aimed at this perfection, to make himſelfe a *perfect* ſlaue. What perfection dreames the Ieſuite to himſelfe, but to become a *perfect* traitor? What perfection is likely to the incontinent adulterer, but to bee a *perfect* Lazar. What the malicious, but a *perfect* villaine: what the proud, but a *perfect* foole: what the blaſphemer, but a *perfect* Deuill?

They ſay, earely holineſſe proues ripe corruption: but I am ſure, habituated prophaneſſe proues rancke damnation. Alas, how ſhould they make an end, that neuer begin? *This man began to build*, ſaith Chriſt, *but could not make an end*: how ſhould they finiſh that neuer began? you that ſpend your dayes in a lazie forgetfulneſſe of religion, examine your owne conſciences: do you euer think to be *perfect*? Are you content ſtill to be abortiue, and ſhall you be perfected in the womb of the graue? God hath giuen you time and meanes: he did not ſay, *Sumite & conſumite*: take it, and ſpend it at your pleaſure. O begin, that you may continue and end: heare to learne, learne to doe, doe to continue, continue to be *perfect*. Begin betimes, leſt Gods end come before your beginning. Enter into the way of Piety, and follow it: ſtriuing with all your powers to grow vp[i] *to a perfect man, vnto the meaſure of the ſtature of the fulneſſe of Chriſt*.

[i] Eph. 4. 13.

And to Ieſus the Mediator of the new Couenant, and to the bloud of ſprinkling, that ſpeaketh better things then that of Abel. We haue conſidered the glory of the Citie, the felicity of the Citizens; we are laſtly come to the *Mediator*, who brings both theſe together, and without whom they

had beene euerlastingly asunder. We are all by nature belonging not to *Mount Sion*, but to the valley of *Hinnon*: not to the *celestiall Ierusalem*, but to the infernall *Babylon*: not to the society of glorious *Angels*, but of afflicting Deuils: not to the *Church* of the *first borne*, but to the assembly of abortiue reprobates: wee had no reference to *God* as a kinde Father, but as a seuere *Iudge*: not to *iust spirits* made *perfect* from sinne, but to lost spirits made perfect in sinne. Thus were wee by nature, but *Iesus* hath brought vs to *Mount Sion*, &c. How blessed a thing will it be to come vnto this *Iesus*! It was Saint *Augustines* speciall wish, to haue seene Christ in the flesh. If there were such cõfort in seeing Christ humbled, if such admiration in seeing him transfigured, what ioy is it to behold him in heauen glorified! How glorious a matter do some thinke it to stand in the Court of an earthly Prince, to receiue a gracious looke, to heare a royall word, or to bee commanded some honourable seruice! what is it then to stand in the Court of heauen, to haue the King of Kings speake peaceably to vs, to behold our Lord Iesus crowned with that immortall Diadem, to sing his prayses as free from flattery, as from inconstancy, and to liue in that Paradise for euer! *Vbicunque fueris Domine Iesu*: whersoeuer thou art O blessed Sauiour, giue vs no more happinesse then to be with thee. If thou be in the earth, wee will trauell day and night to come to thee: if on the sea, with *Peter* we will swimme to thee: if on the Crosse, we will stand weeping by thee: if riding in triumph, we will sing *Hosanna* to thee: if transfigured on Tabor, we will bee rauished with thee: but if sitting in thy heauenly Throne, how blessed euen to looke vpon thee! It is his [k] *will, that we should be with him where he is, and behold his glory.* Wee are now come to him by a coniunction mysticall, wee shall then haue a vicinity locall, and eternall.

[k] Iohn 17.24.

The Mediator, not a Mediator, but *The, That Mediator*,

tor, that onely one. [l] *For there is one God, and one Mediator betweene God and men, the man Christ Iesus.* God was angry, man was guiltie, Christ is the Mediator betwixt them: who being God, could satisfie God, and beeing man, could suffer for man. We are lost, and desire something to recouer vs: what shall that be? Mercy? No, God is iust: he that hath offended must be punished. Shall it be Iustice? No, we haue need of mercy: that he who hath offended might be spared. Here, to be so merciful as not to wrong his iustice, to be so iust as not to forget his mercy; there must be a *Mediator*. This must not be the world, that was Gods owne before, he made it: not Angels, for they are engaged for their owne creations, and being finite, cannot satisfie an infinite Maiestie by infinite punishment for infinite sinnes.

[l] 1. Tim. 2. 5.

Gods Sonne must doe it: now if hee come to satisfie for pride, he must put on humilitie: if for rebellion, he must put on obedience: if for stubbornnesse, he must put on patience: he must serue if he will deserue: this God alone cannot doe: if to die, he must be mortall, this onely God cannot be. Therefore this *Mediator* is made man, to be himselfe bound; as he is GOD to free others that are bound. Man to become weake, God to vanquish. Man to die, God to triumph ouer death. That is that sacred *Ladder*, whose top in heauen reaching to the bosome of God, expresseth his Diuinitie: & his foote on earth close to *Iacobs* loynes, witnesseth his Humanitie. We are bankrout debters, God is a sure Creditor, Christ sets all on his score. We are ignorant Clients, God is a skilfull Iudge, Christ is our Aduocate to plead our cause for vs. God is a iust Master, we are vnfaithfull, vnfruitfull, vnprofitable seruants, this *Mediator* takes vp the matter betweene vs.

Of the new Couenant. For *Moses* may seeme to be a Mediator of the *Old* Couenant. [m] *I stood betweene the Lord and you at that time, to shew you the Word of the Lord.* This

[m] Deut. 5. 5.

Mediatorship of the *New* couenant is a high office, competible to none but the Lord Iesus. Who should appeare betweene a iust God, and sinfull men; but he that is mortall with men, and iust with God? It is a *Couenant*, for there is something agreed on both sides: we couenant to believe, and God to forgiue. A *New* couenant; there was cold comfort for vs in the old. A man reading, *Fac hoc et vives, Doe this and thou shalt liue*: thinks of it as if he were bidden to catch a starre from the firmament, & take it for his labour. But in the *New*, *Crede et vive*; believe & liue for euer. The condition on mans part is believing, the couenant on Gods part is Sauing. Now, though it be true, that it is as easie for man of himselfe to fulfill the Law, as it is to believe the Gospel, yet the *New couenant*, *Dat credere*, giues a man power to believe: for faith is the faire gift of God. *Præcipit non adiuvat Lex, offert et affert Euangelium.* The Law giues commandement, but not amendment: the Gospel brings saluation to our hearts, & our hearts to saluation. As it chargeth vs, so it aydeth vs. As this *Mediator* giues *Fidem quam credimus*, the faith which we believe, mercy and remission: so also *Fidem qua credimus*, the faith whereby we believe, grace to apprehend this mercy. [n] *Christ hath obtained a more excellent ministery, by how much also he is the Mediator of a better Couenant, which was established vpon better promises.*

[n] Heb. 8. 6.

Briefely here consider the excellencie of this *New* and Euangelicall Couenant, aboue the *Old* and Legall. In the beginning God made man righteous: for he created him [o] *in his owne Image*, which the Apostle saies [p] *consisted in righteousnesse and the holinesse of truth.* But man soone defaced this goodly and godly picture. [q] *This I haue found, that God made man righteous, but he sought out many inuentions*; waies to make himselfe wicked and wretched. Hence it followed that our restitution was a greater work then our constitution. The house was with more ease built vp new, then repaired being old and ruinous. That

[o] Gene. 1. 27.
[p] Ephe. 4. 24.
[q] Eccl. 7. 29.

was

was done *per verbum enuntiatum*, this *per verbum annunciatum*. There he ſpake the word, and all things were created: here the [r] *Word was made fleſh: Fecit dura, tulit dura: paſſus dura verba, duriora verbera.* There it was done by ſaying, *Dic verbum tantùm*: here by doing, yea by dying: ſuffering grieuous words, more grieuous wounds: *Factus in terris, fractus in terris.* There all begun in *Adam*, who was *Terræ filius*, a ſonne of the earth: here all in Chriſt, who is *Cœli Dominus*, the Lord of Heauen. Spirituall life is better then naturall, firmer, ſurer. There man had onely a power to ſtand, but with it a power to fall, according to his owne pleaſure: heere he hath a certaintie of inſeparable coniunction to Chriſt. He ſo ſtands, as neuer to fall, ſo liues as neuer to die, ſo is loued as neuer to bee hated. There *Adam* and *Eue* were married to propagate *filios carnis*, children of the fleſh: heere Chriſt is married to his Church, to beget *filios ſpirituales*, children in the Spirit: and that with a bond neuer to be diuorced. Thus at firſt God commanded that to exiſt, which was not before: now he makes one contrary to be changed into another: fleſh into ſpirit, darkneſſe into light, corruption into holineſſe: greater miracles, then changing ſtones into bread; *Dignus vindice nodus*, a knot worthy the finger of God to vntie. Here is the wonderfull worke of the *New* Couenant: we were made *Ex ſpiritu oris*, redeemed *ex ſanguine cordis*: created by the breath of Gods mouth, but ſaued by the bloud of his heart. Therefore not Exe Cherubims as in the viſion of *Eſay*, nor foure and twenty Elders, as in the Reuelation of *Iohn*; but a royall Armie of heauenly ſouldiers were heard prayſing GOD at the birth of Ieſus Chriſt.

In ſumme, there is but *one Mediator* of the *New* Couenant: neither Saint nor Angel hath any part in this dignity. *Melanct. Idem eſt multos Deos fingere, ac ſanctos mortuos inuocare*: to worſhip old Saints, is to make new Gods. He that ſhall pray to dead men, dishonours the liuing

[r] Iohn 1.14.

uing *Mediator*. Saint *Paul* saith expresly, [t] *There is one God, and one Mediator betweene God and men, the man Christ Iesus.* Whence it is manifest, that it is the same blasphemous presumption to make moe *Mediators* then one, that to make moe Gods then one. Heere the Romanists distinguish; Christ is the sole Mediator of Redemption, not of Intercession. *Opus est mediatore ad mediatorē Christum.* VVee must haue a Mediator of intercession to this Mediator of redemption. A blind answere: for *Paul* directly there speakes of prayers and Intercession. ver. 1. &c. But say they, Our prayers are to be made to God alone, *tanquam per eum implenda*; because our desires are fulfilled onely by him: but vnto the Saints, *tanquam per eos impetranda*; because they are obtained by them. As if Christ were so busie that hee could not tend to heare vs: or so stately, that hee vvould not bend to heare vs: or so vniust, as to deny his owne *Veuie*, and not to performe his promise; [t] *Come vnto me all that labour.*

We oppose against them that comfortable saying of S. *Iohn*, [u] *If any man sinne, we haue an Aduocate with the Father, Iesus Christ, the righteous.* They answere, Indeed Christ is our chiefe Aduocate, Saints and Angels secondary or subordinate Aduocates. But the word *Aduocate* is borrowed of the Lawyers, & signifies him only that doth plead the iustice of his clients cause. A stranger in the court may become a petitioner to the Iudge, & intreat fauor for the person guilty: but Aduocates are Patrons & Proctors of their Clients. Angels in heauen, & Saints on earth, are suitors in our behalfe to God: but Christ alone is our Aduocate. And vpon good cause, for who but he can so well plead his own righteousnes whereby he hath iustified vs? Therefore the Apostle calls him there our *Propitiation*: he that wil be our *Aduocate*, must also be our *Propitiation*: no Saints or Angels can be a *Propitiation* for vs; therefore no Saints or Angels can be our Aduocates. *Augustine* saves, that if S. *Iohn* had offered himselfe to this office, he had not

[t] 1. Tim. 2. 5.

[t] Mat. 11. 28.

[u] 1. Ioh. 2. 1.

not been *Apostolus, sed Antichristus.*

We obiect further Christs promise. [a] *Whatsoeuer you shall aske the Father in my Name, he will giue it you.* Not in *Maries* or *Peters*, but in *my Name*. *Bellarmine* answers, that there may be a *Mediator* between disagreeing parties three wayes. 1. By declaring who hath the wrong: and so there is no controuersie; for all agree that GOD is the party grieued. 2. By paying the Creditor for the Debter; so Christ is alone *Mediator*. 3. By desiring the Creditor to forgiue the Debter; and in this sense he saies Angels and Saints are Mediators. But this distinction is no other then *Bellarmines* mincing; who indeed seemes to be ashamed of the blasphemous phrases in their Missals. As *Mater gratiæ: Sancte Petre miserere mei, salua me, &c.* These, saith he, are our words, but not our meanings; that *Mary* or *Peter* should conferre grace on vs in this life, or glory in the life to come. Yet both their Schoole and Practice speakes more. For *Aquin* sayes, our prayers are effectuall by the merits of Saints; & that Christs intercession is gotten by the patronage of Apostles; by the interuention of Martyrs, by the bloud of *Becket*, and merits of all Saints. And the practice of the people, is to hold Angels and Saints immediate Mediators able to satisfie and saue. But as one hath well obserued; if euery Saint in the Popes Calender be receiued as a Mediator, we shall worship vnknown men, as the Athenians did vnknown gods. For the best Papists doubt whether there were euer any S. *George*, or S. *Christopher*.

[a] Iohn 16.23.

But say they, The Virgin is a knowne Saint: she can and may by the right of a Mother command her Sonne Christ. Their whole Church sings, *O fœlix puerpera, nostra pijs scelera, iure matris impera.* And *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus omnium.* They haue giuen so much to the Mother, that they haue left nothing for the Sonne. *Ozorius* the Iesuite saies, *Caput gratiæ Christus, Maria collū*: Christ is

Bonauen.

is the Head of grace, but *Mary* is the Neck: no grace can come from the head, but it must passe through the necke. They inuocate her their Aduocate; but of Christs mediation the *medium* or better halfe is taken from him: as if he were still a child, in subiection to his Mother. But as he is *Mariæ filius*, so he is *Mariæ Dominus*: the Sonne and the Lord of his Mother. Therefore the first words that we read Christ euer spake to his Parents, were rough, and by way of reproofe. According to Saint *Luke*, these were his first: [b] *How is it that yee sought mee? Wist yee not that I must be about my Fathers busines?* According to Saint *Iohn* more sharply, [c] *Woman, what haue I to doe with thee? Quanquam locuta est ut matris, tamen duriter respondet.* Where was then their *Monstra te esse Matrem*? Though at the commaund of his Mother he spake, yet hee spake roughly. Whereas Gods kingdome consists of his Iustice and Mercy; the Papists attribute the greatest part, which is his Mercy, to *Mary*: making her, as one noted, the Lady high Chancelour, & Christ as it were the Lord chiefe Iustice. As we appeale from the Kings-Bench barre to the Chancerie, so a Papist may appeale from the Tribunall of God to the Court of our Lady. So they make her *Domina fac totum*: when one flatteringly wrote of Pope *Adrian*; *Traiectum plantauit, Louanium rigauit, Cæsar autem incrementum dedit. Traiectum* planted, *Louaine* watered, but the *Pope* gaue the increase: one wittily vnderwrites; *Deus interim nihil fecit*; God did nothing the while. So if *Mary* be the comfort of the weake, the redeemer of captiues, the deliuerer of the damned, the saluation of all, the Aduocate of the poore, the Patronesse of the rich; then sure Christ hath nothing to doe. No beloued; *Abraham is ignorant of vs*, the blessed Virgin knowes vs not; but the Lord Iesus is our Redeemer. Prayer is not a labour of the lippes onely, but an inward groning of the spirit, a powring out of the soule before God. Now Saints and Angels vnderstand not the heart: it is [d] *the righteous God*

[b] Luke 2.49.

[c] Iohn 2.4.

[d] Psalm 7.9.

that

that tryeth the heart and the reynes. Christ is the master of all Requests in the Court of Heauen, there needs no porter nor waiter. It is but praying, Lord Iesus come vnto me: and he presently answeres, I am with thee. Heare mee O Christ, for it is easie to thy power, and vsuall to thy mercie, and agreeable to thy promise. O blessed *Mediator of the new Couenant*, heare vs.

To the bloud of sprinkling. Aspersionis, Hebraico more pro aspersо. Two things are implyed in the two words; *Sacrificium* and *Beneficium*. *Bloud*, there is the sacrifice of *Sprinkling*, there is the benefite.

To the bloud. To speake properly, it is the death of Christ that satisfies the Iustice of God for our sinnes: and that is the true materiall cause of our redemption. Yet is this frequently ascribed to his bloud. [e] *The bloud of Christ purgeth the Conscience from dead works.* [f] *Out of his pierced side came forth bloud and water.* As God wrote nothing in vaine, so what he hath often repeated, hee would haue seriously considered. *Non leuiter praetereat lectura nostra, quod tam frequenter insculpsit Scriptura sacra.* There are some reasons why our saluation is ascribed to CHRISTS bloud.

[e] Hebr. 9. 14.
[f] Ioh. 19. 34.

1. Because in the bloud is the life. [g] *Flesh with the bloud therof, which is the life therof, you shall not eat.* Leu. 17. 14. The soule of a beast is in the bloud, and in the bloud is the life of euery reasonable creature on earth. The effusion thereof doth exhaust the vitall spirits, and death followes. In Christs bloud was his life; the shedding of that was his death: that death by the losse of that bloud is our redemption.

[g] Gen. 9. 4.

2. Because this bloud answeres to the types of the legall sacrifices. This our Apostle exemplifies in a large conference. [h] *The first Testament was not dedicated without bloud. Moses sprinkling the booke and all the people, sayd, This is the bloud of the Testament. Almost all things are by the Law purged by bloud, and without shedding of bloud is no remission*

[h] Heb. 9. 18. &c

remission. No reconciliation, no remission without bloud. All directed vs to this Lambe of GOD, whose bloud onely vindicates vs from eternall condemnation. Not that the bloud of a meere man could thus merite; but of that man who is also God: therefore it is called the [1] *Blond of God*.

[1] Acts 20.28.

3. Because bloud is fitter for applyment to the heart of man; who is so weake in apprehention that GOD is faine to lead him as it were by the senses? Not that there is a necessary receiuing of Christs materiall bloud by euerie one that shall be saued: so it might sprinkle vpon the souldiers that crucified him, who yet might go to hell. But it is receiued *Mentaliter & Sacramentaliter*; there is a mentall and a sacramentall application. Thus wee are said to drink his bloud, that receiue it spiritually by faith. The Papists in their opinion are fed orally with the very materiall bloud of Christ: but then surely none of them can goe to hell; *for hee that eates the flesh, and drinkes the bloud of the Sonne of Man, hath eternall life.* But now the Priests, for feare belike lest too many of the people should be saued, and so Purgatory the Popedomes pillar be quite ouerthrowne, haue taken away the Cup from them; and turned Christs *Bibite omnes* into *Bibite non omnes*; *Drinke ye all*, into drinke ye onely *Priests*, not the rest. When they had giuen this bloud so high an honor, they thought it too good for the common sort. First they said, it is really in the Cup; there they gaue it too much: then they tooke it from the people, there they gaue them too little. First they strained it, and then they restrained it. But they answere, the people haue this bloud in the bread; for that is flesh, and can there be flesh without bloud? If so, why then doe themselues take the Cup? Eyther it is necessary for the people, or superfluous for the Priests. Vnlesse they value a Clergy mans soule at a higher rate then a Laymans: as if Christs bloud were not shed for the one, so well as for the other.

John 6.

But,

But to let goe their sacrilegious absurdities, let vs content our selues spiritually to receiue this bloud, shed for vs, and communicated to vs. This bloud is ready for application, if our hearts be ready for apprehention. To vs it is, though not elementally, yet alimentally profitable. There is a bloud that nourisheth, as the Pelican her young ones with her owne bloud; Christ so feedes our soules to saluation with this bloud. There is a bloud that mollifies; as the warme bloud of a goate softens the Adamant: wee haue obdurate hearts if Christs bloud cannot melt them. There is a bloud that purgeth as the Kids; so the [k] *bloud of Christ cleanseth vs from all sinne.* There is a bloud that colours, as the Deeres; so doth Christs bloud giue a pure colour to his Church; *Thou art all faire my loue.* [l] *These are they which haue washed their robes, and made them white in the bloud of the Lambe.* This bloud is *Semen vitæ, substantia gratiæ, fundamentum iustitiæ, ædificium meriti, magna charta cœli.* A fluxe of bloud in the head is stanched by opening a veine in the foote: but here to saue all the members from bleeding to death, bloud must be drawne from the Head. As *Eue* came out of *Adams* side sleeping, so the *Church* is taken out of *Christs* side bleeding. Thus God disposed it in mercy; *Vt effundatur sanguis Christi, ne confundatur anima Christiani*: that Christs bloud should be spilt, to saue our soules from spilling.

[k] 1. Iohn. 1. 7.

[l] Reu. 7. 14.

Of Aspersion; in relation to the typicall maner. [m] *Moses tooke the bloud, and sprinkled it on the people.* To this alludes *Paul* here; and *Peter* calling it [n] *the sprinkling of the bloud of Iesus Christ.* In the Passeouer the dores were sprinkled with the bloud of the Paschall Lambe; and the destroying Angell passed ouer them. All those whom the eternall iudgement shall passe ouer, must haue their hearts thus sprinkled. We haue many spots, had need of many droppes. For a spot of auarice a drop of this bloud: for a spot of lust a drop of bloud: for a spot of drunkennesse a drop of bloud: for a spot of oppression a great drop of bloud:

[m] Exod. 24. 8.

[n] 1. Pet. 1. 2.

bloud: for the wounds and gashes of oathes, execrations, blasphemies, many drops of bloud to stanch them. Yea we are not onely sinners, but saith *Micah*, *Sinnes*: therefore must be sowsd and drench'd in this bloud, that wee may be be cleane.

That speaketh better things then that of Abel. This is a Metaphor, to shew the force of Christs bloud, so preuailing with God as if it had a tongue. The comparison is between *Abels* bloud and *Christs*: now *Abels* is said to cry; ° *The voyce of thy brothers bloud cryeth vnto mee from the ground. Clamitat in cœlum vox sanguinis.* So Christs bloud is said to speake; *Quot vulnera, tot voces*; so many wounds, so many words.

° Gen. 4. 10.

There is great respondence of Christ to *Abel*. *Abel* was slaine by his brother, *Christ* by his brethren; the voice of the Iewes was *Crucifie* him. *Abel* was slaine because he sacrificed; *Christ* was slaine that he might be sacrificed. *Cain* enuied *Abel* because he was accepted; the Iewes hated *Christ* because hee was good. *Abel* might say to his brother; *For my sacrifice dost thou kill me? Christ did say to* the Iewes; *For which of my good workes doe you stone mee?* *Abel* was so slaine, that his bloud was aboundantly shed, and that in many places; for it is said *Vox sanguinum*; the *voice of blouds*. So Christs bloud was let out with thornes, scourges, nailes, speare. As *Cain* sustained a threefold punishment; he was *cursed* in his soule, a vagabond on earth, vnprosperous in his labours. So are the Iewes plagued; they haue no place they can call their owne; when they haue heaped vp riches, some other takes them away; they cannot see their owne City but they must pay for it; they are cursed in their obstinate blindnesse: thus according to their owne request, the bloud of Christ is vpon them and vpon their children.

But now *Christs* bloud speakes *better things*: *Abels* cryed *vindictam*, Christs speakes *misericordiam*. That, Lord see and reuenge; this, *Father, forgiue them, they know*

not

not what they doe. God hath an eare of mercy, ſo well as of Iuſtice. If he heard that bloud ſpeaking for confuſion, then he will heare this ſpeake for remiſſion. If hee heard the Seruant, he will much rather heare the Sonne: if he heard the ſeruant for ſpilling, hee will much more heare the Sonne for ſauing. *Poſtula à me,* ſaith God to his Son: *Aske of me, and I will giue thee*: the Father will deny the Sonne nothing. Thus hath he ſaued vs *Præce & Pretio,* by his bloud, and that a ſpeaking bloud: if that bloud ſpeake for our ſafetie, nothing ſhall confound vs. Now the *bloud of this Mediator our Lord Ieſus ſpeake for vs to the Father of mercy, that the Holy Ghoſt may ſeale vs vp to eternall redemption. To whom, three perſons, one bleſſed God, be praiſe for euer.*

Amen.

p Pſal. 2. 8.

THE WORLDS GREAT *RIDERS:* OR, *The rage of Oppreſsion.*

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PSALME. 66. 12.

Thou haſt cauſed men to ride ouer our heads: wee went through fire and through water: but thou broughteſt vs out into a wealthy place.

THIS verſe is like that Sea, Math. 8.24. So tempeſtuous at firſt, that the veſſell was couer'd with waues: but Chriſts rebuke quieted all, and there followed a great calme. Heere are cruell *Nimrods riding ouer* innocent *heads*, as they would ouer fallow lands; and dangerous paſſages *through fire and water*: but the ſtorme is ſoone ended, or rather the paſſengers are landed. *Thou broughteſt vs out into a wealthy place.*

So that this ſtraine of *Dauids* muſicke or Pſalmodie conſiſts of two notes; one mournefull, the other mirthfull: the one a touch of diſtreſſe, the other of redreſſe:

which directs our courſe to an obſeruation of { *Miſerie*, / *Mercie* ; of grieuous miſery, of gracious Mercy. There is deſolation, and Conſolation in one verſe : a deepe deiection, as laid vnder the feete of beaſts ; a high erection, *brought out into a wealthy place.*

In both theſe ſtraines God hath his ſtroke: he is a principall in this Conſort. He is brought in for an { *Actor*, / *Author* ; an Actor in the Perſecution, an Author in the deliuerance. *Thou cauſeſt*, &c. *Thou broughteſt &c.* In the one he is a cauſing worker, in the other a ſole-working cauſe. In the one he is ioyned with company, in the other he workes alone. He hath a finger in the former ; his whole hand in the latter.

We muſt begin with the *Miſerie*, before wee come to the *Mercie*. If there were no trouble, wee ſhould not know the worth of a deliuerance. The paſſion of the Saints is giuen by the hearty and ponderous deſcription, for very grieuous : yet it is written in the forehead of the Text, *The Lord cauſed it. Thou cauſedſt men to ride*, &c.

Heereupon ſome wicked Libertine may offer to rubbe his filthineſſe vpon Gods purity ; and to plead an authenticall deriuation of all his villany againſt the Saints from the Lords warrant : *He cauſed it*. Wee anſwere to the iuſtification of Truth it ſelfe, that God doth ordaine and order euery perſecution, that ſtriketh his children; without any allowance to the inſtrument that giues the blow. God workes in the ſame action with others, not after the ſame manner. In the affliction of *Iob* were three Agents: God, Satan, and the *Sabeans*. The Diuell works on his body, the *Sabeans* on his goods : yet *Iob* confeſſeth a third party. *The Lord giues, and the Lord takes away.* Here Oppreſſors trample on the godly, and God is ſaid to *cauſe it*. He *cauſeth* affliction for triall : (ſo ver. 10. and 11. *Thou haſt*

hast tried vs, &c.) they vvorke it for malice: neither can God be accused, nor they excused.

In a sinfull action there be two things: the Materiall, and the Formall part: which we commonly distinguish into the act and defect. The Materiall part is of GOD; from whom is all Motion: the Formall is from the prauitie of the agent. Persecutors could not accuse vs maliciously, if GOD gaue not motion to their tongues; nor strike vs wrongfully, if he denied strength to their hands. Thought, sight, desire, speech, strength, motion are Gods good gifts: to turne all these to his dishonour, is the wicked persons fault.

God hath another intent, then man hath, euen in mans worke. The Chaldeans steale *Iobs* wealth, to enrich themselues: the Diuell afflicts his body, in his hatred to mankind: God suffers all this for the triall of his patience. Man for couetousnesse, the diuell for malice, God for probation of the afflicted's constancie, and aduancing his owne glory. In the giuing of Christ to death, as *Augustine* obserues; the Father gaue the Sonne, the Sonne gaue himselfe, *Iudas* betrayed him, and the Iewes crucified him. In one and the same tradition, God is to be blessed, and man condemned. *Quia in re vna quam fecerunt, causa non vna ob quam fecerunt.* Because in that same thing they all did, there vvas not the same cause vvhy they all did it. Gods end was loue, *Iudas* his auarice, the Iewes malice. *Epist.* 48.

The couetous Extortioner taketh away the goods of his neighbour; that robber spoyleth. He could haue no tongue to plead, nor wit to circumuent, nor hands to carry away, without God: from him hee hath those creatures, that notion and motion. But to peruert all these to damnifie others, and to damne himselfe, ariseth from his owne auarous and rancorous prauity. His intent is wicked; yet not without Gods wisedom to raise profit from it. Perhaps the oppressed had too good a liking to the

World, and beganne to admit a little confidence in their wealth: the Lord hath benefited them, in taking away theſe ſnares, to ſaue their ſoules.

Yet without toleration, countenance, or helpe to the wicked. The Vſurer hath done thee good: by making thee poore in purſe, helped thee to the riches of grace; yet he goes to hell for his labour. They that doe GOD ſeruice againſt their wills, ſhall haue but ſhrewd wages. It cannot be denied, but the diuell did God ſeruice; in trying *Iob*, winnowing *Peter*, buffetting *Paul*, executing *Iudas*: yet ſhall not all this eaſe the leaſt torment of his damnation. For triall here, are theſe oppreſſors ſuffred to *ride ouer* the godly's *heads*, and to driue them *through fire and vvater*: when theſe haue like furnaces, purged them from droſſe & corruption, themſelues ſhall be burnt. For it is vſuall with God, when he hath done beating his children, to throw the rodde into the fire. *Babylon* a long time ſhall be the Lords *Hammer* to bruiſe the Nations, at laſt it ſelfe ſhal be bruiſed. *Iudas* did an act, that redounds to Gods eternal honour, and our bleſſed ſaluation, yet was his wages the gallhouſe. All theſe hammers, axes, rods, ſawes, ſwords, inſtruments, when they haue done thoſe offices they neuer meant, ſhall for thoſe they haue meant, be throwne to confuſion.

I will now leaue Gods iuſtice to himſelfe; and come to the iniuſtice of theſe Oppreſſors, and the paſſion of the ſufferers. And becauſe the qualitie of theſe latter ſhal adde ſome aggrauation to the cruell malice of the former; I will firſt ſet before your eyes the Martyrs. The Pſalme beeing written by *Dauid*, and the ſuffrers ſpoken of in the firſt perſon plurall; *We*, *Vs*, and *Our*: it followes, that it was both *Dauid*, and ſuch as *Dauid* was; beloued of God, holy, Saints.

And whom doth the vvorld thinke to *ride ouer*, but Saints? Pſal. 44. 22. Who ſhould be appointed to the ſlaughter,

slaughter, but *Sheepe*? The Wolfe will not prey on the Fox, he's too crafty: nor on the Elephant, he's too mighty: nor on a dogge, he's too equall: but on the silly Lambe, that can neither run to scape, nor fight to conquer. They write of a Bird, that is the Crocodiles toothpicker, and feedes on the fragments left in his teeth whiles the serpent lyes a sunning: vvhich when the vnthankfull Crocodile would deuoure, God hath set so sharpe a prick on the top of the Birds head, that he dares not shut his iawes till it be gone. And they speake of a little Fish, that goes bristling by the Pike, or any other rauenous water-creature, and they dare not for his pricks & thornes, touch him. Those whom Nature or Art, strength or sleight, haue made inexposable to easie ruine, may passe vnmolested. The wicked will not grapple vpon equall termes: they must haue either locall or ceremoniall aduantage. But the godly are weake and poore; and it is not hard to prey vpon prostrate fortunes. A lowe hedge is soone troden downe; and ouer a vvretch dejected on the base earth, an insulting enemy may easily stride. Whiles *Dauid* is downe, (or rather in him figured the Church) *the plowers may plow vpon his backe, and make long their furrowes.* Psal. 129. 3.

But what if they *ride* ouer our *heads*, and wound our flesh, let them not wound our patience. Though we seale the bond of conscience vvith the bloud of innocence; though we lose our liues, let vs not lose our patience. *Lactantius* sayes of the Philosophers, that they had a sword, and wanted a buckler: but a buckler doth better become a Christian, then a sword. Let vs know, *Non nunc honoris nostri tempus esse; sed doloris, sed passionis*; that this is not the time of our ioy and honour, but of our passion and sorow. Therfore, *let vs with patience runne the race, &c.* De falsa Sapient. lib. 4. Heb. 12. 2.

But leaue vvee our selues thus suffring; and come to speake of that we must be content to feele, the oppression of our enemies. Wherein we will consider

the { Agents, Actions.

The Agents

Are *Men. Thou haſt cauſed men to ride, &c.* Man is a ſociable liuing creature, and ſhould conuerſe with man in loue and tranquillity. Man ſhould be a ſupporter of man, is he become an ouerthrower? He ſhould help and keep him vp, doth he *ride* ouer him, and tread him vnder foot? O Apoſtacie, not onely from diuinitie, but euen from humanitie. *Quid homini inimiciſſimum? Homo.* The greateſt danger that befalls man, comes whence it ſhould leaſt come; from man himſelfe. *Catera animantia*, ſaith *Plinie, in ſuo genere, probè degunt, &c.* Lyons fight not with Lions: Serpents ſpend not their venims on ſerpents: but Man is the maine ſuborner of miſchiefe to his owne kind.

Sen.

It is reported of the Bees, that *agrotante vna, lamentantur omnes*: when one is ſicke, they all mourne. And of Sheepe, that if one of them be faint, the reſt of the flocke will ſtand betweene it and the Sunne, till it be reuiued, onely man to man is moſt pernicious. Wee knowe that a bird, yea a bird of rapine, once fed a man in the Wildernesſe: that a beaſt, yea a beaſt of fierce cruelty, ſpared a man in his denne. Whereupon ſaith a learned Father, *Fera parcunt, aues paſcunt, homines ſæuiunt.* The birds feed man, and the beaſts ſpare him; but *man* rageth againſt him. Wherefore, I may well conclude with *Salomon*, Prou. 17. *Let a Beare robbed of her whelps meet a man, rather then a foole in his folly.*

1. King. 17. 6. Dan. 6. 22.

Cypr. Ser. 6.

Prou. 17. 12.

God hath hewne vs all out of one rock, temperd all our bodies of one clay, and ſpirited our ſoules of one breath. Therefore ſaith *Auguſtine*, Sith we proceed all out of one ſtock, let vs all be of one mind. Beaſts moleſt not their owne kind; and birds of a feather flie louingly together. Not onely the bleſſed Angels of heauen agree in a mutuall harmo-

harmonie; but euen the very diuells of hell are not diuided, leſt they ruine their kingdome. We haue one greater reaſon of vnitie and loue obſerued, then all the reſt. For whereas God made not all Angels of one Angell: nor all beaſts of the great *Behemoth*: nor all fiſhes of the huge *Leuiathan*: nor all birds of the maieſticall Eagle: yet hee made all men of one *Man*. Let vs then not iarre in the diſpenſation of our mindes, that ſo agree in the compoſition of our natures. You ſee how inhumane and vnnaturall it is, for man to wrong man; of his owne kinde, and as it were, of his owne kinne. Thus for the Agents.

The Action

Is amplified in diuers circumſtances; climbing vp by rough ſtaires to a high tranſcendency of Oppreſſion. It ariſeth thus;

In { *Riding.* / *Riding ouer vs.* / *Riding ouer our Heads.* / *Driuing vs through fire and water.* }

1. They *ride*. What need they mount themſelues vpon beaſts, that haue feete malicious enough to trample on vs? They haue a *Foote of Pride*, Pſalm. 36. from which *Dauid* prayed to bee deliuered. A preſumptuous heele, which they dare lift vp againſt God; and therefore a tyrannous toe, to ſpurne deiected man. They need not horſes and mules, that can kicke with the foote of a reuengefull malice. Pſal.36.11. Pſal.32.9.

2. *Ouer vs*. The way is broad enough wherein they trauell, for it is the Deuils roade; they might well miſſe the poore: there is roome enough beſides, they need not ride *Ouer vs*. It were more braue for them to iuſtle with champions, that will not giue them the way: wee neuer contend for their path: they haue it without our enuie, not without our pitie: why ſhould they ride *Ouer vs*?

3. *Ouer our heads*. Is it not contentment enough to

their pride to *ride*? to their malice, to ride *ouer vs*? but muſt they delight in bloudineſſe, to ride ouer *our heads*? will not the breaking of our armes and legges, and ſuch inferiour limbes, ſatisfie their indignation? Is it not enough to wracke our ſtrength, to mocke our innocence, to prey on our eſtates; but muſt they thirſt after our blouds and liues? *Quò tendit ſæua libido?* whither will their madneſſe runne?

But we muſt not tie our ſelues to the latter. Heere is a myſticall or metaphoricall gradation of their cruelty.

Their { *Riding* / *Ouer vs* / *Ouer our heads*, } is { Proud / Malicious / Bloudy } *Oppreſſion.*

They *Ride.*

This phraſe deſcribes a vice compounded of two damnable ingredients; Pride, and Tyrannie. It was a part of Gods fearefull curſe to rebellious recidiuation, Deut. 28. that their enemies ſhould *ride* and triumph ouer them; and they ſhould *come downe very low*, vnder their feet. It
Reuel.17.4. is deliuered for a notorious marke of the great *Whore of Babylons* pride, that ſhe *rides vpon a ſcarlet-colour'd Beaſt*.
Saint *Paul* ſeemes to apply the ſame word to oppreſſion.
1.Theſ.4.6. 1. Theſ.4. *That no man oppreſſe his brother.* The originall ὑπερβαίνειν; to goe vpon him, climbe on him, or tread him vnder foote.

O blaſphemous height of villany; not onely by falſe ſlanders to betray a mans innocence, nor to lay violent hands vpon his eſtate; but to trip vp his heels with frauds, or to lay him along with iniuries, and then to trample on him! And becauſe the foote of man, for that ſhould bee ſoft and fauouring, cannot diſpatch him, to mount vpon beaſts, wilde and ſauage affections, and to *ride* vpon him.

Ouer vs.

This argues their *malice*. It were a token of wilfull ſpight

ſpight for a horſeman, in a great rode, to refuſe all way, and to ride *ouer* a poore traueller. Such is the implacable *malice* of theſe perſecutors. Eſa. 59. *Waſting and deſtruction are in their paths*: yea, waſting and deſtruction are their paths. They haue fierce lookes, and trucu lent hearts: their very breath is ruine, and euery print of their foot vaſtation. They neyther reuerence the aged, nor pity the ſucking infant: Virgins cannot auoid their rapes, nor women with childe their maſſacres. They goe, they run, they ſtride, they ride *ouer vs*. Eſa. 59. 7.

The language of their lippes, is that which *Babylon* ſpake concerning *Ieruſalem*: *Downe with it, downe with it, euen to the ground. Raſe it, raſe it, euen to the foundation thereof.* Deſolation ſits in their eyes, and ſhootes out through thoſe fiery windowes, the burning glances of waſte, hauocke, ruine: till they turne a land into ſolitude; into a Deſart, and habitation for their fellow-beaſts, and their worſe ſelues. O vnmercifull men! that ſhould be to men kinde as God; but are more ragingly noxious then wolues. They haue loſt the nature, let them alſo loſe the name of men. Pſal. 137. 7.

Vix repperit vnum,
Talibus è multis, hominem conſultus Apollo.

But it is euer true: *Optimi corruptio peſſima.* The faireſt flowers putrified, ſtinke worſe then weedes: euen an Angell falling became a Deuill: and man debauched, ſtriues to come as neere this Deuill as he can. They ſhould put their hands vnder our falling heads, and lift vs vp: but they kicke vs downe, and ride *ouer vs*.

Ouer our heads.

This notes their *bloudineſſe*, vnpacifiable but by our ſlaughters. The preſſing, racking, or breaking of our inferiour limbes contents not their malice: they muſt wound the moſt ſenſible and vitall part, our *heads*. The Lord be bleſſed, that hath now freed vs from theſe bloudie

die *ridings*; and ſent vs peace with Truth. Yet can wee not be forgetful of the paſt calamities in this Land; nor inſenſible of the preſent in other places. The time vvas when the *Bonners* and butchers *rode* ouer the faces of Gods Saints, and madefied the earth with their blouds; euery drop whereof begot a new beleeuer. When they martyred the liuing with the dead; burnt the impotent wife with the husband; who is content to die with him, with whom ſhe may not liue; yea, reioycing to go together to their Sauior. When they threw the new-born (yea ſcarce-borne) infant, dropping out of the mothers belly, into the mothers flames: whom, if they had been Chriſtians, they would firſt haue Chriſtned, if not cheriſhed. This was a fiery zeale indeed; ſet on flame with the fire of hell. They loue fire ſtill: they were then for fagots, they are now for powder. If theſe be Catholikes, there are no Canibals. They were then mounted on horſes of authority, now they ride on the wings of policy.

Our comfort is, that though all theſe, whether perſecutors of our faith, or oppreſſors of our life, *ride* ouer our particular *heads*, yet we haue all one *Head*, whom they cannot touch. They may maſſacre this corporall life, and ſpoyle the locall ſeate of it, whether in *head* or heart: but our ſpirituall life, which lies and liues in our *Head Ieſus* Chriſt, they cannot reach. No helliſh ſtratagems, nor combined outrages; no humane powers, nor diueliſh principalities can touch that life: for *it is* [a] *hid with Chriſt in God*.

[a] Coloſ. 3. 3.

Indeed this *Head* doth not onely take their blowes, as meant at him; but he euen ſuffers with vs. [b] *Saul, why perſecuteſt thou me? Saul* ſtrikes on earth, Chriſt *Ieſus* ſuffers in heauen. There is more liuely ſenſe in the *Head*, then in other members of the body. Let but the toe ake, and the *head* manifeſts by the countenance a ſenſible greefe. The body of the Church cannot ſuffer, without the ſenſe of our bleſſed *Head*. Thus ſaith *Paul*, [c] *The ſufferings of Chriſt*

[b] Acts 9. 4.

[c] 2. Cor. 1. 5.

Christ abound in vs. These afflictions are the showres that follow the great storme of his passion. [d] *Wee fill vp that which is behinde, of the affliction of Christ in our flesh.* Wee must be content for him, as hee was for vs, to weep, and grone, and bleed, and dye, that we may raigne. If wee [e] *sow not in teares*, how shall we look to *reape in ioy*? how shall we shine like *starres* in heauen, if we go not through this *fierie* tryall? or land at the hauen of blisse, if wee passe not the waues of this troublesome *water*?

[d] Colos.1.24.

[e] Psalm.126.5.

You see the *Riders*: but you wil say, What is this to vs? we haue no such *riders*. Yes, many; too many; euen so many as we haue *Oppressors*, eyther by tongue or hand. Shall I name some of them?

The malicious slanderer is a perillous *Rider*; and hee rides like death vpon a [f] pale horse, *Enuie*. Thus were the Pharises mounted, when they rode ouer Christ, euen the *Head* of our *heads*. If *Iesus* will not be a Pharise, they will haile him to the Crosse. These venemous Cantharides light vpon Gods faireſt flowers: and striue, either to blast them with their contumelious breaths, or to tread them vnder their malicious feete.

[f] Reuel.6.8.

The griping Vsurer is a pestilent *Rider*; and hee is mounted on a heauy Iade, Mammon or loue of money. Euery step of this beast wounds to the heart, and quasheth out the life-bloud. O that this sordid beast of vsury, with all his ponderous and vnweldy trappings; bils, obligations, pawnes, morgages, were throwne into a fire temporall; that the *riders* conuerted soule might bee saued from the fire eternall. If any *Alcibiades* had authority and will, to kindle such a fire in *England* as was once at *Athens*, I beleeue that no teares would be shed to quench it: but the musike of our peace would sound merrily to it: and the rather, because there would be no more grones to mollifie it.

The destructiue depopulator is another pestiferous

Rider.

Rider. He is a light Horſeman; he can leape hedges and ditches, and therefore makes them in the midſt of plaine fields. He loues to ride in his owne ground; and for this purpoſe expelleth all neighbors. Though *Salomon* ſayes, Eccl. 5. 9. that *the King is ſerued by the field that is tilled*: ye hee, as if he were wiſer then *Salomon*, promiſeth to ſerue him better with graſſe. Hee poſteth after the poore, and hunts them out of his Lordſhip. He rides from towne to town, from village to village, from land to land, from houſe to houſe; *à doloſo furto ad publicum latrocinium*, and neuer reſts till he hath rid to the Deuill.

And there is a fourth *Rider* gallops after him amaine, as if hee had ſworne not to be hindmoſt, the oppreſſing Landlord: and hee rides vpon a horſe that hath no pace but racking; for that is the Maſters delight, racking of rents: and he hath two Lacquays or Pages run by him, Fines, and Carriages. Thus aſcended, & attended, twice a yeare at leaſt, he rides ouer the *heads* and hearts of the poore Tenants: that they can no more grow in wealth, then corne can that is ſcattered in the high way: for they as that, are continually ouer-ridden by their mercileſſe Landlords. Let theſe riders take heede, leſt the curſes of the poore ſtumble their horſes, and breake their neckes.

The churliſh Cormorant is a miſchieuous *Rider*: hee ſits on a black Iade, Couetouſneſſe; and rides onely from market to market, to buy vp graine, when hee hath ſtore to ſell: and ſo hatcheth vp dearth in a yere of plenty. Our Land is too full of theſe riders: they repine & complaine of the vnſeaſonableneſſe of the weather, of the barrenneſſe of the earth: but they conceale the true cauſe, whereof their owne ſoules are conſcious, their vncharitableneſſe. The earth hath neuer been ſo frozen as their conſciences: nor is the ground ſo fruitleſſe of plenty, as they of pitie. This is not *mala terra, bona gens*; but *mala gens, bona terra*: vve haue bad minds, good materialls. The earth hath

not

not ſcanted her fruits, but our concealings haue beene cloſe, our enhancings rauenous, our tranſportations laniſh. The Lord ſends graine, and the diuell ſends garners. The imprecations of the poore ſhall follow theſe riders, and the eares of God ſhall attend their cries.

There is the proud Gallant, that comes foorth like a May-morning, decked with all the glory of Art; and his adorned Lady, in her owne imagination a second *Flora*: and theſe are *Riders* too, but cloſer riders: the world with them runnes vpon wheeles; and they hasning to ouertake it, out-runne it. Their great reuenues will not hold out with the yeere: the furniture on their backs exceedes their rent-day. Hence they are faine to wring the poore ſpunges of the Country, to quench the burning heat of the City. Therefore ſay the Countrey-men, that their Carts are neuer worſe employed, then when they do ſeruice to Coaches.

There is the fraudulent Tradeſman; that rides no further then betweene the Burſſe and the ſhop, on the backe of a quick-ſpirited hobby call'd Cheating; and whereas greatneſſe preſſeth the poore to death with their weight, this man trips vp their heels with his cunning. They haue one God at the Church, another at their ſhops: and they will fill their coffers, though they feſter their conſciences. This *Rider* laughes men in the face, while he treads on their hearts; his tongue knowes no other pace, but a falſe gallop.

The bribe-groping Officer, in what Court ſoeuer his dition lies, is an oppreſſing *Rider*: they that would haue their ſuites granted, muſt ſubiect their necks to his feete, and let him ride ouer them. He confutes the old allegory of Iuſtice, that is vſually drawne blind; for he will ſee to doe a Petitioner eaſe by the light of his angels. Nothing can vnlocke his lips but a golden key. This *Riders* horſe, like that proud Emperors, muſt be ſhod with ſiluer: and the poore man muſt buy of him, and that at a deare rate,

his

his owne treading on.

I come to him laſt, whom I haue not leaſt cauſe to think vpon, the Church-defrauder; that rides vpon a winged horſe, as if he would flie to the diuell, called Sacriledge. He may appeare in the ſhape of a Proteſtant, but he is the moſt abſolute Recuſant; for he refuſeth to pay God his owne. He weares the Name of Chriſt, for the ſame purpoſe the Papiſts weare the Croſſe; onely for a charme. Theſe are the Merchants of ſoules, the Pyrats of Gods Ship the Church, the vnderminers of Religion; that are ſtill practiſing traines to blow it vp. They will not pay their Leuites, their Leuites muſt pay them. They will not part with their Cures, whereof they haue the donation, but vpon purchaſe. But it is no wonder if they ſell the Cures, that haue firſt ſold their ſoules. The charitable man dreames of building Churches, but ſtarts to thinke that theſe men will pull them downe againe.

There is yet one other *Rider*, though he ſpurres poſt, muſt not paſſe by me vn-noted: the Truth-hating Ieſuite, that comes trotting into England on a redde horſe, like Murder; dyp't and dy'd in the bloud of ſoules; and if he can reach it, in the bloud of bodies too. Neither doth he thirſt ſo much after ordinary bloud, that runnes in common veines, as after the bloud-Royall. There is no diſeaſe, ſaith one, that may ſo properly be called the Kings-euill. He is the diuells make-bate, and his cheefe Officer to ſet Princes together by the eares. He ſittes like the Rauen, on a dead bough; and when the Lyon and Leopard come forth to fight, he ſounds out a poynt of warre; hoping which ſoeuer falls, his carkaſe ſhall ſerue him for a prey to feed on. His maine ſtudy is to fill the Schooles with clamours, the Church with errors, the Churchyard with corpſes, and all Chriſtian ſtates with Tragedies. The Seminaries were once, like that ſtrange weed, Tobaccho at the firſt comming vp; but here and there one entertain'd in ſome Great mans houſe; now you may find them

ſmoking

ſmoking in euery cottage. The haue deſeruingly encreaſed the disgrace of that Religion: ſo that now in the common cenſure, A Papiſt is but a new word for a Traytor. They receiued their errand at Tyber, and they deliuer it at Tyburne.

There are many other *Riders*, ſo properly ranking themſelues in this number, and aſſuming this name; which for modeſties ſake, I bury in ſilence. Conſidering, that *Quadam vitia nominata docentur*: ſome ſinnes are taught by reproouing their names.

But I perceiue a preuention: I haue not time enough to end our miſerie, much leſſe to enter the ſpeech of our mercy. The iourney they make vs take *through fire and water*, requires a more punctuall tractation, then your patience will now admit. Two ſhort vſes ſhall ſend away our Oppreſſors with feare; our ſelues with ioy.

1. For them; let all theſe tyrannous *Riders* know, that there is one rides after them; a great one, a iuſt one; euen he that *rides on the wings of the wind, and the cloudes are the duſt of his feete*. He that hath a bridle for theſe *Senacheribs*, and ſtrikes a ſnaffle through their iawes; and turnes their violence with more eaſe, then the wind doth a fane on the houſe-top. Then *a horſe ſhall be but a vaine thing to ſaue a man*, ſaith the Pſalmiſt. Horſe and Maſter ſhall fall together.

Then the couetous *Nimrod*, that rode on the blacke beaſt Oppreſſion, ſhal be thundred down from his proud height; and the Iade that carried him ſhall daſh out his braines, and lye heauier then a thouſand talents of lead on his conſcience. His oppreſſion ſhall damne himſelfe, as before it did damnifie others. It was to them a momentany vexation, it ſhall be to him an eternall preſſure of torment.

Then the bloud-drawing Vſurer, that rode ſo furiouſly

ously on his Iade Extortion, shall (if timely deprecation and restitution stay him not) runne full butt against the gates of hell, and breake his necke. And hee that at the barres of temporall Iudgements, cryed out for nothing but Iustice, Iustice, and had it: shall now cry lowder for mercy, mercy, and goe without it.

And let the Cormorant, that rides euer on the back of Engrossing, whose soule is like *Erisicthons* bowels in the Poet,

Quodque vrbibus esse,
Quodque satis poterat populo, non sufficit vni.

that starues men to feed vermine; know, that there is a Pursuiuant flies after him; that shall giue him an eternall arrest, and make him leaue both *Horreum* and *hordeum*, his barne and his barley; to goe to a place, where is no food but fire and anguish.

And the lofty Gallant, that rides ouer the poore vvith his Coaches and Caroches, drawn by two wilde horses, Pride and Luxurie; let him take heed, lest he meet with a wind that shall take off his Charriot-wheeles, as *Pharaoh* was punished; & drowne horses, and chariots, & *Riders*; not in the Red-Sea; but in that infernall Lake, vvhence there is no redemption. Exod.14.

Let all these *Riders* beware, lest hee that rides on the wings of vengeance, with a sword drawne in his hand, that will eate flesh, and drinke bloud; that will make such haste in the pursute of his enemies, that he will not bait or refresh himselfe by the way; lest this God before they haue repented ouertake them. [g] *Gird thy sword vpon thy thigh, O most mighty; and in thy maiestie ride prosperously, &c. and thy right hand shall teach thee terrible things.* Then shall the [h] *Lord remember the children of Edom in the day of Ierusalem*; and reward them, as they serued vs. Loe now the end of these *Riders*: [i] *There are the workers of iniquitie fallen: they are cast downe, and shall not be able to rise. Zach.* 10. *The riders on horses shall be confounded.*

g Psal.45.4.5.

h Psal.137.7.8.

i Psal.36.11. Zach.10.5.

2. For

2. For vs, though passion possesse our bodies, let *patience possesse our soules*. The law of our Profession bindes vs to a warfare: *patiendo vincimus*, our troubles shall end, our victory is eternall. Heare *Dauids* triumph, Psalm 18. *I haue wounded them that they were not able to rise: they are fallen vnder my feete. Thou hast subdued vnder mee, those that rose vp against mee. Thou hast also giuen me the neck of mine enemies, &c.* They haue wounds for their *woundes*: and the *treaders downe of the poore*, are troden down by the poore. The Lord will *subdue* those to vs that would haue subdued vs to themselues: and though for a short time they reigne ouer our *heads*, yet now at last wee shall euerlastingly tread vpon their *necks*. Loe there the reward of humble patience, and confident hope. *Speramus et Superamus.* [k] *Our God is not as their God, euen our enemies beeing iudges.* Psal. 20. *Some put their trust in Chariots, and some in horses.* But no Chariot hath strength to oppose, nor horse swiftnesse to escape, when God pursues. *They are brought downe, and fallen: we are risen, & stand vpright.* Their trust hath deceiued them; downe they fall, and neuer to rise. Our God hath helped vs; wee are *risen*; not for a breathing space, but to stand *vpright* for euer.

Pſal.18.38,39, 40.

[k] Deut.32.31 Pſalm.20.7.

Verſe.8.

Tentations, persecutions, oppressions, crosses, infamies, bondage, death; are but the way wherein our blessed Saviour went before vs; and many Saints followed him. Behold them with the eyes of faith, now mounted aboue the clowds, trampling all the vanities of this world vnder their glorified feet; standing on the battlements of heauen, and wafting vs to them with the hands of encouragement. They bid vs fight, and we shall conquer; suffer, and we shall raigne. And as the Lord *Iesus*, that once suffered a reprochfull death at the hands of his enemies, now sits at the right hand of the Maiestie in the highest places, farre aboue all Principalities and Powers, Thrones and Dominations, *till his enemies bee made his foote stoole*. So one day, they that in their haughty pride, &

mercileſſe oppreſſions, *rode ouer our heads*, ſhall then lie vnder our feete. *Through thee will wee puſh downe our enemies: through thy Name will wee tread them vnder that riſe vp againſt vs.* At what time yonder glorious skie, *Cœlum ſtellatum*, which is now our ſeeling ouer our heads, ſhall be but a pauement vnder our feet. To which glory, he that made vs by his *Word*, and bought vs by the bloud of his *Sonne*, ſeale vs vp by his bleſſed *Spirit*. Amen.

THE

THE VICTORIE OF PATIENCE:

With the expiration of Malice.

PSALME. 66. 12.

We went through fire, and through water: but thou broughtest us out into a wealthy place.

I DID not, in the former Sermon, draw out the oppressing cruelty of these Persecutours, to the vtmost scope and period of their malice: nor extend their *impium imperium* to the furthest limit and determination thereof. There is yet one glimpse of their shining candle, before the snuffe goes out; one groane ere their malice expire. *We went through fire and water.* The Papists, when they heare these words, *went through fire and water*, startle, and cry out, *Purgatory*: direct proofes for Purgatory. With as good reason, as *Sedulius*, on that dreame of *Pharaohs* Officer, Gen. 40. 10. *A vine was before me, and in the vine were three braunches:* sayes that

Apol. contr. Alcor. Franciscu. li. 2. c. 1.

the *Vine* signifies S^t. *Francis*; and the *three branches* the three Orders deriued from him. And as a Pope on that of *Samuel*: *Behold, to obey is better then sacrifice: and stubbornesse is as Idolatry*: inferres, that not to obey the Apostolike See of *Rome*, was Idolatry by the witnesse of *Samuel*. Or as one writes of S^t. *Francis*; that because it is said, *Vnlesse you become as little children, you cannot enter into the kingdom of heauen*; he commanded one *Masseus* to tumble round like a little childe, that he might enter. Or as, when the contention was betwixt the Seruices of *Ambrose* and *Gregorie*, which should take place; by the common consent both the Masse-bookes were layd on the Altar of S. *Peter*; expecting some decision of that doubt by reuelation. The Church dores being opened in the morning, *Gregories* Missal-booke was rent and torne into many pieces; but *Ambroses* lay whole, and open vpon the Altar. Which euent, in a sober exposition, would haue signified the Masse of *Gregory* cancelled and abolished: and that of *Ambrose* authenticall and allowed. But the wise Pope *Adrian* expounds it thus: that the renting and scattering of *Gregories* Missall intended, that it should be dispersed ouer all the Christian world, and onely receiued as Canonical. Or as that simple Fryer, that finding *Maria* in the Scripture, vsed plurally for Seas; cryed out in the ostentation of his lucky witte, that he had found in the olde Testament the name of *Maria*, for the Virgin *Mary*.

1. Sam. 15. 22.

Iacob. de Vorag. in vita Gregor.

But I purpose not to waste time in this place; and among such hearers, in the confutation of this ridiculous folly. Resting my selfe on the iudgement of a vvorthie learned man in our Church; that Purgatory is nothing else but a Mythologie; a morall vse of strange fables. As when *Pius* the second had sent abroad his Indulgencies, to all that would take Armes against the Turke; the Turke wrote to him, to call in his Epigrams againe. Or as *Bellarmine* excused *Prudentius*, when hee appoints certaine

Pseudomartyr. pag. 106. de Purgator.

De Purgator. lib. 2. cap. 18.

tane holy-dayes in hell, that hee did but poetize. So all their fabulous discourse of Purgatory, but Epigrams & poetry; a more serious kinde of iest. Wherein they laugh among themselues, how they couzen the world, and fill the Popes coffers. Who for his aduantage, *Ens non esse fecit, non ens fore.* So that if *Roffensis* gather out of this place, that in Purgatory there is great store of water; *Wee went through fire and water.* We may oppose against him Sir *Thomas More*; who proues from *Zachary* 9. that there is no water at all. *I haue sent forth thy prisoners out of the pit, wherein is no water.* Set then the frost against the raine, and you may goe in Purgatory dry-shod. If there be nothing left but *fire*, I make no question, but there is not a sparke difference betwixt Purgatory and Hell. Contr. Luther. Art. 37. Zach. 9. 11.

I should narrow vp the scope and liberty of Gods spirit, if I should heere tie my discourse to the letter. *Wee went through fire, and through water.* It is an effect of our persecution; and may thus be resolued: we were by their malice driuen to great extremity. *Fire* and *water* are two elements, which (they say) haue no mercy: yet eyther of them more then our oppressors. The time was that a red Sea diuided the waters; and gaue dry passage to the children of *Israel* and of God. Whereof the Psalmist heere sings, vers. 6. *Hee turned the Sea into dry land: they went through the flood on foote, there did wee reioyce in him.* And the *fire* in an Ouen, whose heate was septupled, touched not those three seruants of the Lord. But these more incensed and insensible creatures haue no mercy; nor can they inuent a cruelty, which they forbeare to execute. Exod. 14. Psal. 66. 6.

Some translations haue it: *Wee went into fire, and into water*: which extends their persecution to our deaths, and comprehends the latitude of mortall martyrdome. And thus vnderstood, the next words, of the deliuerance (*Thou broughtest vs out into a wealthy place*) must bee meant of our glory in heauen. But the euident circumstances following deny that interpretation: therefore I adhere to

the last and best Translation ; *Wee went through fire and through water.*

Wherein two things may seeme to be imported, and imparted to our consideration. 1. *We went.* They went so conueniently as they might, and so conscionably as they durst, from the hands of their persecutors. 2. The hard exigents they were driuen to ; when to passe through *fire and water*, was but a lesse euill compared with that they eschewed.

Per mare mactantes fugimus, per saxa, per ignes.

1. From the former obserue, that it may be lawfull in time of persecution to flie. This was granted, yea in some respects enioyned by Christ. But must be warily vnderstood ; and the rule in a word may bee this. When our suffering may stand the Church of God in better stead then our flying; we must then lose our liues, to saue Gods honour and our owne soules. To deny God this fealtie and tribute of our bloud, when his glory hath vse of such a seruice at our hands, is not onely to deny him that is his owne by many deare titles ; of creation which was *ex spiritu oris*, by the breath of his mouth ; and of redemption which was *ex sanguine cordis*, by the bloud of his heart. But to withdraw this iustly required testimony, is to betray and crucifie him; and scarce inferior to their periury, whose false witnesse condemned him.

In this we restore to God his talent with profit; not only our owne soule he gaue vs, but as many more as our example workes vpon, and winnes to him. When the people admired the great bounty of *Iohn*, called *Eleemosynarius*, he answered them ; O brethren, I haue not yet shed my bloud for you, as I ought to doe for my masters sake and testimony. In the early morning of the world, did *Abel* dedicate Martyrdome, without example : and the Lord did approue it by accepting *Abels* sacrifice, and *Abel* for a sacrifice. I haue read that a worthy Martyr

Lerin.

Chrysost.

of

of ours, Dr. *Rowland Taylor*, wrote first with inke, & after with his bloud; that it is not enough to professe the Gospell of Christ *ad ignem exclusiuè*; but we must cleaue to it *ad ignem inclusiuè*. This was an honor that Christ accepted presently after his birth, the Holocauist or Heccatomb of many innocent infants, murdered and martyred for his sake. Math. 2.

So that suffering for *Iesus*, is a thing to which he promiseth an ample reward. *No man shall forsake parents, or friends, or inheritance, or liuing, or life for my sake; but hee shall haue* in exchange *a hundred fold* so much comfort in this life, and in the world to come *life euerlasting*. But all times and occasions yeeld not warrant for such a seruice. Much lesse can the Seminaries, dying in England for treason, arrogate to themselues the glory of Martyrdome; though a vicious affectation of it hath hartned and hardned them to such a prodigality of their blouds. They come not to maintaine the verity of Scriptures, but the vanity of Traditions; the entangling perplexities of Schoolemen, the obscure, tetricall, and contradictory assertions of Popes: who commands them to steale that with their liues, which not onely is in inuolued beeing, but in future contingence; whatsoeuer the Romane Church, that is the Pope, shall hereafter constitute or declare.

2. From the latter words; *Through fire and water*, obserue; that the children of God must not expect a gentle and soft entertainment in this world, but hard exigents; when to flie from their enemies they are faine to passe *through fire and water*. Affliction for the Gospell is called by *Paul*, *the markes of the Lord Iesus*. The world often sets a man, as those three seruants of God were set in *Daniels* Prophecie. On the one side a harmony of sweet musike, the Cornet, Flute, &c. on the other side a burning furnace, hette aboue ordinary seuen times. Worship Gal. 6. 17. Dan. 3.

the Idoll, and enioy the delight of musicke: not worship it, and be cast into the fiery ouen. Ioyne with the world in his vngodly customes, and the world will loue, feast, tickle your eares with musicke. Separate your selues, and it will hate you, Ioh. 15. *If you were of the world, the world would loue his owne: but because I haue chosen you out of the world, therefore the world hateth you.* Thou shalt bee like *Abrahams* Ramme, tyed in a bush of thornes; from which thou canst not extricate thy selfe, till thou be made a sacrifice.

Ioh. 15. 19.

Gen. 22. 13.

I haue read that *Caligula* the Tyrant being dead, there were found in his Closet *Duo libelli*; one called a sword, the other a dagger; wherein many were by name prick'd for death, and destin'd to it in the Emperours bloudy intention. Presumptuous enemies so cast lots on a Nation before they haue it; and talke of diuiding a spoyle ere they come at it. Iudg. 5. *Haue they not sped? haue they not diuided the prey?* So the proud aduersary in that wonderfull yeare, 88; that came with an Inuincible Nauy, and implacable fury; the Ensignes of whose shippes were *victoria, victoria*; brought ready with them instruments of torture; as if the Land of peace and mercy had in it no such engines of cruelty; and swallowed downe an abundant hope of our desolation. They threw at dice for our wiues and daughters, lands and vineyards, houses and heritages, shires and kingdome. They purposed to driue vs *through fire and water*, but fire and water was their destruction. Fire broke the sinewes of their combination, and the waues deuoured both their hopes & themselues. The godly at last shall be as mighty men, Zach. 10. 5. treading downe their enemies in the myre of the streets in the battell: and they shall fight, because the Lord is with them.

Iudges 5. 30.

The grieuousnesse of these afflictions must teach vs two vsefull lessons: { *Patience.* / *Prayer.*

1. Pati-

1. Patience, Acts. 5. The Apostles *departed from the presence of the Councell, reioycing that they were counted worthy to suffer shame for the name of Christ.* A true Christian reioyceth in his tribulation: especially when it is for his Saviours sake; and takes greater pleasure in his yron fetters, then a proud Courtier doth of his golden chaine, Rev. 14. *Blessed are they that dye in the Lord.* But if it be so blessed a thing to dye in the Lord; what is it to die for the Lord! *Precious in the sight of the Lord is the death of his Saints.* It was *Hardings* inuective against our reuerend, learned, and precious *Iewell*; that Protestants were worse then the Deuill: for whereas bread and water and the crosse could scarre away Deuils; Princes could be rid of them by no meanes, but Fire. To whom that excellent Bishop answeres; that though it pleased his malicious humour, to make but a iest of the blood of Gods Saints; yet it was no more ignominie for Lambes to suffer what Christ suffered; then it was praise and credit for wolues to betray him, as *Iudas* did. Acts 5.41. Psal.116.15.

Our patience is our crowne, and others conuersion. *Eusebius* from *Clement* reporteth, that when a wicked accuser had brought S. *Iames* to condemnation; seeing his Christian fortitude, hee was touched in conscience, confessed himself a Christian, and so was taken to execution with him. Where earnestly beseeching S. *Iames* to forgiue him, he after a little pawse kissed him, and said, *Peace be to thee, brother*; and they were beheaded together. O blessed *Patience*! which not onely gets honour to our selues, but brings other to saluation; and in all glorifies God.

2. *Prayer.* This was the Apostles refuge in the time of affliction, Act. 4. 24. *Bernard* in a Fiction doth excellently expresse this necessity, enforce this duty. He supposeth the kings of *Babylon* and *Ierusalem* (by whom hee meanes the world and the Church) to bee at warre one against the other. During this hostility, a souldier of *Ierusalem*

ſalem was fled to the Caſtle of Iuſtice. Siege was laid to this Caſtle, and a multitude of enemies enuironed and entrenched it round. There lyes neere this Souldier a faint-hearted coward, called *Feare*: this ſpeakes nothing but diſcomfort: and when *Hope* would ſtep in to ſpeak ſome courage, *Feare* thruſts her out of dores. Whilſt theſe two oppoſites *feare* and *hope* ſtand debating, the Chriſtian Souldier reſolues to appeale to the direction of ſacred *Wiſedome*; who was chiefe Councellor to the Captaine of the Caſtle, *Iuſtice*. Heare *Wiſedome* ſpeake. Doſt thou not know, ſaith ſhe, that the God whom wee ſerue is able to deliuer vs? Is he not the Lord of *hoſtes*? euen the *Lord mighty in battell*? we will diſpatch a meſſenger to him with information of our neceſſity.

Dan.3.17.

Feare replies, What meſſenger? Darkeneſſe is on the face of the world: our walls are begirt with an armed troupe; which are not onely ſtrong as Lyons, but alſo watchfull as Dragons. What meſſenger can eyther ſcape through ſuch an hoaſt, or finde the way into ſo remote a Countrey? *Wiſedome* calls for *Hope*, and chargeth her with all ſpeed to diſpatch away her olde meſſenger: *Hope* calls to *Prayer*, and ſayes, Lo heere a meſſenger ſpeedy, ready, truſty, knowing the way. Ready; you can not ſooner call her then ſhe comes. Speedy; ſhee flies faſter then Eagles, as faſt as Angels. Truſty; what embaſſage ſoeuer you put in her tongue, ſhee deliuers with faithfull ſecrecie. She knowes the way to the Court of *Mercie*; and ſhee will neuer faint till ſhee come to the chamber of the royall Preſence.

Prayer hath her meſſage, away ſhe flies, borne on the ſure and ſwift wings of *faith* and *zeale*: *Wiſedome* hauing giuen her a charge, and *Hope* a bleſſing. Finding the gate ſhut, ſhe knockes and cryes; *Open, ye gates of righteouſnes, and be ye open ye euerlaſting dores of glory*: that I may enter, and deliuer to the King of *Ieruſalem* my petition. *Ieſus* Chriſt heares her knock, opens the gate of mercy, attends her

her ſuite, promiſeth her infallible comfort and redreſſe.

Backe returnes *Prayer*, laden with the newes of conſolation: ſhe hath a promiſe, and ſhe deliuers it into the hand of *Faith*: that were our enemies more innumerable then the Locuſts in Egypt, and more ſtrong then the Gyants, the ſonnes of *Anak*: yet Power and Mercie ſhall fight for vs, and we ſhall be deliuered. Paſſe wee then *through fire and water*, through all dangers and difficulties, yet we haue a meſſenger, holy, happy, acceſſible, acceptable to God, that neuer comes backe without comfort, *Prayer*.

And here fidy I will end our *Miſery*, & come to Gods *Mercy*. Deſolation hath held vs long, but our conſolation is eternall. *But thou broughteſt vs out into a wealthy place.*

The Song, you ſee, is compounded like Muſike: it hath *acutum* and *graue*, high and low, ſharp and flat. *Thou cauſedſt men to ride ouer vs. But thou broughteſt vs out.* Sorrow and ioy, trouble and peace, ſowre and ſweet, come by viciſſitudes. *Innicem cedunt dolor & voluptas.* This diſcord in Muſike hurts not, but graceth the ſong. Whiles greefe and pleaſure keepe this alteration in our life, they at once both exerciſe our patience, and make more welcome our ioyes. If you looke for the happineſſe of the wicked, you ſhall find it *in primis*, at the beginning: but if you would learne what becomes of the righteous, *intelliges in nouiſſimis*, you ſhall know it at laſt. *Marke the vpright man, and behold the iuſt: for the end of that man is peace.* We were ſore oppreſſed, *but thou broughteſt vs out into a wealthy place.* Pſal. 37. 37.

Euery word is ſweetly ſignificant, and amplifies Gods mercie to vs. Foure eſpecially are remarkable; the Deliuerer, the Deliuerance, the Deliuered, and their felicitie or bleſſed aduancement. So there is in

the

the { Deliuerer / Deliuerie / Deliuered / Happines } aliquid { Celsitudinis, Thou / Certitudinis, Broughtst out / Solitudinis, vs, / Plenitudinis, Into a

vvealthy place. There is highneſſe and lowneſſe; ſureneſſe and fulneſſe. The Deliuerer is great, the Deliuerance certaine; the Diſtreſſed grieuous, their exaltation glorious. There is yet a firſt word, that like a key vnlocks this golden gate of mercy; a *veruntamen*;

But

This is *vox reſpirationis*; a gaſpe that fetcheth back againe the very life of comfort. *But thou broughteſt, &c.* We were fearfully endangered into the hands of our enemies; they rode and trode vpon vs, and droue vs through hard perplexities: *But thou, &c.* If there had beene a full point or period at our miſerie; if thoſe gulfs of perſecution had quite ſwallowed vs, & all our light of comfort had beene thus ſmothered and extinguiſhed; we might haue cryed, *Periit ſpes noſtra*, yea *periit ſalus noſtra*; our hope, our help is quite gone: He had mocked vs that vvould haue ſpoken, Be of good cheere. This ſame *But* is like a happy oare, that turnes our veſſell from the rocks of deſpaire, and lands it at the hauen of comfort. *But*, &c.

Thou.

Thou onely, without helpe or ſuccour of either man or Angell; that art able to ſaue with a few, as well as with many; that art *A man of vvarre.* Exod. 15. and commeſt armed againſt thine enemies, with a ſpeare of wrath, and a ſword of vengeance. Thou, of whoſe greatneſſe there is no end, no limits, no determination. *Thou*, O Lord, without any partner, either to ſhare thy glory, or our thanks. *Thou broughteſt vs out.*

Exod. 15. 3.

Thou of thy owne goodneſſe, ſo well as by thy ovvne greatneſſe, haſt deliuered vs. No merite of ours procured,

or

or deserued this mercy at thy hands: but our freedome comes onely by thy Maiestie, of thy mercy. Here were no armes of flesh, nor Armies of Angels, in this worke of our Redemption: but *Thou hast brought vs out*, that vvee might praise thy Name. Therefore wee say: *Blesse the Lord, O our soules: O Lord, thou art very great, thou art clothed vvith honour and maiesty.* Psal.104.1.

Eduxisti: Broughtest out.

Great workes become a great God. *Opera testantur de me*, saith our Sauiour. *My workes beare witnesse of mee.* I heale the sicke, cleanse the Leprous, giue light to the blinde, raise the dead, cast out deuils. Will you not beleiue, O ye carnall eyes, vnlesse you see? will you trust your fiue senses aboue the foure Gospels? vers. 5. *Come then, and see the workes of God*, See workes: not a fancie, speculation, or deceiuing shadow; but reall, visible, acted, accomplished workes. *Eduxisti. Sensus assensus.* Let demonstration conuince you: the *Snare is broken, and we are deliuered.* The Lord workes *potenter* and *patenter*. There is not onely manifold mercy, but manifest mercy in his doings. He *brought vs out.*

When the vngodly see vs so low brought, that persecutors *ride ouer our heads*; they are ready to say; *Where is now their God?* Behold, *hîc est Deus*, our God is heere, where there was need of him: *opus Deo*, a work fit for the Deity to performe. Misery had wrapped and entangled vs; the wicked hands had ty'd vs, as the *Philistines* did *Samson* with the bands of death. Here then was *Dignus vindice nodus*; a knot worthy the finger of God to vntie. *He looked downe from the height of his Sanctuary: from heauen did the Lord behold the earth.* For what purpose? *To heare the groning of the prisoner: to loose those that are appointed to death.* Behold, the *waters* went ouer our soule, yet we were not drowned. Malice had doomed vs to the *Fire*; but our comfort is, *Nihil potest ignis in nos habuisse ignem*, Psal.102.20.

nem, that the fire had not power ouer vs. They trode vs vnder their cruell insultations, but the Lord hath lifted vs vp. *The Lord of Hosts was with vs: the God of Iacob was our refuge.* Psal.46.11.

Vs.

To this act of God, if we rye the Subiect wherein hee workes; and knit to *Eduxisti, Nos*: which I called *verbum solitudinis*, a word of former wretchednesse and calamitie: we shall finde our misery a fit obiect for GODS mercy; Especially if you set the others malice against our meeknesse; their wickednesse against ourweaknesse: the persons whom God deliuers, & the persons from whom, will greatly commend the mercy of our deliuerance.

It is a pleasure to God, to haue his strength perfected in our infirmitie. When the danger is most violent in it own nature, and our sense, then is his helping arme most welcome. Esa.17. *In the day of griefe, and of desperate sorrow, the harueſt shall be great*; a plentifull croppe of ioy. *Qui Deus est noster, Deus est salutis.* [a] *He that is our God, is the God of saluation: and vnto God the Lord belong the issues from death.* He delights to haue vs say in this deepe extremity; *Eduxisti. Thou hast brought vs out.* When *Ionas* was taken vp by the Mariners, put from the succour of the Shippe; no helpe in any Rockes, nor mercy in the waters; neither means nor desire to escape by swimming: for he yeelds himselfe into the iaws of death with as mortified affection, as if a lumpe of lead had beene throwne into the sea: a man would haue thought that saluation it selfe could not haue saued *Ionas*. Yet *Ionas* shall not die. Here is now a deliuery fit for God, a cure for the almightie hand to vndertake. [a] Psal.68.20.

Mans extremity is Gods opportunity. Distressed desire is importunate. [b] *It is time that thou haue mercy vpon vs: yea the time is come.* But if God doe not presently answere, we are ready to pant out a groane of despaire, *The* [b] Psal.102.13.

time

time is past. If our importunity preuaile not, wee thinke the opportunity is gone. But God saies, *Tempus nondum venit*; the time is not yet. God waites the maturity of the danger, the more to increase his honour. As *Alexander* cheared himselfe when hee should fight with men and beasts; haughty enemies; and huge Elephants. *Tandem par animo meo periculum video.* I see at last a danger somewhat equall to my minde. Will you heare when this time is come, *Iohn* 11. *Martha* tells Christ: *Master, if thou hadst beene heere, my brother had not died.* Christ knew this before, vers. 15. *Lazarus is dead; and I am glad for your sakes that I was not there, that you might believe.* Obserue the different thoughts of God and man. *Martha* is sorry, Christ is glad. She thought that the time of helpe was past: Christ thought that the time was not opportune till now. *Iairus* his seruant comes and tels him, [c] *Thy daughter is dead; trouble the master no further.* This was the word Christ expected to heare. And now he saies, *Be not afraid, onely beleeue.* Heare the Israelites desperate complaint. The waters of the Sea roare before their face; the wheeles of the Chariots rattle behinde their backs: hereon they cry to *Moses*, [d] *Were there no graues in Egypt, that thou hast brought vs hither to die?* Now saith *Moses*; *Feare not, stand still, and see the saluation of God.*

Iohn 11.21.

[c] Mark. 5.35.

[d] Exod. 14.11.

From that hath beene spoken, and that which follows, we may obserue two workes of Gods mercy. Which consist { *Remouendo* / *Promouendo*: the one remouing away which euill, the other preferring to such good. *Eduxisti*, shewes his kindenesse in freeing vs from calamity; *In locum opulentum*, his goodnesse in exalting vs to dignity. The former is an act of deliuerance, the latter of aduancement. So there is *Terminus à quo*, from whence wee are freed; and *Terminus ad quem*, to which wee are exalted.

For

For the former, wee haue God heere *Educentem*, bringing out of trouble. Sometime wee finde GOD *Ducentem*; leading, guiding, directing. *Wilt not thou, O Lord, goe forth vvith our hoastes?* And *Hee ledde them through the wildernesse, by the hand of Moses and Aaron.* Sometimes *Inducentem*, vers. 11. *Thou broughtest vs into the net: thou hast laid affliction vpon our loynes.* Sometimes *Adducentem. Thou, O Lord, hast brought vs home to thy selfe*, &c. Sometimes *Reducentem*, Psalm. 126. 4. *Turne againe our captivitie, O Lord, as the streames in the South.* Often *Educentem*, Psalm. 105. 43. *Hee brought forth his people vvith ioy, and his chosen with gladnesse.* Neuer *Seducentem*; beguiling, deceiuing, cauling to erre: for that is *opus Diaboli*, who is the *Accuser* and *Seducer* of men.

Ducit.
Inducit.
Adducit.
Reducit.
Educit.
Non seducit.

For the latter: *Into a wealthy place.* The greatnesse of our felicity doth farre transcend the grieuousnesse of our past misery. The dimension of our height exceedes that of our depth: neyther did affliction euer bring it so low, as our eleuation hath aduanced vs high. Hereon S. *Paul* Rom 8. *The sufferings of this present time are not worthy to be compared with the glory, which shall bee reuealed in vs.* whether we compare or

Rom. 8. 18.

their { Strength, Length.

For their vigour or *strength*: the affliction of man, in the greatest extremitie, that he can lay it on man, is but finite as the afflicter. The blow comes but from an arme of flesh, and therefore can wound but flesh. Yeeld the extention of it to reach so farre as any possible malice can driue it: yet it can but racke the body, distend the ioynts, sluce out the bloud, and giue liberty to the impriſon'd soule. Which soule they cannot strike. Therefore saith Christ, *Feare not him that hath power ouer the body* onely, not ouer the soule. And euen in the middest of this dire persecution, God can either quite deliuer vs, that

that the ſtorme ſhall blow ouer our heads, and hurt vs not: or if he ſuffers vs to ſuffer that, yet he will ſo qualifie the heat of it, that the coole refreſhing of his bleſſed ſpirit inwardly to the Conſcience, ſhall in a manner extinguiſh the torment. But now this *vvealthy place*; the ſpring of ioy that ſucceedes this winter of anguiſh, is illimited, inſuppreſſible, inexpreſſible, infinite. So ſtrongly guarded with an almighty power, that no robber violently, nor theefe ſubtilly, can ſteale it from vs. Some pleaſure is mixed with that paine, but no paine is incident to this pleaſure. There was ſome laughter among thoſe teares, but there ſhall be no teares in this laughter: For *Teares ſhall bee quite wiped from our eyes.* By hovv much then the power of God tranſcends mans; yea Gods mercie mans malice; by ſo much ſhall our reioyſing exceede our paſſion. By how much the glorious City of heauen, walled with Iaſper and pure gold, ſhining as braſſe, is ſtronger then the vndefenſed and naked cottage of this tranſient world: our future comforts ariſe in meaſure, pleaſure and ſecurity, aboue our paſſed diſtreſſe. Thus for *Strength.* Reu.21.12. 18.

If we compare their *Length*, we ſhall finde an infinite inequalitie. *Paul* calls *affliction momentany, glory eternall.* Time ſhall determine the one; and that a ſhort time, a very winters day: but the other is aboue the wheeles of motion, and therefore beyond the reach of time. *For a moment in mine anger,* ſaith the Lord, *I did hide my face from thee; but with euerlaſting mercy I haue had compaſſion on thee.* Nothing but eternity can make eyther ioy or ſorrow abſolute. Hee can brooke his impriſonment, that knowes the ſhort date of it: and he finds poore content in his pleaſure, that is certaine of a ſodaine loſſe. We know that our pilgrimage is not long through this valley of teares, and miſerable Deſart; but our Canaan, home, Inheritance is a *wealthy place*; glorious for countenance, bleſſed for continuance: *vvealthy*, vvithout want; 2.Cor.4.17.

want; stable, vvithout alteration; a constant *Mansion*, an *immoueable Kingdome*. Vnto vvhich our Lord *Iesus* in his appointed time bring vs.

To whom, with the *Father* and *Spirit* of consolation, be all praise and glory for euer.

Amen.

GODS

GODS HOVSE:
OR,
THE PLACE OF *PRAYSES.*

PSALME. 66. 12.

I will goe into thy House, with burnt offerings: I will pay thee my vowes.

THE former verse connexed with this, demonstrate with words of life

Dauids { *Affliction* / *Affection.*

His affliction, to be *over-ridden* with Persecutors: his Affection, to blesse God for his deliuerance. Great misery, taken away by great mercy, requires great thankefulnesse: *I will goe into thy, &c.*

Before wee put this Song into parts, or deriue it into particulars, two generall things must be considered.

The { Matter / Maner } the { Substance / Forme.

The matter and substance of the verse is *Thankefulnesse*: the manner and forme, *Resolution*. The whole fabricke

declares the former: the fashion of the building the latter. The Tenor of all is *Praysing* God: the key or tune it is set in *Purpose*: *I will goe into thy house, I will pay thee my vowes.* So that first I must intreat you to looke vpon a Solution, and a Resolution: a debt to be payd, and a purpose of heart to pay it.

The *Debt*

Is *Thankefulnesse*. This is the matter and substance of the wordes. God hauing first by affliction taught vs to know our selues, doth afterwards by deliuerance teach vs to know him. And when his gracious hand hath helped vs out of the low pitte, hee lookes that (like *Israel*, Exod. 15.) wee should stand vpon the shore, and blesse his name. *Dauid* that prayed to God *de profundis*; [a] (*out of the depths haue I called vnto thee*) doth after praise him *in excelsis*, with the highest Organs and instruments of laud.

[a] Psal. 103. 1.

Generall mercies require our continuall thankes; but new fauours new prayses. [b] *O Sing vnto the Lord a New Song, for he hath done marueilous things.* There is a foure-fold life belonging to man, and God is the keeper of all. His naturall, ciuill, spirituall, and eternall life. Bloudie man would take away our naturall life. Psal. 37. *The wicked watcheth the righteous, and seeketh to slay him.* GOD keepes it. The slanderous world would blast our ciuill life, God blesseth our memory. The corrupted flesh would poyson our spirituall life, God [c] *hides it in Christ.* The raging Deuill would kill our eternall life; God preserues it in heauen. Vnworthy are wee of rest that night wherein we sleepe, or of the light of the Sunne that day wherein we rise, without praysing God for these mercies. If wee thinke not on him that made vs, vvee thinke not to vvhat purpose hee made vs. When I consider the workes of GOD, saith *Augustine*, I am wonderfully mooued to praise the Creator; [d] *Qui prorsus ita magnis*

[b] Psal. 98. 1.

Psal. 37. 32.

[c] Colos. 3. 3.

[d] *Contra Faust. Manich. lib. 21. cap. 5.*

magnus est in operibus magnis, vt minor non sit in minimis: vvho is so great in his great workes, that hee is not lesse in his least. But when we consider his worke of Redemption; about which he was (not as about the Creation, six dayes, but) aboue thirty yeeres. Where *non sua dedit, sed se*; he gaue not his riches, but himselfe; and that *non tam in Dominum, quàm in seruum et sacrificium*: not to be a Lord, but a seruant, a sacrifice. We haue Adamantine hearts, if the bloud of this saluation cannot melt them into praises.

But speciall fauours require speciall thanks, vvhether they consist in *Eximendo* / *Exhibendo*; either in redeeming vs from dangers, or heaping vpon vs benefites. Our Prophet in fiue instances, Psal. 107. exemplifieth this dutie. Of *Trauellers, Captiues, sick-men, sea-men*, & others subiect to the manifold *varieties* of life. Psalm.107.

For Trauellers; [e] *They wander in the Wildernesse in a solitary way: hungry and thirstie, their soule fainting in them.* They cry vnto the Lord in their trouble, and he deliuers them out of their distresses. For Captiues; [f] *They sit in darknesse, and in the shadow of death; fast bound in affliction and yron.* Their prayers find a way out of the prison to God, and God deliuers them out of the prison to liberty. For Sick, [g] *Because of their transgression they are afflicted: their soule abhorreth all manner of meat, and they draw neere vnto the gates of death.* The strength of their prayers recouers the strength of their bodies. For Mariners, [h] *They reele to and fro, staggering like a drunken man; and are at their wits end.* They by their prayers appease the vvrath of God, and hee appeaseth the wrath of the vvaues and winds.

[e] Ver.4.

[f] Ver.10.

[g] Ver.17.

[h] Ver.27.

Now the burden of the Song to all these deliuerances is this; [i] *O that men vvould therefore praise the Lord for his goodnesse; and for his wonderfull works to the children of men.* And because these foure dangers are short of the innume-

[i] Ver.8.15. 21.31.

rable calamities incident to mans life; therefore in the end of the Psalme, much misery is heaped vp, and the Lord is the scatterer & dissoluer of that heape: that all flesh might sing; *Saluation is of the Lord.*

And becausse these mercies are infinite; so that vvhat Christian may not say with *Dauid*? [k] *Thy goodnesse hath followed mee all the dayes of my life.* Therefore I infer with *Paul*, [l] *In all things giue thanks.* So our Psalmist, *My mouth shall be filled with thy praise all the day long.* What is meant by *All the day*, saith *Augustine*, but a *praise without intermission*? As no houre slips by thee without occasion, let none slippe from thee without manifestation of gratitude. *I will praise thee*, saith he, *O Lord, In prosperis, quia consolaris, in aduersis, quia corrigis*: In a prosperous estate, because thou dost blesse me; in affliction, because thou doost correct me. *Feciſti, refeciſti, perfeciſti*: Thou madest mee when I was not, restoredst me when I vvas lost; supplyest my wants, forgiuest my sinnes; and crownest my perseuerance. But as, *Quò acerbior miseria, eò acceptior misericordia*: the more grieuous the miserie, the more gracious the mercy. So the richer benefite requires the hartier thanks. Great deliuerances should not haue small gratitude: vvhere *much is giuen*, there is not a little required. To tell you what God hath done for vs, thereby to excite thankfulnesse, would be to lose my selfe in the gates of my Text. I told you this was the ground and module of the Psalme. But I know, your curious eares care not so much for plaine-song; you expect I should runne vpon *Dimsion*. Heare but the next generall point, and I come to your desire: reseruing what I haue more to say of this, to my farewell, and last application.

[k] Psal. 23. 6.

[l] 1. Thes. 5. 18

I come from the *Debt* to be paid, to his *Resolution* to pay it. *I will goe into thy house, I will pay, &c.* Though he be not instantly *Soluendo*, he is *Resoluendo*. He is not like those Debters, that haue neither meanes, nor meaning to pay.

pay. But though he wants actuall, he hath votall retribution. Though hee cannot so soone come to the place, where this payment is to be made; yet hee hath already paid it in his heart. *I will goe, I will pay.* Here then is the *Debters*

Resolution.

There is in the godly a purpose of heart to serue the Lord. This is the child of a sanctified spirit, borne not without the throbs and throwes of true penitence. Not a transient and perishing flower, like *Ionah's* Gourd, *Filius noctis; oriens, moriens*: but the sound fruit, which the sap of grace in the heart sends forth. Luke 15. VVhen the Prodigall Sonne *came to himself*, saith the Text; as if he had been formerly out of his wits: his first speech was, *I will arise and goe to my Father: and will say vnto him; Father, I haue sinned.* And what he purposed, he performed: he arose and went. Luke 15.18.

I know, there are many that intend much, but doe nothing: and that earth is full of good purposes, but heauen onely full of good works: and that the tree gloriously leaued with intentions, without fruit, was cursed: And that a lewd heart may be so farre smitten and conuinced at a Sermon, as to will a forsaking of some sinne. VVhich thoughts are but swimming notions, and vanishing motions; embrions, or abortiue births.

But this *Resolution* hath a stronger force: it is the effect of a mature and deliberate iudgement; wrought by Gods Spirit, grounded on a voluntary deuotion; not without true sanctification: though it cannot, without some interposition of time and meanes, come to performe that act which it intends. It is the harbinger of a holy life: the little clowd, like a [m] *hand*, that *Eliah's* seruant saw, pointing to the future showres of deuotion. [m] 1. King. 18.44

Well, this is but the beginning, and you know, many beginne, that doe not accomplish: but what shall become of them that neuer begin? If he doth little, that purposeth,

and performes not: what hope is there of them that vvill not purpose? It is hard to make an Vsurer leaue his extortion, the vncleane his lusts, the swearer his dishallowed speeches: when neither of them saith so much, as *I vvill* leaue them. The habite of godlinesse is farre off, when to *vvill* is not present: & we despaire of their performance, in whom cannot be wrought a purpose.

But to you of whom there is more hope, that say, *vve will* praise the Lord; forget not to adde *Dauids* execution to *Dauids* intention. God loues the present tense better then the future: a *Facio*, more then a *Faciam*. Let him that is President ouer vs, be a precedent for vs. Hebr. 10. Ἰδοὺ ἥκω *Behold, I come*: not I will come, but *I do come, to doe thy will, O GOD.* Heb.10.7.

You haue heard the matter and manner of the Song: the *Substance* is *Gratitude*; the *Forme*, a *Resolution* to giue it. To set it in some

Diuision or Method.

That euery present soule may beare his part; heere be three straines, or staires, and graduall ascents: vp which our contemplations must mount, with *Dauids* actions.

1. An entrance into Gods *house*: *I will goe into thy house.* It is well that *Dauid* will bring thither his praises, himselfe. But many enter Gods *house*, that haue no businesse there: that both come and returne empty-hearted: that neither bring to God deuotion, nor carry from God consolation.

2. Therefore the next straine giues his zeale; he vvill not come empty-handed; but *with burnt offerings.* Manifold and manifest arguments of his harty affection. Manifest, because *burnt offerings*; reall, visible, actuall, and accomplished works. Manifold, because not one singular oblation, but plurally *offerings*, vvithout pinching his deuotion.

3. But yet diuerse haue offered Sacrifices and *burnt* sacrifices,

sacrifices, that stunke like *Balaams* in Gods nosthrils: tendring Bullocks and Goates, not their owne hearts. Therefore the third straine affirmes, that *Dauid* will not onely offer beasts, but *himselfe*. *I will pay thee my vowes*. So that in his Gratitude is obseruable

Quo { *Loco*, *Modo*, *Animo*.

In what place, *Gods house*: after what manner, *vvith burnt offerings*: with what mind, *I will pay thee my vowes*. His deuotion is without exception: all the labour is to worke our hearts to an imitation.

I will goe into thy house.

The first note hath two straines, { Place, Entrance.

The place he purposeth to enter, is described by the { Property, *Domus*. Proprietary, *Dominus*.

This *house* was not the Temple, for that was after built by *Salomon*: but the Tabernacle, or Sanctuary. GOD had his house in all ages; as the wise Creator of all things, he reserued to him a portion in all things; *Non propter indigentiam, sed in re cognitionem*: not that hee had need of them, but that he might be acknowledged in thē. Though he be Lord of all Nations in the world, because the Maker of all men, yet he reserued a particular number of men, & appropriated them to himselfe: and these he called *Suum populum*, [n] *His people*.

[n] Luke 1. 68.

Though thousands of Angels stand before him, and tenne thousand thousands of those glorious spirits minister vnto him: yet he culleth and calleth out some particular men to celebrate his seruice: sanctifying, or setting thē apart to that office: & these he calls *Suos ministros*; *His Priests, his Ministers*.

Though he be a Spirit, immortall, most rich, and Lord of

of all things: *the earth is his and the fulneſſe thereof*; yea heauen and the glory thereof: [o] *If I were hungry, I would not tell thee: for the world is mine, &c.* yet he reſerueth to himſelfe a certaine ſhare of theſe inferiour things: and this hee calls *Suam ſortem*: his portion: [p] *His tythes, his offerings.*

[o] Pſal.50.12.

[p] Mal.3.8.

Though he be Eternall, *firſt* and *laſt*: without beginning, without end: God of all times, and yet vnder no time: with whom *a thouſand yeares is but as one day*: and euerlaſtingly to be honoured. Yet hee reſerueth to himſelfe a certaine time, wherein hee lookes for our generall worſhip: & this he cals *Suum Diem*; *his day*, [q] *his Sabbaths.*

[q] Eſa.58.13.

Though hee be the [r] *High and Lofty One, that inhabiteth eternity, vvhoſe Name is Holy*: though infinite and comprehended in no place. Yet he ſets apart ſome ſpeciall place, wherein his great name ſhall be called on: and this he calls *Suam Domum*; *His houſe*. So Math.21. *My houſe ſhall be called the houſe of prayer*. Here, *I will goe into Thy Houſe.*

[r] Eſa.57.15.

Math.21.13.

God neuer left his Church deſtitute of a certain ſacred place, wherein he would be worſhipped. *Adam* had a place, wherein he ſhould preſent himſelfe to God, and God did preſent himſelfe to him; Paradiſe. God appeared to *Abraham* in a place, and ſanctified it: and there [s] *Abraham* built an Altar; for it was *holy*. When hee commanded him to ſacrifice his Sonne *Iſaac*, hee appointed him a place; on [t] a mountaine. And on this very mountaine was afterwards *Salomons* Temple built. 2.Chron.3. *Iacob* according to the ſeuerall places hee dwelt in, built ſeuerall Altars to ſerue God on. The Iſraelites were tranſlated out of Egypt for this very cauſe, that they might haue a place to ſacrifice to the Lord. When they were come into *Canaan*, God commanded and directed *Moſes*, to make a Tabernacle: which was but *mobile Tabernaculum*, to bee diſſolued when *Salomons* glorious Temple was finiſhed. Now all theſe

[s] Gen.12.7.

[t] Gen.22.1.

2.Chron.3.1.

these particular places were consecrated to the seruice of God; and called *Loca Dei*, Gods *Places*; as *Dauid* calls this *Domum Dei*, Gods *House*.

This is the first note of the straine, the *Place*. The next is his *Entrance*; wherein obserue;

1. That *Dauids* first care is to visit Gods house. It is very likely that this *Psalme* was written by *Dauid*, eyther in exile vnder *Saul*, or in persecution by *Absalon*, or in some grieuous distresse: whereout being deliuered, hee first resolues to salute Gods *House*. *Chrysostome in Opere imperfect.* or whosoeuer was the Author of that booke; notes it the property of a good Sonne, when hee comes to towne, first to visite his Fathers *house*, and to performe the honour that is due to him. We finde this in *Christ*. Math. 22. so soone as euer he came to *Ierusalem*, first he visits his *Fathers house*, *He went into the Temple*. What the Sonne and Lord of *Dauid* did there, the same course doth the Seruant of his Sonne take heere: First, *I will goe into thy House*. Mat.21.10.12.

Oh for one dramme of this respect of Gods *house* in these dayes. Shall that place haue a principall place in our affections? we would not then thinke one houre tedious in it, when many yeares delight vs in the *Tents of Kedar*. This was not *Dauids* opinion. [a] *One day in thy Court is better then a thousand*. Nor grudge at euery penny that a Leuy taxeth to the Church: as if *Tegumen parietibus impositum* was enough: bare walls and a couer to keepe vs from raine: and *aliquid ornatus* was but superfluous; except it be a cushion and a wainscot seate, for a Gentlemans better ease. The greatest preparation vsually against some solemne feast, is but a little fresh straw vnder the feete; the ordinary allowance for hogs in the stye, or horses in the stable. For other cost, let it be *Domus opportuna volucrum*, a cage of vncleane birds: and so it must bee so long as some sacrilegious persons are in it. It was part of the [a] Psal.84.10.

Epitaph.

Epitaph of King *Edgar*.

Templa Deo, Templis Monachos, Monachis dedit agros.

He gaue Temples to God, Ministers to those Temples, and maintenance to those Ministers. But the Epitaphs of too many in these dayes may well run in contrary termes. They take Tenths from good Ministers, good Ministers from the Churches, yea and some of them also the Churches from God. But here *Quicquid tetigero, vlcus erit*: that which I should touch is an vlcer: and I will spend no Physicke *in immedicabile vulnus*, vpon an incurable wound; but leaue it *Ense recidendum Domini*; to be cut off with the sword of Gods vengeance.

2. Obserue the reason why *David* would goe into Gods house; and this hath a double degree. To giue him. 1. Praise. 2. Publike praise.

1. *Praise*. Might not *David* praise God in any place? Yes, *David* might and must blesse the Lord in any place, in euery place: but the place that is principally destin'd to this purpose, is *Domus Dei*; Gods *House*. The name which God imposed on his *house*, and by which, as it were, he Christned it; was *Domus orationis*, the *house of prayer*. As Christ, Math. 21. deriues it from Esa. 56. *My house shall be called the house of prayer*. Therefore those *houses* were called in the Primitiue times, *Dominica*, the Lords *houses*; and *Oratoria*, *houses* of prayer, deuoted to the praise of God.

Math. 21. 13. Esa. 56. 7.

I might heere take iust cause to taxe an error of our times. Many come to these holy places, and are so transported with a desire of hearing, that they forget the feruencie of praying and praising God. The End is euer held more noble then the meanes, that conduce vnto it. Sin brought in ignorance, and ignorance takes away deuotion. The Word preached brings in knowledge, and knowledge rectifies deuotion. So that all our preaching is but to beget your praying, to instruct you to praise and worship

worship God. The most immediate & proper seruice and worship of God, is the end, and hearing but the meanes to that end. And the rule is true; *Semper finis excellit id quod est ad finem*: the end euer excells that which leads to the end. [b] *Scientia non est qualitas activa, sed principium quo aliquis dirigitur in operando.* Knowledge is not an active qualitie, but onely a meanes to direct a man in working.

[b] Th.1.qu.117 art 1.

Non tam audire, quàm obedire requirit Deus. God reckons not so much of our audience, as of our obedience: not the hearers, but the [c] *doers* are *blessed* in their *deed*. Indeed Christ saith, *Blessed are they that heare the Word of God*; but with this condition, that *they keepe it*. The worship of GOD is the fruit of hearing, shew me this fruit. Our *Oratoria* are turned into *Auditoria*, and we are content that God should speake earnestly to vs, but wee will not speake deuoutly to him. I hope that no man will so ignorantly and iniuriously vnderstand me, as if I spake against hearing of Sermons frequently. God forbid: you must heare, and we must preach Acts. 6. *The Apostles gaue themselues continually to prayer, and to the preaching of the Word.* Where yet *Prayer* is put in the first place.

[c] Iam.1.25.

Acts 6.4.

I complaine not that our Churches are *Auditories*, but that they are not *Oratories*: not that you come to Sermons, (for Gods sake come faster) but that you neglect publique prayer. As if it were onely Gods part to blesse you, not yours to blesse God. And hereof I complaine with good company. [d] *Chrysostome* saith, that such a multitude came to his Sermons, that there was scarce roome for a late commer: & those would all patiently attend the end of the Sermon: But when prayers were to be read, or Sacraments to be administred, the company was thinne, the seates empty. *Vacua, desertaque Ecclesia reddebatur.*

[d] De Incompreh. Dei naturæ, Hom.3.

Beloued, mistake not. It is not the onely exercise of a Christian to heare a Sermon: nor is that Sabbath well spent, that dispatcheth no other businesse for heauen. I will be bold to tell you, that in Heauen there shall be no Sermons;

Sermons; and yet in Heauen there shall be *Hallelujahs*. And this same end, for which *Dauid* came to Gods *house*, shall remaine in glory; to praise the Lord. So that all Gods seruice is not to be narrowed vp in hearing; it hath greater latitude; there must be prayer, praise, adoration, and worship of God. Neither is it the scope of Christianitie to knowe, but the scope of knowledge, is to be a good Christian. You are not Heathen, to aske *Quid credendum*, What must we belieue? nor Catechists to demand [e] *Quid faciendum*, What must we doe? You know what to belieue, you know what to doe. Our preaching hath not so much need *monere*, as *monere*: though you also need instruction, yet more need of exhortation: for you haue learnt more then euer you haue followed. Come then hither, both to heare God, and to praise God. As *Dauid* was not onely here a Praiser, but ver. 16. a Preacher. *Come and heare all ye that feare God, and I wil tell you what he hath done for my soule.*

[e] Luke 3. 10.

2. Which fitly brings mee to the further exemplyfying of this cause, mouing *Dauid* to enter into Gods *house*. Which was not onely to praise him, but to praise him publiquely. Otherwise, he might haue muttered his orisons to himselfe: no, he desires that his mouth should be a trumpet of Gods glory; as frequently in the Psalmes; *I will praise thee before the great congregations*. There are some, that whatsoeuer seruice they doe to God, desire many vvitnesses of it: others desire no witnesses at all.

The former are hypocrites; who would haue all mens eyes take notice of their deuotion: as if they durst not trust God vvithout witnesse, for feare he should deny it. Such were the Pharises; they gaue no almes without the proclamation of a trumpet: and their prayers were at the corners of streets; such corners where diuerse streets met, & so more spectable to many passengers. To these Christ, Math. 6. Doe thy deuotion in secret; *and hee that seeth in*

Math. 6. 4.

secret,

secret, shall reward thee openly.

The other haue a little desire to serue GOD, but they would haue no witnesses at all. They depend vpon some great man, that will be angry with it. And these would faine haue God take notice of their deuotion, and no body else. So *Nichodemus* stole to Christ by night: and many a Papists seruant would come to Church, if hee were sure his Master might not know of it. For hee feares more to be turned out of his seruice, then out of Gods seruice. To these Christ, Luke 12. *Be not afraid of them that can kill the body*, and no more; *but feare him that hath power to cast into hell; yea I say vnto you, feare him.* A man may better lose his Landlords fauour, then the Lords fauour: his Farme on earth, then his manor or mansion in heauen. Luke 12.4.

Dauid was neither of these. His thankfulnesse shal not be hidden *timore minantium*; nor yet will hee manifest it *amore laudantium*. Neither for feare of Commanders, nor for loue of commenders. He is neither *Timidus*, nor *Tumidus*: not fearefull of frownes, nor luxurious of praises: but onely desires to manifest the integritie of his conscience in the sight of God. It is the manner of the godly, not onely to ruminate in their minds Gods mercies, but to diuulge them to the bettering of others. When vvee yeeld thus to the world a testimony of our faith, & thankfulnesse in Gods publique honour; we prouoke others to harken to religion, and inflame their hearts with a feruent desire to partake the like mercies. The fame of *Alexander* gaue heart to *Iulius Cæsar*, to be the more noble vvarriour. The freedome of our deuotion giues an edge to others.

8 *Beneficium qui dedit, taceat; narret qui accepit.* Let him that giues a benefit, be silent; let him speake of it, that hath receiued it. There is that law of difference (saith that Philosopher) betwixt the doer of a good turne, and the receiuer of it. *Alter statim obliuisci debet dati, alter accepti nunquam.* The one ought quickly to forget what he hath giuen: 8 *Sen. de benef. lib. 2 cap. 11.*

giuen: the other ought neuer to forget what hee hath receiued. We are the receiuers, and must not forget. God gaue the Law to *Israel*, and the Custome of the Saints obserued it. [h] *What we haue heard and knowne, and our Fathers haue told vs: we will not hide from our children, shewing to the generations to come, the praises of the Lord.*

[h] Psal.78.4.

Indeed there was a time, when Christ forbad the publishing of his benefite. Mark.1. to the Leper; *See thou say nothing to any man of it.* But *he went out, and began to publish it much, & to blaze abroad the matter.* I know, diuerse Diuines, by curious distinctions, haue gone about to excuse the matter; by making this an admonitory, not an obligatory precept. But I subscribe to *Caluin* and *Marlorat*, who taxe it for an offence, and manifest breach of Christs commandement. And *Ierome* on that place sayes, that *Non erat necesse vt sermone iactaret, quod corpore præferebat.* His tongue might be silent, for his whole body was turned into a tongue to publish it. The act was good, but not good at that time. Disobedient he was, be it granted: yet of all disobedient men commend me to him. Let not then any politicke or sinister respects tye vp our tongues, from blessing him that hath blessed vs. Suffocate not the fire of zeale in thy heart by silent lips, lest it proue key-cold. But say with our Prophet, [i] *My foot standeth in an euen place: in the congregations will I blesse the Lord.*

Mark.1.44.

[i] Psal.26.12.

We perceiue now the motiue cause that brought *Dauid* into Gods *house*: I would take leaue from hence in a word, to instruct you with what minde you should come to this holy place. We are in substance inheritors of the same faith, which the Iewes held: & haue in stead of their Tabernacle, Sanctuary, Temple; Churches, places set apart for the Assembly of Gods Saints. Wherein wee receiue diuine Mysteries, and celebrate diuine Ministeries; which are said by *Damascen*; [k] *Plus participare operationis & gratiæ diuinæ.* There is nothing lost by the Gospell,

[k] *Orthod. Fid. lib.1.cap.16.*

which

which the Law afforded; but rather all bettered. It is obseruable that the building of that glorious Temple, vvas the maturity and consummation of Gods mercy to the Iewes. Infinite were his fauours betwixt their slauery in Egypt, and their peace in *Israel*: God did, as it were, attend vpon them to supply their wants. They haue no guide: why, God himselfe is their guide, and goes before them in a pillar of fire. They haue no shelter: the Lord spreads a cloud ouer them for a Canopy. Are they at a stand, and want way? The Sea shall part and giue them passage, whiles the diuided waters are as walls vnto them. For sustenance, they lacke bread: heauen it selfe shall powre downe the food of Angels. Haue they no meat to their bread? A winde shall blow to them innumerable Quailes. Bread and flesh is not enough without drinke: behold, a hard rocke smitten with a little vvand shall powre out abundance of water. But what is all this, if they yet in the wildernesse shall vvant apparell? their garments shall not waxe olde on their backes. Doe they besiege? *Iericho* walls shall fall downe before them: for want of engines, haile-stones shall braine their enemies: Lampes, and pitchers, and dreames shall get them victorie. The [l] *Sunne shall stand still in Gibeon, and the Moone in the valley of Aialon*; to behold their conquests. Lacke they yet a Land to inhabite? the Lord will make good his promise against all difficulties, and giue them a land that *flowes with milke and honey*.

[l] Iosh. 10. 12.

But is all this yet short of our purpose, and their chiefe blessednesse? They want a *House* to celebrate his praise, that hath done all this for them: behold, the Lord giueth them a goodly Temple, neyther doth hee therein onely accept their offerings, but he also giues them his Oracles; euen vocall oracles between the Cherubins. I might easily paralell England to Israel in the circumference of all these blessings: but my center is their last and best, and whereof they most boasted: the [m] *Temple* of the Lord,

[m] Ier. 7. 4.

and the *Law* of their God. To answere these wee haue the *Houses* of God, and the Gospell of *Iesus* Christ. We haue all, though all in a new manner. 2. Cor. 5. *Old things are passed away; behold, all things are become new.* They had an [n] *Old* Testament, we haue the *New* Testament. They had the Spirit, wee haue a *new* Spirit. They had Commandements, we haue *Nouum mandatum*; the [o] *New commandement*. They had an Inheritance, *Canaan*; we haue a *new* Inheritance promised. *Vidi nouum cœlum, & nouam terram*; [p] *I saw a new heauen, and a new earth.* To conclude, they had their Temple, we haue our Churches: to which as they were brought by their Sabbath, so we by our Lords day: wherein as they had their Sacraments, so we haue our Sacraments. Wee must therefore beare the like affection to ours, as they did to that. We haue greater cause. There was the shadow, heere is the substance: there the figure, here the truth: there the sacrifices of beasts, heere of the *Lambe of God, taking away the sinne of the world.*

2. Cor. 5. 17.

[n] Heb. 8. 13.

[o] Ioh. 13. 34.

[p] Reu. 21. 1.

I finde my selfe here occasioned to enter a great sea of discourse; but you shall see, I will make but a short cut of it. It is Gods *house* you enter; a house where the Lord is present; the place where his honour dwelleth. Let this teach vs to come.

1. With *Reuerence.* [q] *Ye shall hallow my Sabbaths, and reuerence my Sanctuary: I am the Lord.* The very mention of this *Reuerence*, me thinkes, should strike our hearts with our selfe-knowne guiltinesse. How few looke to their feet, before they enter these holy dores? Eccl. 5. and so they offer the *Sacrifice* of imprudent and impudent fooles. If they are to heare, they regard *Quis*, not *Quid*: any thing is good that some man speakes, the same in another triuiall. If the man likes them not, nor shall the Sermon. Many thus contend, like those two Germans in a Tauerne; One said he was of Doctor *Martins* religion, the other protested himselfe of Doctor *Luthers* religion:

[q] Leuit. 19. 30.

Eccl. 5. 1.

and

and thus among their cups the litigation grew hote betweene them: whereas indeed *Martin* and *Luther* was but one man. Others, when they come first into the Church, they swappe downe on their seates, clappe their hattes before their eyes, and scarce bow their knees; as if they came to blesse God, not to intreat God to blesse them. They vvould quake in the presence of an offended King; who are thus impudent faced in the *house* of God. But saith the *Lord*, whose [r] *Throne is the heauen, and the earth his foote stoole; I will looke to him that trembleth at my vvord.* So *Iacob*, Gen. 28. *vvas afraid; and sayd, Hovv fearefull is this place! [s] This is none other then the house of God, and this is the gate of heauen.* Whereupon *Bernard*, *Terribilis planè locus, &c. A fearefull place indeed, & worthy of all reuerence: which Saints inhabit, holy Angels frequent, and God himselfe graceth vvith his owne presence.* As the first *Adam* was placed in *Paradise* to keepe it; so the second *Adam* is in the congregation of his Saints, to preserue it. Therefore enter not vvithout Reuerence. [t] *I will come into thy house in the multitude of thy mercies; and in thy feare will I vvorship toward thy holy Temple.*

[r] Esa. 66. 2.

[s] Gen. 28. 17.

[t] Psal. 5. 7.

2. With *Ioy*. None but a free-will offering is welcome to God. It is a common opinion in the world, that Religion doth dull a mans wits, and deiect his spirits: as if mirth and mischiefe were onely sworne brothers. But Gods word teacheth, and a good conscience findeth, that no man can be so ioyfull, as the faithfull: nor is there so merry a land, as the holy Land: no place of ioy like the Church. Let the wicked thinke, that they cannot laugh if they be tied to the Law of Grace, nor be merry if God be in the company. But the Christian knowes, there is no true ioy, but the good ioy: and if this be any where, it is in the Temple. [a] *I was glad vvhen they said vnto me: Let vs goe into the house of the Lord.* Indeed therefore we are not merry enough, because we are not enough Christians.

[a] Psal. 122. 1.

Rom.14.17. Can you wish more ioy to be receiued, then that Rom. 14 *Peace of conscience, and ioy of the holy Ghost?* *Hilaris cum pondere virtus*; a ioy that can neither be suppressed, nor expressed. Col.3.16. Or more ioy to be communicated, then Colos. 3. *in Psalmes, Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.* Thinke, thinke, thy God is here. The Angels of heauen reioyce in his glorious presence, and crowne it as their cheefe felicity: and shall not poor man reioyce in his gracious presence; as it were, his most blessed society? yes; the [b] *light of thy Countenance, O Lord, shall put more gladnesse into our hearts*; then into the worldlings their aboundance of corne and wine. Cast away then your dulnesse, and vnwillingnesse of heart; Come merrily and with a ioyfull soule into the house of God.

[b] Psal.4.6.7.

3. With *Holinesse*. It is holy ground; not by any inherent holinesse, but in regard of the religious vse. For that place, which was once *Bethel*, the *House* of GOD; proued afterwards *Bethauen*, the *house* of iniquity. But it is thus Gods Sanctuary, the habitation of his Sanctity: *Procul hinc, procul este profani. Put off thy shooes*; d'off thy carnall affections; the *place where thou standest is holy ground. wash thy hands*, yea thy heart in innocency, before *thou come neere to Gods Altar*. Bee the Minister neuer so simple, neuer so sinfull; the word is *holy*, the action *holy*, the time *holy*, the *place holy*; ordained by the most *Holy*, to make vs *holy*; said a reuerend Diuine: Gods *house* is for godly exercises: they wrong it therefore that turne *Sanctuarium* into *Promptuarium*, the Sanctuary into a Butterie; and spirituall food into belly-cheere. And they much more, that peruert it to a place of Passime; making the *house* of praise, a house of playes. And they most of all, that make it a *house*, not *laudis*, but *fraudis*: [c] *My house is the house of prayer*; *but ye haue made it a denne of theeues*: robbing, if not men of their goods, yet God of the better

[c] Math.21.13.

part,

part, sincerity of conscience.

What a horrid thing would it bee, *Beloued*; if you should depart from this Church, where you learne to keepe a good conscience, but into the market; and there practise deceit circumuentiō, oppression, swearing, drunkennesse! O doe not deriue the commencement of your sinnes from Gods *house*. What a mockery is this, and how odious in the sight of heauen, if you should begin your wickednesse with a Sermon, as the Papists beginne their treasons with a masse: I taxe no knowne person; but for the facts and faults, *Non ignota cano*, I doe not speake of things vnknowne. I would to God your amended liues might bring me with shame againe hither, to recant and vnsay it.

But it often so falls out, that as those conspitators met at the Capitol, so the Church is made the *Communis Terminus*, where many wickednesses haue appointed to meete. [d] *What agreement hath the Temple of God with Idols?* [d] 2. Cor. 6. 16.
Begin not the day with God, to spend all the rest vvith Satan. Your tongues haue now blessed the Lord: let not the euening finde them redde with oathes, or black with curses. Let not that saying of *Luther* be verifyed by you; that *In nomine Domini incipit omne malum*; in the name of God begins all mischiefe. Whatsoeuer your morning Sacrifice pretend, looke to your afternoone. You haue done so much the worse, as you haue made a shew of good: and it had beene easier for your profane hearts, to haue missed this admonition. This Caueat, before I leaue *Gods house*, I thought to commend to your practise, when you leaue it.

I haue held you too long in the Church, speaking of the Church. It was the most materiall point I propounded to my discourse: forgiue the prolixity; the breuity of the rest shall make amends. The first straine or staire was his entrance into GODS *house*: now hee is in,

what doth he? what bringeth hee? vve finde

Burnt Offerings.

I haue three diſſwaſions from punctuall tractation of this point. 1. The poore remnant of the fugitiue time. 2. I haue liberally handled it on former occaſions. 3. The neceſſity is not great of diſcourſing the Sacrifices of the Law, in theſe dayes of the Goſpell wee haue the light; and therefore need not trouble our ſelues to call backe the ſhadowes.

See Serm. on Pſal. 118. 27.

Sacrifices are of great Antiquity: not onely the Booke of God, but euen the Law of nature hath imprinted in mans heart, that Sacrifices muſt be offered. It is written in the conſcience, that an homage was due to the ſuperiour power, which is able to reuenge it ſelfe of diſhonour and contempt done it; and to regratifie them with kindneſſe that ſerued it. But *Dauids* Sacrifice was the earneſt of a thankefull heart. I might amplifie it, and perhaps picke vp ſome good gleanings after others full carts.

I could alſo obſerue, that *Dauid* came not before God empty-handed; but brought with him ſome actuall teſtimony of his deuoted affection; *Burnt offerings*. To the confuſion of their faces, who will no longer ſerue God, if hee growes chargeable to them. If they may receiue from God good things, and pay him onely with good words, they are content to worſhip him. But if they cannot bee in his fauour, but it muſt coſt them the ſetting on; they will ſaue their purſes, though they loſe their ſoules. If hee requires ought for his Church, poore Miniſters, or poore members; they cry vvith *Iudas*, *Ad quid perditio hæc?* why is this waſte? They are onely ſo long rich in deuotion, as they may be rich by deuotion: and no longer.

But for our ſelues, be we ſure that the beſt Sacrifice we can giue to God, is obedience: not a dead beaſt, but a liuing ſoule. The Lord takes no delight in the bloud of brutiſh creatures; a ſpirit in bodies; the impaſſible in ſa-

uours

uour ariſing from Altars. It is the minde, the life, the ſoule the obedience, that he requires: [e] *To obey is better then ſacrifice.* Let this be our *burnt offering*, our *Holocauſt*: a ſanctified [f] *Body* and *Mind* giuen vp to the Lord. Firſt the heart. *My Sonne, giue me thy heart.* Is not the heart enough? no, the hand alſo; [g] *waſh the hands* from bloud and pollution. Is not the hand enough? no, the foot alſo: *Remoue thy foot from euill.* Is not the foot enough? no, the lips alſo; *Guard the dores of thy mouth*; [h] *Refrain thy tongue from euill.* Is not the tongue enough? no, the eare alſo; *Let him that hath eares to heare, heare.* Is not the eare enough? no, the eye alſo; *Let thine eyes be toward the Lord.* Is not all this ſufficient? No, giue body and ſpirit. [i] *Ye are bought vvith a price*: *therfore glorifie* GOD *in your body, and in your ſpirit, vvhich are* GODS. When the eyes abhor luſtfull obiects, the eares ſlanders, the foote erring paths, the hands wrong and violence, the tongue flattery and blaſphemie, the heart pride and hypocriſie: this is thy *Holocauſt*, thy whole *burnt offering*.

[e] 1.Sam.15.22.

[f] Rom.12.1.2.

[g] Eſa.1.16.

[h] Pſal.34.13.

[i] 2.Cor.6.20.

I will pay thee my vowes.

The third and higheſt degree of this Song is, *Vowes*; *I will pay thee my vowes.* And here among *vowes*, *I might* ſooner then with *Burnt offerings*, loſe the time, your patience, and my ſelfe. This *vow* was no meritorious or ſupererogatory worke in *David*. But though the Lavv generally binds him to Gods ſeruice, yet to ſome particular act of Gods ſeruice, he may newly binde himſelfe by a *vow*. So [k] *Iacob vowed a vow, ſaying*; *If God will be vvith me, &c. This ſtone that I haue ſet for a pillar, ſhall be Gods houſe*; *and of all that thou ſhalt giue me, I will ſurely giue the Tenth vnto thee.* Our Prophet did vow performance of that duty, to which without vowing hee was obliged. Pſal.119. *I haue vowed or ſworne, and will performe it*: *that I will keepe thy righteous iudgements.*

[k] Gen.28.20.22.

Pſal.119.106.

There are many cautions in *vowes*, which I muſt now

vow to omitte. Onely *Salomons* rule excepted, Eccles. 5. *When thou vowest a vow to God, deferre not to pay it; for hee hath no pleasure in fooles, pay that thou hast vowed. Suffer not thy mouth to cause thy flesh to sinne.* Let nothing be vowed that is not *Penes vouentem*, in the power of the vower: and then the thing being good, and thou enabled to performe it, this *vow* must be kept. For thy vowes are a heauy charge; Psalm. 56. *Thy vowes are heauy vpon mee, O God.*

Eccl. 5. 4. 6.

Psal. 56. 12.

The Papists haue strange, and often impossible *vowes*; of Pouerty, Virginity, Pilgrimage. I will teach thee to make these *vowes* too, God enable thee to keepe them. If thou wilt vow *pouertie*, let it be *in spirit*. Vow thy selfe not in the world a begger, but a begger to Christ. Many blessed Saints haue serued GOD with their wealth, and thought not that religion was only in them that begged. If thou wilt vow *virginity*, vow thy selfe a Virgin to Christ: whether thou be married or single, keepe *the bed vndefiled*; that [1] *thou mayest be presented a pure Virgin to Christ*. If thou wilt vow *Pilgrimage*, let it not be to our Lady of *Loretto*, or of *Halle* and *Ziehem*, indeed not to our Lady, but to our Lord: vow thy selfe a Pilgrime to Christ: Loade not thy selfe with the luggage of this world, lest it hinder thy iourney; and cease not trauelling till thou come to thy Home; the place of peace and eternall rest. These are lawfull, lawdible vowes: the Lord send vs all to make them, and to keepe them.

[1] 2. Cor. 11. 2.

You see, I am quickly got vp these two latter stayres: Some more speciall vse remaines onely to be made, and so giue way to conclusion. I will take from these three branches, a iust reproofe of three sorts of people: *Refusers, Intruders, Back-sliders*. Refusers to come, being called. Intruders, that come being not prepared. And Back-sliders, that make vowes, but not keepe them. The first say not, *We will goe into thy house*. The second say, *We will goe into*

thy

thy house, but not *with burnt offerings*. The last deny not both the former: *We will goe into thy house*, and *with burnt offerings*; but *non soluent vota*; they will not *pay their vowes*.

1. *Refusers* or Recusants are of two sorts; Papists, and Separatists, or Schismatikes.

1. Papists; and they haue so much recourse *ad transmarina Iudicia*; to beyond-sea Iudgements; that they dare not come into Gods house, because of the Popes interdiction. And the Popes haue so wrought and brought it about now, that they will not onely *in abstracto* be had in reuerence; but *in concreto* be feared with obseruation. Though at first thirty Bishops there successiuely yeelded their heads to the blocke for Christ: yet afterwards, by change of Bishops in that See, and of humors in those Bishops, such alteration hath followed; that Rome is no liker to what Rome was, then [m] *Michals Image on a pillow of goates haire*, was like *Dauid*. The cause therefore of their not communicating with vs, is awe of the Popes Supremacie. For some of their greatest Writers haue iustified our Communion booke, to containe all doctrine necessary to saluation. The not suffering them to come to Gods *house*, is then rather a point of Popish policie and Pate, then of Christian deuotion. But indeed they are the Satanicall Iesuites that set them afoote. The common people, like the *Mare mortuum*, a dead Sea, would be quiet enough, if these blustring windes did not put them into tumult. And so long as those dogges can barke against Gods *house*, the poore affrighted people dare not come there. So that England may haue their bodies, but Rome hath their hearts; and the danger is fearefull, lest Satan also come in for his share, and take possession of their soules.

[m] 1.Sam.19.13

2. Schismatikes; who, because their curious eyes (looking through the spectacles of opinion) spy some Morphew of corruption on the Churches face, will vtterly

ly forsake it. There are some that refuse peaceable obedience, as the Poet made his Playes, to please the people; or as *Simon Magus* was Christned; for company. The Separatists are peeuishly wretched: discontent driues them from God; and though they say, they flie for their conscience, indeed they flie from their conscience: leauing all true deuotion behind them, and their wiues and children vpon the Parish.

2. Well, they are gone, and my discourse shall trauell no further after them: but fall vpon others neerer hand. There are some so farre from *Refusers*, that they are rather *Intruders*. They will come into *Gods house*, but they will bring no *burnt offerings* with them: no preparation of heart to receiue benefit in the Church. They come without their *wedding garment*, and shall one day heare that fearefull and vnanswerable question; *Friend, how came you in hither?*

These are the vtterly prophane, that come rather with a lame knowledge, then a blinde zeale. For some of them, good clothes carry them to Church: and they had rather men should note the fashion of their habites, then God the habite of their hearts. They can better brooke ten disorders in their liues, then one in their locks. Others are the secure semi-atheisticall Cosmopolites; and these come too: and none take a truer measure of the Sermon: for their sleepe beginnes with the prayer before it, and wakens iust at the Psalme after it. These thinke, that God may be serued well enough with looking on. And their vtmost dutie, but to bring their bodies a little further liuing, then they shall be brought dead: for then perhaps they shall come to the Church yard, now they will bring them to Church. Deuotion and they are almost strangers, and so much as they know of it, they dishonour by their acquaintance. Their *burnt offerings* are nothing else, but a number of eyes at vtmost lift vp to heauen; their heart hath

ath another center. They bring as many ſinnes vvith hem euery day to Church, as they haue beene all their ues in committing. Their hands are not waſhed from a- perſions of luſt and bloud: their eyes are full of vvhore- dome, their lips of ſlander, their affections of couetouſnes, heir wits of cheating, their ſoules of impiety. If there were no Saints in the Church, how could they hope, the roofe would not fall on their guilty heads! But I wil leaue them to the Lords reproofe. Iere. 7. *Will ye ſteale, murther, commit adultery, and ſweare falſely; and come and ſtand before mee in this houſe*, ſtaring mee in the face, as if you were innocent? *Behold, euen I haue ſeene it, ſaith the Lord.* Iere. 7. 9. 11.

3. There is yet a laſt ſort; that will come into Gods *houſe*, and bring with them *burnt-offerings*, a ſhew of externall deuotion; but they will not *pay their Vowes*. Diſtreſſe, vvarre, captiuitie, calamitie, famine, ſicknes, brings downe the moſt elate and lofty ſpirits. It turnes the proud Gallants fether into a kerchefe, pulls the wine from the lippes of the drunkard; ties vp the tongue of the ſvveerer, whom thunder could not adiure to ſilence: makes the Adulterer lothe the place of his ſinne, the bed. And though the Vſurer ſtuffe his pillow with nothing but his bonds and morgages, ſofter and ſweeter in his opinion then Downe or fethers; yet his head vvill not leaue aking.

This miſery doth ſo ſting, terrifie, and put ſenſe into the dead fleſh of the nummed conſcience; that (all worldly delights being found like plummets of lead, tied about a man while he is expoſed in this ſea; ſo farre from helping him to ſwimme, that they ſinke him rather) the eye lookes about for another ſhore, and finds none but God. To this ſo long forgotten God, the heart beginnes to addreſſe a meſſenger, and that is Prayer. God (the vvicked ſee) muſt be called on, but they knowe not how. They haue beene ſo meere ſtrangers to him, that they cannot tell

tell how to salute him. Like beggers that are blind, they are forced to beg, but they see not of whom. Or if their eyes are so farre open; *Vident quasi è longinquo salutem, sed interiacente pelago: vident quò eundum, non quà*: They see health a farre off, as it were beyond the Sea: they see whither they would goe, but not which way.

If any inferior thing, or created proppe could vphold them, God should not be sollicited. If friends wil, if Physike will, if money will, if all the delicate obiects for any sense will ease or appease their griefe, they will not seek to heauen. Yea, if *Beelzebub* the God of Ekron can cure them, they will not trouble the GOD of Israel. But all lower pleasures to one thus sick, is but like a sweet harmonie of musike to a deafe man. There is no hope of comfort but from aboue the clowds. Health & prosperity is but as a Coach to carry our desires to heauen, but sicknes is the post-horse. Onely this *Sub pœna* can bring vs to put vp a supplication in the high Court of Requests and Mercie. Now loe, they pray, they beseech, they sigh, they weepe, they bleed, and lastly they *vow*.

What *vow* they? Either some new act to be done, or some old act to be left vndone. Now the drunkard vowes abstinence, the lustfull vowes continence, the swearer vowes to leaue his blasphemy: the Incloser vowes to throwe open his taken in commons: the proud vow to leaue their gawdy vanitie: the vvorldling vowes to be charitable, and to relieue the poore. And perhaps at such a pinch or dead lift, one Vsurer in a thousand yeeres may vow to forsake his vsury, and to restore all that he hath so gotten. Now they say, Lord, remoue from me this malady, this extremity; and I will hereafter serue thee better, loue thee more, belieue thy Gospell, relieue thy poore, giue something to an Hospitall, or doe some such act as may testifie my thankfulnes.

Well, God heares and grants; health comes, strength is recouered, the danger is ouer, they are well. Now *vbi vota?*

vota? Where be their *vowes?* Alas, we riſe from our beds of ſicknes, and leaue our *vowes* behind vs.

Ægrotus ſurgit, ſed pia vota iacent.

Phyſicians haue a rule among themſelues, concerning their Patients: *Take whiles they be in paine.* For whatſoeuer they promiſe ſick, when they are well, they will not performe it. So God had need to take what deuotion hee can get at our hands in our miſery; for when proſperitie returnes, we forget our *vowes.* You haue often heard that old verſe:

Dæmon languebat, tunc monachus eſſe volebat.
Dæmon conualuit, dæmon vt ante fuit.

And as wittily Engliſhed:

The Diuell was ſicke, the diuell a Monke would be,
The Diuell was well, the diuell a Monke was he.

The morall of it ſutes full to our preſent purpoſe. It is reported of *Conſtantinople*, that a terrible Earthquake had ouerthrowne many houſes, ſlaine much people. Hereupon the remaining Inhabitants affrighted, fel deuoutly to their prayers and *vowes*: priuately in their chambers, publikely in their Churches: the poore were relieued, iuſtice adminiſtred, their liues much amended. But afterwards when God held his hand, they held their tongues: hee forbore plaguing, and they forbore praying: the rod ceaſed, and their pietie withall; they forgot their *vowes.*

When the Lord hath ſtriken vs by famine; in withholding the raine frō vs; or in powring down too much too faſt vpon vs: Or by a greeuous plague, turning our popular ſtreets into a Deſart: we ſtraight growe penitent; Zeale carries vp our cryes to heauen; wee pray, wee ſigh, we weepe. Sorrow ſits in our eyes, deuotion on our lips, God hath at that time more hearty prayers in an houre, then ordinarily in a yeere. But as the Poet ſpake,

Nocte pluit tota, redeunt ſpectacula manè.

The Lord no ſooner takes off the burden of miſery; but we alſo ſhake of the burden off pietie; we forget our

vowes,

vowes. O the mercy of God, that such forgetfulnesse should possesse Christian hearts! This was vnthankfull Israels fault, Psalm. 106. *They soone forgot his workes*: they forgate, yea *soone*: they made haste to forget: so the Originall is; *They made haste, they forgate*. Like men that in sleep shake death by the hand, but when they are awake will not know him.

Psal. 106. 13.

It is storied of a rich Merchant, that in a great storme at Sea, vowed to *Iupiter* if he would saue him and his vessell, to giue him a Hecatombe. The storme ceaseth, and he bethinkes himselfe that a Hecatombe was vnreasonable; he resolues on seuen Oxen. Another tempest comes, and now hee *vowes* againe the seuen at least. Deliuered then also, he thought that seuen were too many, and one Oxe would serue the turne. Yet another perill comes, and now he *vowes* solemnely to fall no lower: if he might be rescued, an Oxe *Iupiter* shall haue. Againe freed, the Oxe sticks in his stomacke, and hee would faine draw his deuotion to a lower rate; a Sheepe was sufficient. But at last being set ashore, hee thought a Sheepe too much; and purposeth to carry to the Altar onely a few Dates. But by the way, he eates vp the Dates, and layes on the Altar onely the shels. After this rate doe many performe their *vowes*. They promise whole Hecatombes in sicknesse; but they reduce them lower and lower still, as they grow well. He that *vowed* to build an Hospitall; to restore an Impropriation to the Church; to lay open his inclosures, and to serue God with an honest heart: brings all at last to a poore reckoning; and thinkes to please the Lord with his empty shells. There was some hope of this mans soules health, whiles his body was sicke: but as his body riseth to strength, his soule falls to weakenesse.

It is the reproach of Rome; *No peny, no Pater noster*: let it not be our reproach and reproofe too; No plague, no Pater-noster; no punishments, no prayers. Thy *vowes* are

are Gods debts, and Gods debts must be payd. He will not (as men doe desperate debters) dismisse thee on a slight composition. No; n *Iustè exigitur ad soluendum, qui non cogitur ad vouendum.* He is iustly required to pay, that was not compelled to vow. o *Non talis eris, si non feceris quod vouisti, qualis manisisti, si nihil tale vouisses: Minor enim tunc esses, non peior.* Thou remainest not the same hauing *vowed*, and not performed; as thou hadst been, hadst thou not *vowed*. Thou hadst then been lesse, thou art now worse.

n *Bern.*

o *Aug. in Ep. ad Armentar. et Paulinum.*

Well then Beloued; if wee haue vowed a lawfull vow to the Lord, let vs pay it. Let it not be sayd of vs, that we doe *Aliud sedentes, aliud stantes*: one thing sitting in our chayre of sickenesse, another thing standing in our stations of health. The Lord doth not deliuer vs out of the bond of distresse, that we should deliuer our selues out of the bond of obedience. p *Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape.* The next blow of his hand will be heauier, because thou hast soone forgotten this. Who can blame iustice, if he strike vs with yet greater plagues; that haue on our deliuerance from the former, so mocked him with the falling fruites of our vowed deuotion? Come wee then whose hearts the mercy of God, and bloud of *Iesus Christ* hath softned; and say with our Psalmist; *We will goe into thy house, O Lord, we will pay thee our vowes.*

p Gal. 6. 7.

You see all the parts of this Song: the whole comfort or harmony of all is *Praising God.* I haue shewed you *Quo loco*, in his *house*: *Quo modo*, with *burnt offerings*: *Quo animo*, *paying* our *vowes*. Time hath abridged this discourse, contrary to my promise and purpose.

In a word, which of vs is not infinitely beholding to the Lord our God: for sending to vs many good things, & sending away frō vs many euill things? O where is our praise, where is our thankefulnesse? *What shall we doe vnto thee,*

thee, O thou preseruer of men? What? but *take the cup of saluation, and blesse the Name of the Lord?* ¶ *O let vs enter into his gates with thanksgiuing, and into his Courts vvith praise: let vs be thankefull vnto him, and blesse his Name.* ¶ Psal. 100. 4. And let vs not bring our bodies onely, but our hearts; let our soules be thankfull.

Mans body is closed vp within the Elements; his bloud within his body; his spirits in his bloud, his soule within his spirits; and the Lord resteth in his soule. Let then the soule praise the Lord: let vs not draw neere with our lippes, and leaue our hearts behind vs: but let vs giue the searcher of the hearts, a hartie praise. Ingratitude is the deuills Text; oathes, execrations, blaspemies, & lewd speeches are Commentaries vpon it. But thankfulnesse is the language of heauen; for it *becommeth Saints to bee thankefull.* As therefore we would giue testimonie to the world, and argument to our owne conscience, that vvee serue the Lord; let vs promise and performe the vvords of my Text: *We will goe into thy house with burnt offerings: we will pay thee our vowes.* The Lord giue thankfulnesse to vs, and accept it of vs; for *Iesus* Christ his sake. *Amen.*

MANS

MAN'S SEED-TIME AND HARVEST:

OR,

Lex Talionis.

GALAT. 6. 7.

Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

THESE words haue so neere alliance to the former, that before wee speake personally of them, we must first finde out their Pedegree. To fetch it no higher, then from the beginning of this Chapter, the line of their Genealogie runne thus. 1. *Supportation* of the *weake*, vers. 1. and 2. 2. *Probation* of our *selues*, vers. 4. 3. *Communication* of duetie to our *Teachers*, vers. 6. The first is an action of *Charity*: the second of *Integrity*: the third of *Equity*.

This last is the Father of my Text: and it is fitte, that we being to speake of the childe, should first looke a little

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into his Parentage. *Patrique similima proles.* It is this. *Let him that is taught in the word, communicate to him that teacheth in all good things.*

This, one would thinke, should stand like the Sunne, all men blessing it: yet *Mammon* hath suborned some dogges to barke against it. Will they say, *Let him* is onely permissiue? They shall finde it was imperatiue; [a] *Let there be light, and there was light.* Though their sensible hearts want the obedience of these insensible creatures, Or will they except against *Taught*; as if they that vvill not be *taught*, were not bound? Indeed many are better fed then taught; otherwise they would not deny foode to his body, that does not deny food to their soules. Or perhaps they will plead *Indignitatem docentis*, the vnworthinesse of the *Teacher*. And what *Paul* shall be worthy if euery *Barbarian* may censure him? But *non tollatur diuinum debitum, propter humanam debilitatem.* Let not God lose his right, for mans weakenesse. [b] *You haue robbed me*, saith God; not my Ministers.

[a] Gen. 1. 3.

[b] Mal. 3. 8.

Will not all this quarrelling serue? yet still *Pauls* proposition must haue some opposition. Though we must giue something to our *Teachers*, yet this charge doth not fetch in Tithes. This, this is the point: proue this, and you shall finde many a great mans soule, as his Impropriations cannot be, in a damnable Lapse. I would say somthing of it; but me thinkes I heare my friends telling me, what *Sadolet* said to *Erasmus*. *Erasmus* would proue, that worshipping of Images might well bee abolished. I grant (quoth *Sadolet*) thy opinion is good: but this point should not bee handled, because it vvill not bee granted.

I am sure, Gods law giues tythes to his Church; but say they, that Law is abolished; repealed by a new Act of Parliament. *Paul* in his Epistle frees vs from the olde Law. Indeed *Paul* speaking of our *Sanctification* and *Saluation*; notes our deliuerance from the *Lusts* of the *Flesh*, and

and from the lists of the *Law*. From the *Ceremoniall* Law wholly, from the *Morall* onely so farre as it shall not condemne those in Christ. But who, saue an Aduocate of *Mammon*, will limit Tenths to Ceremony? God requires a portion of our Time, of our Goods: the *Seuenth* of our time, the *Tenth* of our goods: and wee haue those, that turne both into Ceremony. Such make the *Sabbath* it selfe a meere Ceremony. But *bee not deceiued, God is not mocked.*

This same Ἐν πασι ἀγαθοῖς, *In all good things*, is of some latitude. Many will allow some of their goods, but they snarle at *Pauls In omnibus*. The Minister shall haue the Easter-booke, perhaps some other trifles: it may be (against their wills) wooll and lambes: but shall the blacke coate carry away the Tith-shocke? The gumm'd Taffata Gentleman would fret out at this. They plead to their Vicar, We giue what the Law allowes. What their Law, not what the Gospell. And yet they hope not to be saued by the Law, but by the Gospell.

The Apostle saith, *Part of all*; why then not the tenth part, which God at the first commanded, and custome in all ages commended? That part once assigned of God, should preuent all arbitrary disposing of men. What Landlord leaues it to his Tenant, to pay him what rent he list? If *Mammon* must set out Gods portion, he is sure to haue but a little. It was neuer well with the Church, since it was at the worlds finding. No man feares to surfet, whiles he is at his enemies feeding.

I thinke the purest and precisest Reformers (deformers I should say) of Religion, can hardly order this matter, better then God hath done. Euery plummet is not for this sound: nor euery line for this leuel: nor out of many such blockes can a man carue Mercurie. The *Canon* Law saies, that *Si Princeps causam inter partes audierit, & sententiam dixerit; lex est in omnibus similibus.* If the Prince heare a cause betwixt parties, and giue a definitiue Sen-

tence, that is a Law to decide all controuersies of the same nature. But vve haue the Prince of heauens Sentence for paying of Tithes; before the Law to *Abraham*, vnder the Law to the Iewes; therefore small reason that it should not hold vnder the Gospell among Christians. *Be not deceiued, God, &c.*

They were the Churches, why are they not? Plead what you will, God hath a grieuous *Quare impedit* against you. You say, they were taken away from idle drones, and fatte bellied Monkes. So *Rapiuntur ab indignis, detinentur à dignis.* From the vnworthy they were taken, and from the worthy they are detained. But to whom are they giuen? *Possidebant Papistæ, possident Rapistæ.* Those kept some good hospitalitie with them, these keepe none. So that as [c] *Cominæus* obserues vpon the battell of *Montlehery*: some lost their liuings for running away; and they were giuen to those that ranne ten mile further. Idlenesse lost, and oppression hath gained. But let me say with the Psalmist, Psalm. 11. [d] *The foundations are cast downe: but what hath the righteous done?* The foundations of the Church, which shold hold vp the Gospell, tenths & maintenance, are cast downe, because of superstitious abusers; but *what hath the righteous done*, that these things should be taken from them? [e] A Bishop comming to a Towne, because the Bells rang not, suspended the Organs. A strange kinde of reuenge, because the Bells rang not in the Steeple, to suspend the Organs in the Quire. So because those Bells, not of *Aaron*, but of *Antichrist*, did not ring to Gods glory: you haue suspended the Organs and meanes of liuing from them that take paines; and in your owne consciences preach to you the sincere Gospell of Christ. But *be not deceiued, God is not mocked.*

Or perhaps you say, you must haue these Church-liuings for Hospitalities sake, that you may keepe the better houses. So you make the Cleargy poore, that you may make the poore rich.

[c] *Lib. 1. cap. 4.*

[d] *Psal. 11. 3.*

[e] *Arundel. Arch. B. of Cant. See Fox. Martyrol. pag. 533.*

I haue

I haue read, that the *Sophy* of *Persia*, beeing to send a great summe of money for an offering to *Mahomet* in *Arabia*, would send none of his owne coyne; for that he said was gotten by ill meanes: but exchanged it with English Merchants, because theirs was gotten honestly, and with a good conscience. So it may bee, you thinke that your owne vniust moneys, and extorted commings in by the ruine of your Tenants, is no good offering to GOD. But the Church-mans liuing comes honestly, and with a good conscience; and therefore you will take that, to offer your sacrifice of almes to God. But heerein you come short of the *Persian*: you doe not giue your owne Lordships and lands in exchange. Yet me thinkes, if spirituall liuings must be giuen to the poore, you might suffer the Church to giue her owne. I could neuer finde eyther *in Albo Pratorum*, or *in Rubrica Martyrum*, how the Laity was deputed to this stewardship. Sure they intrude themselues into this Office, and will be Gods Almoners, whether he will or no. If they will giue to the poore; let them giue that is theirs. [f] *Deus quærit, non spolia Dei.* God expects and respects gifts of thine owne, not spoyles of others. *Be not deceiued, God is not mocked.*

[f] *Ambr.*

But where is your Hospitality after all this? you can tell me; nay I can tell you. Bestowed amongst Silk-men, Mercers; yea, vpon Taylers, Players, Harlots; and other insatiable beggers of the same ranke. In the raign of *Alexander Severus*, the Tipplers, & Alehouse-keepers complained against the Christians, that they had turned a place of ground to some religious vse, which belonged to them. But the very heathen Emperour could answere (vpon hearing the cause) that it vvas honest and fitte, God to be serued before Alehouses. Who would not iudge, that Tithes are fitter to be giuen to God, then to hounds, harlots, sycophants, inuenters of fashions, and such bawdes of pride and notorious iniquitie?

This I will speake boldly, and iustifie; that Hospitality

was at the ſame time impropriated from the land, that ſpirituall liuings were impropriated from the Church. You haue not robbed *Peter* to pay *Paul*, but to pay *Iudas*. And hence miſery ſets her blacke foot into ſo many faire dores: all comes to beggery at laſt. They that ſwallow Churches, like dogs that eat knot-graſſe, neuer thriue after it. *Be not deceiued, God is not mocked.* I haue rubbed this ſore enough, and conclude with that ſaying of *Chryſoſtome*: [z] *Moneo vt reddatis Deo ſua, vt Deus reſtituat vobis veſtra.* Reſtore to God his owne, that God may reſtore to you your owne.

z Chry. in Mal. 3.

Thus as he that had pulled one of *Salomons* Curtaines, the reſt would follow; though in the firſt there were worke enough for his admiration. So in this coherence, pardon me, if I haue beene ſomewhat plentifull. It was the induction to my Text: and the dore thus opened, let vs enter in to ſuruay the building. *Be not, &c.*

The whole may be diſtinguiſhed into a { *Caution.* / *Reaſon.*

The caution, *Be not deceiued, God is not mocked.* The Reaſon; *For whatſoeuer a man ſoweth, that ſhall hee alſo reape.*

The Caution is

partly { Diſſwaſiue: *Be not deceiued.* / Perſwaſiue: *God is not mocked.*

You may deceiue your ſelues, you cannot deceiue God. Theſe two circumſtances make againſt two

defects { Error. *Be not deceiued.* / Hypocriſie. *God is not mocked.*

The Diſſwaſion: *Be not deceiued.*

This is the voyce of a friend, ſtudying *Aut preuenire errori, aut reuocare errantem*; eyther to preuent a man before he erres, or to recall him erring. A phraſe often vſed by our Apoſtle, Epheſ. 5. *Let no man deceiue you with vaine words. Nihil facilius eſt, quam errare.* There is no-

Epheſ 5.6.

thing

thing eatier, then to erre. There is no man but erres; sometimes *in via pedum*; often *in via morum*. This prouision then is necessary. Μὴ πλανᾶσθε. Deceits lye as thick vpon the earth, as the Grashoppers did in Egypt; a man can scarce set his foote besides them.

But to preuent the *deceiuings* of sinne is our Apostles intention, Hebr. 3. *Lest any of vs be hardned, through the deceitfulnesse of sinne.* Sinne is crafty, and full of deludion: there is no sinne but hath his couzonage. Vsury vvalkes in Alderman *Thrifty's* gowne. Pride gets the name of my Lady *Decencie*. Idolatry, as if it dwelt by ill neighbours, praiseth it selfe; and that for the purest *Deuotion*. Homicide marcheth like a man of *valour*; and Lust profetseth it selfe Natures Scholler. Couetousnesse is goodman *Nabals* husbandry: and Encloſing, Master Oppressors *policie*. We were wont to say, that blacke could neuer be coloured into vvhite: yet the deuill hath some Painters that vndertake it. Euills are neere neighbors to good. *Errore sub illo, Pro vitio virtus crimina sæpe tulit.* By that meanes vertue hath borne the blame of vices faults: yea, and more then that; Vice hath had the credite of Vertues goodnes. But *be not deceiued.* Heb. 3. 13.

When mens wits, and the deuils to helpe, haue found out the faireſt pretexts for sinne; Gods iustice strikes off all, and leaues Sinne naked and punishable. Many pretences haue been found out for many sinnes; besides distinctions, mitigations, qualifications, extenuations, colours, questions, necessities, inconueniences, tolerations, ignorances. But when man hath done, God begins. One argument of Gods now, is stronger then all ours. *Thou shalt not doe this.* Goe study to perswade thy selfe, that thou mayest: yet at last GOD takes away all thy distinctions, when he poures his wrath on thy naked conscience. Then where is thy paint? If it preuaile not against the Sunne, what will it doe against the fire?

God charged our first Parents, that they should not

eate of the forbidden-fruite: *If you doe, you ſhall dye.* The deuill comes firſt with a flatte Negatiue; [b] *Non morieminini: Ye ſhall not dye.* Then with ſubtile promiſes; *Yee ſhall be as Gods, knowing good and euill.* But what is the euent? They eate, and they die; are inſtantly made mortall, and ſhould haue died for euer, but for a Sauiour. GOD bids *Saul* ſlay all in *Amalek*, 1. Sam. 15 *Smite Amalek, vtterly deſtroy all that they haue, and ſpare them not.* Yet *Saul* ſpares *Agag, and the fatte cattell.* Why is this a fault? I ſpared the beſt of the cattell for Sacrifice to the Lord. Will not this ſerue? No: God reiects *Saul* from beeing King ouer Iſrael; who had reiected God from beeing King ouer *Saul.* *Be not deceiued, God is not mocked.*

[b] Gene. 3. 4.

1. Sam. 15. 3.

Conſider we here the examples of *Uzzah*, and *Vzziah*. For [a] *Vzzah*; God had charged, that none but the conſecrated Prieſts ſhould touch the *Arke*. *Uzzah* ſeeing the Oxen *ſhake the Arke, put forth his hand to ſtay it vp.* Was this a ſinne to ſtay the *Arke* of God from falling? Yes: God proues it; he laies him dead by the Arks ſide. For *Vzziah*, God had charged, Numb. 18. that none ſhould inuade the Prieſts office. *The ſtranger that commeth nigh, ſhall be put to death.* [b] *Vzziah* will come to the *Altar* with a *Cenſor* in his hand to offer *Incenſe.* Why, is this an offence to offer to the Lord? Yes: GOD makes it manifeſt; *Vzziah* is a *Leper to his dying day.* God had commanded the Prophet ſent to *Bethel*; [c] *Thou ſhalt eate no bread, and drinke no water there.* Well, he is going homewards; and an old Prophet ouer-takes him, & perſwades him to refreſh himſelfe. No ſaies the other, I muſt not; *For ſo was it charged me in the Word of the Lord; Thou ſhalt eate no bread, &c.* But ſayes the old Prophet; *An Angell ſpake to me, ſaying, Bring him backe, that he may eate bread.* Well, he goes: Is not a Prophets word? an Angels word authoritie enough? No, the Lord proues it; he giues a Lion leaue to ſlay him. *Bee not deceiued, God is not mocked.*

[a] 1. Chr. 13. 10.

Num. 18. 7.

[b] 2. Chr. 26. 18.

[c] 1. King. 13. 17

The Iewes knew, that they ought not to deſpiſe their Meſſi-

Messias. He is come: Loe now, they study arguments against him. Iohn 7. *Wee know this man whence hee is: but when Christ commeth, no man knoweth whence hee is.* And [c] *Search and looke; for out of Galilee ariseth no Prophet.* Be these their cauills against Gods expresse charge? Hee answers all, vvhen he *leaues their house vnto them desolate.* I hope I may take a little, sayes *Gehazi*: but enough tooke him for it, a continuall Leprosie. The euill *Seruant* hath his plea, Math. 25. *I knew that thou were a hard man, &c. Therefore I hid thy talent in the earth: loe, there thou hast that is thine.* But what followes, ver. 30? *Cast yee that vnprofitable seruant into vtter darknesse; there shall be weeping and gnashing of teeth.*

Iohn. 7. 27.

[c] Ver. 52.

Math. 25. 25.

To come from example to application. It is Gods cõmand concerning Princes; *Touch not mine Anointed.* The Papists will touch them with the hand of death? VVhy, they haue warrant from the Pope. Gods Word saies not so, either in precept or precedent. If any King in Gods booke had beene deposed by a Priest, all the Schooles and Pulpits would haue rung of it: wee should haue had no rule with the Church of *Rome.* But it falls out happily; *Vt quod præcepto non iubetur, etiam exemplo careat.* That as it is not commanded by charge, so nor commended by examples. But will they still argue for this shedding of the bloud-royall? The gallhouse confutes them heere; but their worst confutation vvill be confusion hereafter.

God sayes thou shalt not put thy money to *vsury*: thou hast found out many distinctions to satisfie thy conscience, or rather thy couetousnesse. Gods word & thy will are at oddes. He sayes, *Thou shalt not*: thou sayest, thou may'st. On these and these termes, Hell fire shall decide the question. Relieue the poore, saith the Lord. Thou suckest their blouds rather: but howsoeuer wile giue nothing. Why, may we not doe with our owne vvhat wee list? Well, this same *Ite maledicti*; *Goe yee cursed*, is a fearefull and vnanswerable argument. Thus flesh and bloud

bloud speedes, when it will deale with God on termes of disputation. If Gods owne reason, *Thou shalt not do this*, be not stronger then all ours now; it shal be one day. [d] *Let no man deceiue you with vaine wordes: for, for these things, the wrath of God shall come vpon the children of disobedience. Be not deceiued.*

[d] Eph. 5.6.

As euery particular Sinne hath the particular colour: so there are generall pretexts for generall sinnes; whereby many soules are *deceiued*. I find this doctrine, though plaine, so necessary, that I must be bold to pursue it. You may easily forgiue all good faults. There are seuen generall pleas for sinne.

1. Predestination is pleaded. If I be written to life, I may doe this: for many are saued that haue done vvorse. If not, were my life neuer so strict, hell appointed is not to be auoided. These men looke to the toppe of the Ladder, but not to the foote. God ordaines not men to iump to Heauen, but to climbe thither by prescribed degrees. *Non per saltum, sed scansum. Qui ordinauit finem, ordinauit media ad finem.* He that decreed the end, decreed also the meanes that conduce to it. If thou take liberty to sin, this is none of the way. *Peter* describes the rounds of this ladder, [e] *faith, vertue, knowledge, tēperance, patience, godlines, charity*. Thou rūnest a cōtrary course, in the wild paths of vnbeleefe, profanenes, ignorance, riot, impatience, impietie, malice: this is none of the way. These are the rounds of a Ladder that goes downeward to hell. Gods predestination [f] *est multis causa standi, nemini labendi*: helps many to stand, pusheth none downe. Looke thou to the vvay, let God alone with the end. Beliefe, repent, amend, and thou hast Gods promise to be saued. *Be not deceiued, God is not mocked.*

[e] 2. Pet. 1.6.

[f] *Augu. de Prædest. Sanctorum.*

2. It is Gods will I should doe this vvickednesse: hee saw it, and might haue preuented it. It is vniust to damne a man for that he wills him to doe.

Answ.

Answ. This is a blasphemous and most sacrilegious cauill. Where did God euer will thee to lie, to sweare, to oppresse, to adulterize? His will is his word: and where findest thou his word commanding sin? And shall Gods prescience make him guilty of thy euill? Then must thy memory make thee guilty of other mens euill. *As thou by thy memory, dost not cause those things to haue been done, that are past: So God by his foreknowledge doth not cause those things to be done, which are to come.*

Sicut tu memoria tua nō cogit facta esse, quæ sunt, præterita: Sic Deus præscientia sua non cogit facienda, quæ sunt futura. Aug. de liber arbitr. lib. 3.

3. Ignorance is pleaded; I knew not the deed to bee euill, or if euil, not so dangerous. Indeed Ignorance may make a sinne *Minus*, not *Nullum*; a lesse sinne, but not no sinne. [g] *I obtained mercy, because I did it ignorantly, in vnbeleefe*: saith our Apostle. And [h] *Peccata scientium peccatis ignorantium præponuntur.* The sinnes of them that know, are more haynous then the sins of them that know not. But if thou hadst no other sin, thy ignorance is enough to condemne thee; for thou art bound to know. [i] *Qui ea quæ sunt Domini nesciunt, a Domino nesciuntur.* They that will not know the Lord, the Lord will not know them. But I speake to you that may know: your ignorance is affected. [k] *Some of you haue not the knowledge of God, I speake this to your shame.* [l] *Multi vt liberius peccarent, libenter ignorant.* Many that they may sinne the more securely, are ignorant wilfully. Thus you may goe blindfold to hell. *Be not deceiued, God is not mocked.*

[g] 1. Tim. 1. 13.
[h] *Aug.*
[i] *Gregor. in Pastoral. lib. 1. cap. 1.*
[k] 1. Cor. 15 34.
[l] *Bern. in 11. grad. Humil.*

4. A fourth saith; I haue many good deeds to weigh with my euils. Indeed I am an Vsurer, an Adulterer, a Swearer; but I keepe a good house, I giue almes; and I will doe more when I am dead. Indeed these are good workes; *Bona accipientibus, non facientibus.* Good to the receiuers, not to the Giuers. So a man may be borne for the good of many, not for his owne. They write that the Pyramides of Egypt was built for that great *Pharaohs* Tombe; but the Red Sea disappointed him. Many thinke by good workes to build vp a heauen for themselues,

ſelues, but leading vnſanctified liues, hell preuents their purpoſe. And ſuch a man, as robbes many hundreds to relieue ſome, may at laſt for his charity goe to the Deuill. The Papiſts indeed ſtand extremely for building Abbies, Colledges for Ieſuites, and augmenting the reuenues of Monaſteries, that Maſſes and Dirige's may bee ſung for their ſoules: they giue full abſolution to ſuch a man, and ſeale him a generall acquittance of all his ſinnes. They make the beſotted Laity, eſpecially ſome rich Burger believe, that without any more adoe, it is impoſſible for a man to bee damned that liues in ſuch a Profeſſion; and which is ſtrange, here they equiuocate truely; ſo long as a man liues in it; but if he dyes in it, there is the danger. But wee know, the poiſon muſt be iuſtified, or elſe the worke is not ſanctified. *Be not deceiued, GOD is not mocked.*

5. But ſay ſome, God is mercifull. Comfortable truth: elſe woe, woe to miſerable man. But ſhall God ſhew mercy to thoſe that abuſe his mercy? Hee will not be ſo mercifull to thee, as to be vniuſt to himſelfe. God will be iuſt, goe thou on and periſh. God ſhewed mercy to the relenting, not to the railing theefe. Wouldſt thou haue him mercifull to thee, that art vnmercifull to him, to thy ſelfe? *Miſericordia amplectenti, non tergiuerſanti datur.* They that will lead a wicked life, *ſub ſpe miſericordiæ*, in hope of mercy: ſhall meet with a fearefull death, *ſub terrore Iuſtitiæ*, in the horror of Iuſtice. Kiſſe the mercy of God, abuſe it not. Where is *Præſumptio veniæ*, will follow *Conſumptio pœnæ*: a preſuming of fauour ſhall bee puniſhed with a conſuming wrath. *Be not deceiued, &c.*

6. Others alledge; Chriſt died for our ſinnes, and his ſatisfaction is of infinite price. This is the dore of hope, from which the profaneſt wretch is angry to be driuen. The moſt preſumptuous ſinner flatters his ſoule with this comfort: as if the gates of Heauen were now ſet open, and hee might enter with all his iniquities on his backe.

Indeed

Indeed there is no want in Christ; but is there none in thee? In him is *plenteous redemption*; but how if in thee there bee scarce fayth? whatsoeuer Christ is, what art thou? [m] *God so loued the world, that hee gaue his onely begotten Sonne.* Hee did not let, or lend, or sell, but *giue*: not an Angell, nor a seruant, but a *Sonne*: not anothers, but his owne: not his adoptiue, but naturall, his *begotten* Sonne: not one of many, but his *onely* begotten Sonne. Many degrees of loue: but what of all this? *That whosoeuer beleeueth on him should not perish, but haue euerlasting life.* But thou hast no faith, therefore no priuiledge by this gift. [n] *I am the good shepheard*, saith Christ. Why? *I giue my life*: but for whom? *for my sheepe.* Not for lustfull goates, or couetous hogs, or oppressing Tygers. If thou be such, heere is no more mercy for thee, then if there were no Sauiour. If there be no carefull obseruation of the Law, there is no conseruation by the Gospell. No good life, no good faith: no good faith, no Christ. *Be not deceiued, God is not mocked.*

[m] Ioh. 3. 16.

[n] Iohn 10. 11.

7. Well, yet Repentance makes all euen whereſoeuer it comes; or God is not so good as his word. Yes; God will be so good as his promise; but here's the doubt, whether thou wilt bee so good as thy purpose. Thou canst charge God no further then to forgiue thee, repenting; not to giue thee repentance sinning. *Promisit Deus pœnitenti veniam, non peccanti pœnitentiam.* He hath made a promise to Repentance, not of Repentance. This is Gods treasure: what is the reason, the malefactor went frō the crosse to heauen! *Dedit pœnitentiam, qui dedit & Paradisum.* God gaue him repentance, that also gaue him Paradise. Art thou sure God will put this almes into thy polluted hand? It is dangerous ventring the soule on such an vncertainty. He that sins that he may repent, is like one that surfets that he may take Physicke. And whether this Physicke vvill worke on a dead heart, is a perillous feare. Alas! vvhat teares are in flint? what remorse in a benummed conscience?

ence? *Tutum est pœnitenda non committere, certum non est commissa deflere.* It is safe not to doe what thou mayst repent: it is not certaine to repent what thou hast done. It is the fashion of many to send repentance afore to threescore: but if they liue to those yeares, they doe not then ouertake it, but driue it before them still. *Be not deceiued, God is not mocked.*

You see now what trust is in colours: how easily you may *deceiue* your selues, how vnpossibly *mocke* GOD. Leaue then excuses to the wicked, that will be guilty and God shall not know of it. *Bernard* reckons vp their mitigations. *Non feci, &c. I haue not done it: or if I haue done, yet not done euill; or if euill, yet not very euill: or if very euill, yet not with an euill mind: or if with an euill mind, yet by others euill perswasion. Be not deceiued, God is not mocked.* If we cry with that seruant; *Haue patience, and I will pay thee all*; the Lord may forbeare in mercy. But if wee wrangle, I owe nothing; and God is too hasty to call me from my pleasures; hee will require the vttermost farthing.

Non feci: si feci, non male feci: si male feci, non multùm male: si multùm male, nõ mala intentione: si mala intẽtione, tamen aliena persuasione. Bern. Tract. de grad. Humil. grad. 8.

I haue held you long in this *Dissuasiue* part of the *Caution*. The *Perswasiue* was also much included in it, and therefore I will but touch it.

God is not mocked.

God is often in the Scripture called the *Searcher of the heart*. Iere. 17. *The heart is deceitfull aboue all things, and desperately wicked: who can knowe it?* Who? *Ego Dominus; I the Lord know the heart.* So *Salomon* in his prayer: [a] *Thou onely knoweſt the hearts of all the children of men.* So the Apostles about the election of one in *Iudas* roome, [b] *Thou Lord, which knoweſt the hearts of all men.* Now hee that knowes the heart, cannot be *mocked*. It is hard to beguile the eye of man looking on vs, how much more to deceiue the eye of God looking in vs? Therefore *Quod*

Iere. 17. 9.

[a] 2. Chro. 6. 30.

[b] Acts 1. 24.

non

non audes facere aspiciente conseruo, hoc ne cogites inspiciente Deo.

How vaine a thing then is it to be an *Hypocrite?* As if God had not a window into the heart, to discerne it. *Hypocrites*, saith *Augustine*, haue [c] *Christianum nomen ad iudicium, non ad remedium*: The name of Christians to their condemnation, not comfort. Their words are like an *Eccho*, they answere Gods call, but neuer come at him. Good company they will admit, to better their credite, not their conscience. Like crafty Apothecaries, they haue one thing written in their papers and markes, another thing in their boxes. But because euery man is as hastie to condemne an *Hypocrite*, as *Dauid* was to condemne the Oppressor in the Parable, vvhen the [d] *Tu es homo* lyes in his owne bosome, I vvill touch two or three particulars.

[c] *De Temp.* 215.

[d] 2. Sam. 12. 5.

If we looke into Popery, we shall find it vniuersally a professed study to *mocke* GOD. They make shew by their abundant prayers of an abundant zeale: when (as if God saw not the heart) they thinke the worke done is sufficient. Those

Qui filo insertis numerant sua murmura baccis,

keepe number and tale; no matter with what mind: no nor yet to whom; whether to this Angel, or that Saint; to our Lord, or to our Lady. Yea it is recorded that the Papists in Scotland (about *Henry* the 8. his time of England) vsed to say the *Lords Prayer* to Saints. Insomuch that when a little knowledge came into some mens hearts of this absurdity, there arose great Schisme. And one Fryer *Toitis* was gotten to make a Sermon, that the *Pater noster* might be said to Saints. So were the people diuided, that it was a common question, *To whom say you your Pater-noster?* Call you these zealous prayers? *Be not deceiued, God is not mocked.*

Fox Martyrol. Pag. 1237.

As much might be said for their vncleane Celibate. Their single life makes shew of great purenes, as if their adulteries,

adulteries, Sodomitry, experimentall brothelry, vnmatchable vncleannesses were not knowne. They ostent their Chastitie, when *Vrbs est iam tota Lupanar*. What would they, but *mocke* God?

No lesse for their fastings. How deadly a sinne is it to eate flesh on a Friday! yet is it no sinne with them to be drunke on a Friday. A poore labourer plowes all day, at night refresheth himselfe with a morsell of Bacon: hee is an Heretike. A gallant Gentleman hawkes all day, at night sits downe to his varietie of fishes, curious wines, possets, iunkets; O he's a good Catholike. An Hypocrite he is rather. *Famam quærunt abstinentiæ in delicijs.* They seeke the credite of temperance among full tables, ful pots. *Famam quærunt*, but *Famem fugiunt*. They desire praise, but they refuse hunger. But *God is not mocked*. For our selues.

If there be any here, (because my Text depends on that occasion) that robbes his Minister of temporal food, and yet makes shew to hunger after his spirituall food; though he may coozen man vnseene; eyther by his greatnesse, or craftines: Let him know, that *God is not mocked*.

If there be any fraudulent Debter, that deceiues his brother of his goods, and then flatters his conscience that the merits of Christ shall acquit him: so packes all vpon *Christ*, let him pay it: let him know that *God is not mocked*. The bloud of Christ was not shed to pay mens debts, but Gods debts. It hath vertue enough, but no such direction. Thou iniurest Christ to lay such reckonings on him. No, *Vende, solue, vive de reliquo*. [a] Sell that thou hast, pay that thou owest, liue of that thou reseruest.

[a] 2. King. 4. 7.

If there be any Vsurer, that deales altogether in letting out: that lets out his money to men, his time to Mammon, his body to pining, his mind to repyning, his soule to Satan: Though he comes to the Church, and sits out a Sermon; let him knowe that his mind is then bound to his obligations; and he creepes into the Temple for the

same

same end, the Serpent crope into Paradise. Wretched men, that are bound to his mercy: for like a cõmon hackney Iade, he will not beare them one houre past his day. But let him know, *God is not mocked.*

If there be any Oppressor, that comes to Church in the shape of Knight or Gentleman: & thinks to couer all his exactions of his poore Tenants, all his wringings of his neighbours; with going three or foure miles to a Sermon: let him know, that *God is not mocked.* He preferres *Mercy* before *Sacrifice*; and would not haue thy profession countenance thy euill deeds, but thy good deeds cõmend thy profession.

Baldwin an Archbishop of Canterbury boasted oftẽ, that he neuer eate flesh in his life. To whom a poore leane widow replied, that he said false; for he had eaten vp her flesh: He demaunds how: Shee replies, by taking away her Cow. Neuer pretend your earnest zeale, fasting or praying, or trauelling to Sermons; when you deuoure widdowes houses, enclose Commons, and so eate vp the very flesh of the poore. Act. and Monum. Pag. 233.

If there be any that allowes sometimes the Church his body, when the Pope alwaies hath his heart; who though he be in *Domo Dei*; in Gods house; is *Pro Domo Antichristi*, is for Antichrists kitchin. Or that keepes a Lady at home, that will not come two furlongs to Church: whereas our Lady trauelld as farre as Ierusalem. Luke 2. Who must needs be a Papist, because her Grannam was so: and growes sicke if you but talke of the Communion. And all this to saue his Lands on earth, though he lose his Land in Paradise: Let him know, *God is not mocked.* Luk. 2. 41.

If there be any here, that hath giuen no Religion yet a full perswaded place in his heart: but because he sees diuerse shadowes, resolues on no substance. And is like the Batte, that hath both wings and teeth, and so is neither a bird nor a beast. His mind being like a puffe of wind, betweene two religions, as that betweene two dores, euer

whiſtling. Proteſtants, he ſayes belieue well, Puritans ſay well, and Papiſts doe well: but till they all agree in one, he will be none of them all. To quite him in his owne fantaſie; let him then take from the one good faith, from the other good words, and from the laſt good works, and he may be made a very good Chriſtian. But vvhy then comes he to Church? By the meer command of the poſitiue Lavv: as hee comes to the Aſſiſes vvhen he is vvarned of a Iurie. But let him not be *deceiued: God is not mocked.*

If there be any luxurious, that ſerues God in the Temple, his fleſh in the Chamber. Any couetous, that (as if his ſoule was diuiſible) ſtriues to ſerue two maſters; though he doth it diuerſly: God with his arte, the world with his heart. If any blaſphemer that here ſings Pſalmes, and abroad howles oathes and curſes. *If any man among you ſeeme to be religious, and bridleth not his tongue, but deceiueth his owne heart, this mans religion is in vaine.* If any ſeem θρησκοι δουλευοντες, whē they are θεῳ δουλευοντες, ſeruers of the Lord, vvhen they are obſeruers of the time. Let them know to their horror, *Non deluditur Deus, God is not mocked.*

Iam. 1. 26.

Bern.

Gold cannot hide a rotten poſt from GODS eye. If men will be *Humiles ſine deſpectu*, and *Pauperes ſine defectu*; he ſees it. *Hypocriſie* is like a burning feuer, which drinkes feruent heate out of cold drinke. The *Hypocrite* is nothing elſe but a player on this worlds ſtage: the villaines part is his; and all his care is to play it handſomely and cleanly. He maliceth any man that would take his part from him; not vnlike to him that being requeſted to lend his clothes, to repreſent a part in a Comedie; anſwered; no, he would haue no body play the foole in his clothes but himſelfe. Hee thinkes to coozen all the world with the opinion of his purity; but there is one aboue ſees him. *God is not mocked.*

I haue ended the *Caution*; let vs come to the *Reason*. *For whatsoeuer a man soweth, that shall he also reape.* wherein obserue

The { Manner. / Matter.

In the Manner there is a two-fold generality of the { Thing. / Person.

There is a *Whatsoeuer*, and a *Whosoeuer*: for the vvhole speech is indefinite.

The *Person* is indefinite. *A Man*, any man, Euery man. This is the first Generality. For Country, be he Iew or Gentile, Turke or Christian. For degree; high or low, Prince or subiect, the greatest Lord, and the basest Groome. For estate; be they rich or poore, the wealthiest Burger, and the wretchedst Begger. For Sexe, be they male or female. For condition; be they bond or free. *What a man*, any man, *sowes, that, &c.*

The *Thing* is indefinite. *Whatsoeuer.*

This is the other Generality. Be it good or euill, blessing or cursing, charity or iniury, equity or iniquity, truth or hypocrisie, deceit or honesty. *Whatsoeuer a man soweth, &c. Euill* is of the flesh: and vers. 8. *Hee that soweth to his flesh, shall of the flesh reape corruption.* And chap. 5. 21. *The workes of the flesh are manifest; adultery, &c.* they which *sow* such seed, *shall not inherit the kingdome of God.* Good is of the *Spirit: and he which soweth to the Spirit, shall of the spirit reape life euerlasting.* chap. 5. 22. *The fruit of the spirit is loue, ioy, peace, &c.* And *To those that walke after this spirit, there is no condemnation. Whatsoeuer.* There are no more sorts of men, but good and euill: nor more sorts of ends, then *Pœna et Præmium*; Reward and punishment. Therefore *Whatsoeuer* whosoeuer *soweth, the same shall he also reape.* Rom. 8. 1.

You see the manner. In the matter we must also consider two things.

A { Seeding. / Harueſt. } *Whatſoeuer a man ſoweth* in his Seed-time; *that ſhall he alſo reape* in his harueſt. They that *ſowe* grace, ſhall *reape* glory: they that *ſowe* corruption, muſt *reape* confuſion.

To beginne with the wicked; he that *ſowes* euill, ſhall reape euill: he that *ſoweth malum culpæ*, the euill of ſinne, ſhall *reape malum pœnæ*, the euill of puniſhment. So *Eliphaz* told *Iob* that hee had ſeene, Iob 4 8. *They that plow iniquity, and ſow wickedneſſe, reape the ſame.*

And that eyther in { Kinde or Qualitie. / Proportion or / Quantitie. } In Kind, the very ſame that he did to others, ſhall be done to him; or in Proportion, a meaſure anſwerable to it. So he ſhall reape vvhat he hath ſowne in Quality or in Quantity: eyther in Portion the ſame, or in proportion the like.

In *Kinde.*

The Prophet curſing *Edom* and *Babel*, ſaith thus, Pſal. 137. *O daughter of* Babylon: *happy ſhall he be that rewardeth thee, as thou haſt ſerued vs.* The originall is; *That recompenſeth to thee Thy Deede, which thou didſt to vs.* So *Sion* reioyceth ouer *Edom*, Obad. *As thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine owne head.* So the Lord to Mount *Seir*, Ezek. 35. *As thou didſt reioyce at the inheritance of the houſe of Iſrael when it was deſolate: So will I doe vnto thee: thou ſhalt be deſolate, O Mount* Seir. Yea verſe 14. *When the whole earth reioyceth, I will make thee deſolate.* Prou. 1. *Wiſedome* cryeth, fooles laugh: therefore ſaith ſhe; *I will alſo laugh at your calamity: I will mocke when your feare commeth.* This is verſe 31. *to bee filled with their owne deuices, to eate the fruite of their owne way*; to *reape* of their owne *ſowing.*

Pſal.137.8.

Obad.ver.15.

Ezek.35.15.

Prou.1.15.

Thus was Gods Law; *Eye for eye, tooth for tooth; Lex talionis. Blood for blood.* So *Abels* bloud ſpilt on the earth, cryes for the bloud of *Cain*, that runs in his murtherous

veines

veines. Nature is offended and muſt be pacified: and no pacification can waſh the Lambe from bloud, but their bloud that ſhed it. Iuſtice muſt cauſe them that haue *ſowed* bloud, to reape *blond*. The example of *Adoni-bezek* is moſt obſeruable, *Iudges* 1. *Iudah* and *Simeon* warring againſt the *Cananites*, ſurpriſed *Adoni-bezek*; and cut off his thumbes and his great toes. And *Adoni-bezek* ſaid, *Three ſcore and ten Kings, hauing their thumbes and their great toes cut off, gathered their meate vnder my Table: as I haue done, ſo God hath requited me.* Iudges.1.7.

Thus is wickedneſſe recompenſed *ſuo genere*, in it owne kind. So often *the tranſgreſſor is againſt the tranſgreſſor*: the theefe robs the theefe; *Proditoris proditor*. As in *Rome* many vnchriſtened Emperours, and many chriſtned Popes; by bloud and treaſon got the Soueraignty, and by bloud and treaſon loſt it. Euill men drinke of their owne brewing, are ſcourged with their owne rod, drowned in the pit which they digged for others. As *Haman* was hanged on his owne Gallowes: *Perillus* tormented in his owne Engine. *Nec enim lex iuſtior vlla eſt; Quàm necis artifices arte perire ſua.* Thus they *reape in kind*. Now

In *Proportion*,

The Puniſhment is apted to the qualitie of the Sinne. *Adam* at firſt did eate in wantonneſſe: *Adam* ſhall therefore eate in paine. He excuſeth his offence with a bold forehead, therefore in the *ſweat* of his *forehead* he ſhall *eate his bread*. The womans eye luſted, therefore in her eye teares. She longed then againſt Grace, ſhe ſhall long now againſt Nature. She ouer-ruled her husband before, he ſhall ouer-rule her now. Man hath the preeminence: and *her deſire ſhall bee ſubiect to him*. Should be, though in act it is not: but lightly when *Eue* ouer-rules *Adam*, the Deuill is in the buſineſſe.

To trace along the paſſages of holy Scriptures in this

point : about *Proportion*. The ambition of *Babel*-builders was puniſhed with ridiculouſneſſe. *Cham* offending againſt naturall reuerence, was damned to ſeruitude. As it was but an eaſie iudgement vpon *Henricus* 5. Emperour of Germanie ; that had depoſed his naturall Father, to haue no naturall Sonne. *Sodome* was burned with fire vnnaturall, that had burned with luſts vnnaturall. *Lots* wife abuſing her ſenſe, loſt her ſenſe : became a ſenſeleſſe *Pillar*. She would looke backe, therefore ſhe ſhall not looke forward : ſhe turned before, therefore now ſhall not ſtirre. *vbi reſpexit, ibi remanſit.*

Thus *Abſolons* folly was the recompence of *Dauids* adultery. He had ſlaine *Vriah* with the ſword, and the ſword ſhall not depart from his houſe. *Salomon* deuides Gods Kingdome, his owne Kingdome ſhall be deuided.

Exod.1.22. Exod.14. Becauſe *Pharaoh* drowned the male children of the *Hebrewes* in a riuer, himſelfe and his Ægyptian Hoſt ſhall be drowned in a *Red Sea*. *Dines* would not giue *Lazarus* a crumme: *Lazarus* ſhall not bring *Dines* a droppe.

Aug. *Deſideranit guttam, qui non dedit micam.* There is fit *Proportion*, betwixt a crumme of bread and a droppe of water. The tongue of that *Rich* man, that had conſumed ſo much belly-cheere, and turned downe ſo many tunnes of wine; ſhall not now procure one pot of water, not a handfull, not a droppe. In his tongue he ſinned, in his tongue hee is tormented. *Iudas*, was the inſtrument of his Maſters death, *Iudas* ſhall bee the inſtrument of his owne death. Inſolent *Baiazet* vowed to enpriſon conquered *Tamberlaine*, in a cage of yron, and to carry him vp and downe the world in triumph. But *Tamberlaine* conquering that Turke, triumphed ouer him iuſt in the ſame faſhion. Thoſe two monſters of the age *Pope Alexander* 6. and his darling *Borgias*, that had bathed their hands in ſo much bloud; were at laſt by the errour of a cup-bearer, poyſoned themſelues out of thoſe very bottles wherewith they would haue poiſoned the Cardinalls.

dinalls. Behold the *Proportion*; puniſhments reſpondent to the ſinnes.

Here is ſufficient cauſe to make the wicked tremble; God hath proportioned out a iudgement for their ſins. Man by his wickednesſe, cuts out a garment of confuſion for his owne backe. I know that this kind of puniſhing is not alwayes executed in this world. Gods temporall Iudgements are (like our Quarter Seſſions) kept here and there. Some; much; yea moſt is reſerued for another world. If all ſinne were puniſhed here, we ſhould looke no further. But [a] *Tophet is ordained of old: the pile thereof is fire and much wood, the breath of the Lord like a ſtreame of brimſtone doth kindle it.* If no ſinne were puniſhed here, man would not beleeue Gods power. But ſome is; [b] *So that a man ſhall ſay; Verily there is a reward for the righteous, Verily there is a God that iudgeth in the earth.*

[a] Eſa.30.33.

[b] Pſa.58.11.

Thinke of that lower future place, ye wicked; and the heauy *Proportion* that muſt there be meaſured you. Here you haue *ſowne* in your Seed-time, there you muſt *reape* your harueſt. Let the Idolater thinke of this: hee hath thruſt God out of his throne, God will thruſt him out of his Kingdome. The drunkard that abuſeth ſo much wine, muſt there want a little water. The Vſurer ſhall be there bound faſter with the bonds of torment, then hee hath formerly bound poore men with his obligations. The Couetous that had no pitie, ſhall not be pitied, [c] *Hee ſhall haue iudgement without mercy, that hath ſhewed no mercy.* The Luſtfull ſhall burne with a new fire: The Malicious ſhall finde no further cauſe of enuie. *Ve ridentibus*; they that laughed, ſhall now weepe; and that as *Rachel*, for their ioyes neuer to bee comforted. [d] Hee that ſoweth iniquity, ſhall reape vanity.

[c] Iam.2.13.

[d] Prou.22.8.

I liſt not to enter diſcourſe of thoſe infernall horrors. I may ſay with the Poet; if I had a hundred tongues, and a voyce of yron; *Non*

Omnia penarum percurrere nomina poſſim.

I could not run through the names of thoſe endleſſe torments. It is a fearefull place: God ſend vs al neuer to know more of it, then by hereſay. Where Spirits are the tormentors, Damnation the fire; the breath of an offended God the bellowes; ſhrieking and *gnaſhing of teeth* the muſike; the effect of impatient furie. And all theſe terrours perfected by their eternity, we commonly ſay in miſery; If it were not for hope, the heart would burſt: here is no hope and yet the heart muſt hold. The wretchedneſſe is, it cannot burſt. [e] *Pœnæ gehennales torquent, non extorquent: puniunt, non finiunt corpora.* It is called by Auguſtine, [f] *Mors ſine morte, finis ſine fine, defectus ſine defectu.*

[e] *Proſper.*

[f] *De Spiritu & Anima cap. 56.*

But ſome will ſay; Your Text ſpeakes of *Proportion*: how can eternall vengeance bee proportionable to a momentany offence? Yes; firſt an infinite God is offended, and a finite man is the offender. Becauſe he cannot be capable of an infinite wrath at once, he muſt haue it in eternity: the ſhort dimenſions of his Eſſence, muſt haue a long extention of his puniſhment: what wants in place, muſt be ſupplied in time. Chriſt indeed ſuffered enough in a ſhort time, becauſe he was infinite: man cannot doe ſo, and therefore muſt be for euer in ſuffering.

Secondly, he that delights in ſinne, deſires it may alwayes continue: and *velle peccatum, eſt peccatum:* ſo that an infinite deſire, muſt needs haue an infinite puniſhment. *Qui moritur ſine pœnitentia, ſi ſemper viueret, ſemper peccaret.* He that dies without repentance, if he ſhould euer liue, would euer ſinne. So *Gregor.* It is Gods iuſt iudgement, [g] *Vt nunquam mortuus careat ſupplicio, qui nunquam vivus voluit carere peccato.* That he dead ſhould haue eternall puniſhment, who liuing would haue beene eternally wicked. *Vt nullus detur iniquo terminus vltionis; qui quamdiu valuit, habere noluit terminum criminis.* That no end ſhould be allowed to his vengeance, that would haue allowed himſelfe no end of wickednes. As the good man, if he ſhould euer liue, would euer doe well. If thou wilt

[g] *In moral.*

therefore

therefore offend *in æterno tuo*, God must punish *in æterno suo*. Thy iniustice would put no date to thy sins; Gods Iustice shall set no date to thy sufferings. [h] *Thus ye haue ploughed wickednesse, and ye haue reaped iniquity.* [h] Hos.10.13.

You see the wickeds *Seeding* and *Harvest*: God keepe vs from *sowing* such seed, that we may neuer *reape* such a crop. The godly haue also their *Seeding* and their *Harvest*. All their sowing may be distinguished

Into { *Pietie*, towards God. / *Charity*, towards men.

For *Pietie*.

They *sowe* in *Faith*; and God will blesse that *Seede*: it shall grow vp to heauen, for it is sowne in the side of *Iesus* Christ who is in heauen. [i] *He that beleeueth on God*; there is the *seed*; *shall haue euerlasting life*; there is the *Harvest*. *Qui credit quod non videt, videbit quod credit.* Hee that beleeues what he doth not see; there's the *Seed*: shall one day see what he hath beleeued; there is the *Harvest*. [i] Ioh.5.24.

They *sow* in *obedience*: this is also a blessed *Seed*, that will not faile to prosper whersoeuer it is cast. [k] *If ye keep my Commandements*, there's the *Seed*: *ye shall abide in my Loue*; there's the *Harvest*. Rom.6. *Yeare the seruants to God, and haue your fruite vnto holinesse*; there's the *sowing*: and *the end euerlasting life*; there's the *reaping*. *Obedientia in terris, regnabit in cœlis.* He that serues God on earth, and sowes the *seed* of *Obedience*; shall in heauen *reape* the *harvest* of a kingdome. [k] Ioh.15.10. Rom.6.22.

They *sowe* in *Repentance*; and this *seed* must needes grow vp to blessednesse, Psalm. 126. *They that sowe in teares, shall reape in ioy. Hee that goeth forth and weepeth, bearing precious seed*; there's the *sowing*: *shall doubtles come againe with reioycing, bringing his sheaues with him*; there's the *Harvest*. Many Saints haue now reaped this croppe in heauen, that *sowed* their seed in teares. *David*, *Marie Magdalen*, *Peter*; as if they had made the Prouerbe; No Psal.126.5.

comming

comming to heauen with dry eyes. Thus nature and God differ in their proceedings. To haue a good crop on earth, we desire a faire *Seed-time*: but heere a wet time of *sowing* shall bring the best *Harvest* in the Barne of heauen. [l] *Blessed are they that mourne*; there's the *seeding*: *for they shall be comforted*; there's the *Harvest*.

[l] Math. 5. 4.

Lastly, they *sowe* in renouncing of the world, and adherence to Christ; and they *reape* a great *Harvest*. [m] *Behold*, saith *Peter* to *Christ*, *we haue forsaken all and followed thee*; there's the *Seeding*. *What shall wee haue therefore?* what? [n] *You shall sit on twelue thrones iudging the twelue tribes of Israel*: all that you haue lost *shall bee centupled to you*; *and you shall inherit euerlasting life*; ther's the *Harvest*. [o] *Sow to your selues in righteousnesse, and reape in mercy*.

[m] Math. 19. 27.

[n] Ver. 28. 29.

[o] Hos. 10. 12.

For *Charitie*.

He that *sowes* this seed, shall be sure of a plentifull crop. [p] *Whosoeuer shall giue to drinke to one of these little ones, a cup of cold water onely*, a little refreshing, *in the name of a Disciple*; *verily I say vnto you, he shall in no wise lose his reward*. But if he that giueth a little shall be thus recompenced; then [q] *He that soweth bountifully, shall reape bountifully*. Therefore sparse abroad with a full hand, like a Seedsman in a broad field, without feare. Doth any thinke he shall lose by his *charitie*? No worldling when he sowes his seed, thinkes hee shall lose his seed: he hopes for amendment at harvest. Darest thou trust the ground, and not God? Sure God is a better pay-master then the earth: Grace doth giue a larger recompence then nature. Below thou mayest receiue forty graines for one: but in heauen (by the promise of Christ) a hundreth fold: a *measure heapen, and shaken, and thrust together, and yet running ouer*. [r] *Blessed is he that considereth the poore*: there's the *Seeding*: *the Lord shall deliuer him in the time of trouble*: there's the *Harvest*. Is this all? No; Math. 25. *Ye fedde me when I was hungry, and gaue me drinke thirsty*, comfor-

[p] Math. 10 42.

[q] 2. Cor. 9. 6.

[r] Psal. 41. 1.

Math. 25. 35.

ted

ed me in misery: there's the *sowing*. *Venite beati*, *Come ye blessed of my Father, inherit the Kingdom prepared for you:* there's the *Harvest*. I shut vp this point with the Apostles Blessing. [f] *Now hee that ministreth seede to the sower; both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousnesse.* God send you a good *Harvest*.

[f] 2. Cor. 9. 10.

I conclude. *Whatsoever a man soweth, that shall he also reape.* O that this Text might be true vpon all vs at this time. The Lord hath *sowne* the seede of his Gospell, O that he might *reape* your soules to his glory. But shall we hope for that which the Prophets found not? [t] *I have laboured in vaine, I have spent my strength for nought*, saith *Esay*. Nor the Apostles? *I have fished all night and caught nothing*, saith *Peter*. No, nor Christ himselfe? *who spake as never man spake*. Yet himselfe telleth vs, Math. 13. that of foure sorts of ground, wherein the seed was sowne, three were barren, and returned no fruit. Alas! how much seed is sowne among *thornes, rockes*, and *high-way* grounds! you come to receiue this seede, but it fructifies not. You bring forth hedge-fruit, like the Heathen; scarce so good. We heare often, and as often forget.

[t] Esa. 49. 4.

Yet still Beloued, this Text shall be true. God hath *sowne*, and he will *reape*: *sowne* his Word, and will *reape* his Glory. His glory either in your instruction or destruction, conuersion or conuiction, life or death. O why should that be to your horror, that is meant to your comforts. Turne not that to your desolation, which God sends to your consolation. Pray you then with me, euery one to the Lord, that this *seed* now *sowne* may *bring forth fruit* in vs all; *in some thirty, in some sixty, in some a hundred fold*: To the glory of his holy name: and the eternall saluation of our soules, through *Iesus Christ*. Amen.

HEAVEN-GATE:

OR,

THE PASSAGE TO PARADISE.

REVELAT. 22. 14. *in fine.*

And may enter in through the Gates into the Citie.

IF we supply these words with the first word of the verse, *Blessed*; wee shall make a perfect sentence of perfect comfort. *Blessed are they that doe his commandements, that they may haue right to the tree of life, and may enter in through the gates into the Citie.*

In the whole there be { Premises. / Promises.

The Premises qualifie vs; we must be such as are *Blessed*; and who are they? *Qui præstant mandata*; *that doe his commandements*. The Promises crowne vs, and these are two. 1. That wee *may haue right to the tree of life*; euen that which, Reu. 2. *is in the middest of the Paradise of God.* Reu. 2. 7. From whence the Angell with a flaming sword shall keep all

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all the reprobate. 2. *Et per portas ingrediantur ciuitatem.*; *And may enter in through the gates into the City.* When; *without shall be dogs, and scorners,* &c. *whosoeuer loueth and maketh a lie.*

To the last words of the verse, I haue bound & bounded my discourse. Wherein I finde three points readily offering themselues to be

considered { *Motus*, Motion. *Enter in.*
Modus, Manner. *Through the gates.*
Terminus. Place. *Into the Citie.*

So there is a threefold circumstance { *Quid*. What, an Entrance,
Qua. How, through the gates.
Quo. Whither, into the Citie.

The *Motion. Enter in.*

They are blessed that *enter in*: Perseuerance onely makes happy. Our labours must not cease, till wee can (with *Stephen*) see these *Gates* open, and our Sauiour offering to take vs by the hand, and welcome our entrance. We know who hath taught vs, that onely *continuers to the end shall be saued.* It is obseruable, that in the holy *Spirits* letters sent to those *seuen Churches*, in the second and third chapters of this Booke; all the promises runne to *Perseuerers*; *Vincenti dabitur, To him that ouercomes shall it be giuen. Nec paranti ad prælium, nec pugnanti ad sanguinem, multò minus terginersanti ad peccatum, sed vincenti ad victoriam.* Nor to him that prepares to fight, nor to him that *resists to blood*, much lesse to him that shewes his back in cowardice; but *to him that ouercomes* to conquest. *Demas* seeing this warre, ranne away; fell backe to the security of the world. *Saul* made himselfe ready to this battell, but he durst not fight, glory and lusts carried him away. *Iudas* stood a bowt or two, but the High Priests money made him giue ouer; and the Deuill tooke him captiue. But *Paul* fought out this combat euen to victorie; though [a] *he bore in his body the markes of the Lord Iesus.* [b] *I haue*

[a] Gal.6.17.
[b] 2.Tim.4.7.

haue fought a good fight, I haue finished my course, I haue kept the faith. Therefore *now there is laid vp for me a crowne of righteousnesse, which the Lord, the righteous Iudge, shall giue mee.*

This is a good life, saith *Bern.* *Mala pati, et bona facere; et sic vsque ad mortem perseverare.* To suffer euill, to doe good, and so to continue to the end. Some came into the *Vineyard* in the morning, some at noone, others later: none receiued the *Penny*, but they that stayed till night. *Augustine* affirmes this to be almost all the contents of the Lords Prayer; [c] *Hallowed be thy Name, thy kingdome come, thy will be done.* Wherein wee desire that his *Name* may alwaies be *sanctified*, his *Kingdome* alwaies *propagated*, his *will* alwaies *obeyed*.

[c] *Aug de bono Perseverantiæ. cap. 2.*

Indeed this grace perfects all graces. Wee beleeue in vaine, if our faith hold not out to the end. Wee loue in vaine, if our charitie grow cold at last. We pray in vaine, if our zeale growes faint. VVee *striue* in vaine at the *strait gate*, if not till we *enter*. *Venire ad religionem est vera deuotio; sed non religiosè viuere vera damnatio.* To come to the truth of religion is true deuotion; not to liue religiously, is true damnation. Man is naturally like a horse that loueth short iourneyes; and there are few that hold out. Whence it comes, that the *last* are often *first*, *and the first last*. [d] *Know ye not that they which runne in a race, run all; but one receiueth the prize?* He that hath a good horse can goe faster vp a hill, then downe a hill. He that hath a good faith, doth as quickly ascend the Mount *Sion*, as the wicked descend to the valley of *Hinnom*. If men would as strongly erect themselues vpwards, as they direct their courses downewards, they might goe to heauen with lesse trouble, then they doe goe to hell.

[d] *1. Cor. 9. 24.*

But he that at euery steppe, looks at euery stoppe, and numbers his perils with his paces, either turnes aside faintly, or turnes back cowardly. They that goe wandring & wondring on their iourney, are at the gates of Samaria,

when

when they should enter the gates of Ierusalem. God saith, *I will not leaue you*, Heb. 13. Will you then leaue GOD? One told *Socrates*, that he would faine goe to Olympus, but he distrusted his sufficiencie for the length of the iourney. *Socrates* told him; Thou walkest euery day little or much, continue this walke forward thy way, and a few dayes shall bring thee to Olympus. Euery day euery man takes some paines; let him bestow that measure of paines in trauelling to heauen; and the further he goes, the more heart he gets; till at last he *enter through the gates into the Citie.*

Heb.13.5.

Perseuerantia est vnica summi Regis filia, virtutum consummatio, totius boni repositorium, virtus sine qua nemo videbit Deum. Bern.

Bernard calls *Perseuerance the onely daughter of the highest King, the perfection of vertues, the storehouse of good works; a vertue without which no man shall see God.* There is a *last enemy to be destroyed, Death*: we must hold out to the conquest euen of this last aduersary. Which if it conquer vs by the *Sting* of our *Sinne*, shal send vs to the dores of hell: if we conquer it by our *Faith*, it shal send vs to the *gates* of this *Citie*, Heauen. *Lauda nauigantem cum pernegerit ad portum.* All the voyage is lost through the perilous Sea of this world, if we suffer shipwracke in the Hauen; and lose our reward there, where we should land to receiue it. What get we, if we keepe Satan short of ruling vs with his force many houres, when at our last houre hee shall snatch our blisse from vs? The runner speeds all the way, but when he comes at the races end to the goale, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly; *Ne perdatur præmium tantis laboribus quæsitum*; lest the reward be lost, which thou with much labour hast aymed at.

It is not enough *Quærere cœlum, sed acquirere; non Christum sequi, sed consequi.* To seeke heauen, but to find it; not to follow Christ, but to ouertake him, not to be brought to the *gates* but to *enter in.* ◦ *Many will say to Christ in that day, Lord, Lord, haue we not prophecied in thy Name?*

◦ Math.7.22.

Name? But [f] *the Master of the house is* first *risen, & hath shut to the doore.* Either they come too soone, before they haue gotten faith and a good conscience; or too late, as those *foolish Virgins*, when the *gate* was shut. If then wee haue begun, let vs continue to *entrance*. *Cuiusque casus tanto maioris est criminis, quanto prius quam caderet, maioris erat virtutis.* Euery mans fault hath so much the more discredite of scandall, as he before he fell had credite of vertue. Let vs beware that we doe not slide; if slide, that we do not fall: if fall, that wee fall forward, not backward. [a] *The iust man* often slips, and sometime *falls*. And this is dangerous; for if a man, whiles he stands on his legges, can hardly grapple with the deuill, how shall he do when he is falne downe vnder his feete? But if they doe fall, they fall forward, as [b] *Ezekiel*; not backward, as [c] *Eli* at the losse of the *Arke*: or they that came to surprise *Christ*, Iohn 18. [d] *They went backward and fell to the ground.*

[f] Luk.13.25.

Isidor.

[a] Prou. 24. 16.

[b] Ezek.1.28.

[c] 1.Sam.4.

[d] Ioh.18.6.

Cease not then thy godly endeauours; vntill *Contingas portum, quò tibi cursus erat.* Say with not like the woman to *Esdras*, whether in a vision, or otherwise, when he bade her goe into the *Citie*. [e] *That will I not doe: I will not goe into the Citie, but here I will die.* It is a wretched sinne, saith *August.* after teares for sinne not to preserue innocence. Such a man is washed, but is not cleane. *Quia cõmissa flere desinit, et iterum flenda committit.* He leaues weeping for faults done, and renues faults worthy of weeping. Think not thy selfe safe, till thou art got *within the gates of the Citie*. Behold thy Sauiour calling, thy Father blessing, the Spirit assisting, the Angels comforting, the Word directing, the glory inuiting, good men associating. Go cheerfully, till thou *enter in through the gates into the Citie.*

[e] 2.Esdr.10.18.

The *manner*. *Through the gates.*

Not singularly a *Gate*, but *gates*. For Chap. 21. the *Citie* is said to haue [f] *twelue gates*. *On the East three gates, on the North three, on the South three, and on the West three.*

[f] Reu.21.12.

To declare that *men shall come* from all the corners of the World, [g] *from the East, and from the West, from the North, and from the South; and shall sit downe in the Kingdome of GOD.* These *Gates* are not literally to be vnderstood, but mystically; *Pro modo intrandi*, for the *maner* of entrance. The *gates* are those passages, whereby we must enter this *Citie.*

[g] Luk.13.29.

Heauen is often said to haue a *Gate.* [h] *Strive to enter in at the strait Gate,* saith *Christ.* [i] *Lift vp your heads, O yee Gates, and be ye lift vp yee euerlasting doores*; saith the Psalmist. [k] *This is none other but the house of God, and this is the Gate of Heauen,* saith *Iacob.* There must be *Gates* to a *Citie*: they that admit vs hither, are the *Gates* of *Grace.* So the analogie of the words inferre; *doeing the commandements* is the way to haue *right in the tree of Life*: obedience and sanctification is the *Gate* to this *Citie* of saluation. In a vvord,

[h] Math.7.13.
[i] Psal.24.7.
[k] Gene.28.17.

$$\text{The} \begin{cases} \text{Gate} \\ \text{Citie} \end{cases} \text{is} \begin{cases} \text{Grace.} \\ \text{Glory.} \end{cases}$$

The *Temple* had a *gate* called [l] *Beautifull.* Act. 3. But of poore beauty in regard of this *Gate.* Of the *gates* of the Sanctuary spake *Dauid* in diuerse Psalmes with loue and ioy. [m] *Enter into his gates with thanksgiuing, and into his courts with praise.* This was Gods delight. [n] *The Lord loueth the gates of Zion, more then all the dwellings of Iacob.* This was *Dauids* election to be a [o] *Porter*, or keeper of the *gates* of Gods house; *rather then dwell in the Tents of wickednesse.* This his Resolution; [p] *Our feete shall stand within thy gates, O Ierusalem. Salomon* made *two doores* for the entring of the Oracle: they were made of [q] *Olive trees, and wrought vpon with the carvings of Cherubins.* The *Olives* promising fatnesse, and plenty of blessings; the *Cherubins* holinesse and eternitie. These are holy *gates*; let euery one pray with that royall Prophet, [r] *Open to mee the*

[l] Acts 3.2.
[m] Psal.100.4.
[n] Psal.87.2.
[o] Psal.84.10.
[p] Psal.122.2.
[q] 1.King.6.32.
[r] Ps.118.19.20.

the gates of righteousnesse: I will go into them, & I wil praise the Lord. This is the Gate of the Lord, into which the righteous shall enter.

In briefe, we may distinguish the *gates* leading to this *Citie*, into two; *Adoption* and *Sanctification*. Both these meet in *Christ*, who is the onely *gate* or *doore*, vvhereby we enter Heauen. [f] *I am the doore* saith our Sauiour; *Ianua vita*, the *gate* of life: *by mee if any enter in, hee shall be saued.* [f] Iohn 10.9.

Adoption.

Is the first *Gate*. [t] *We haue receiued the spirit of Adoption.* Without this passage no getting into Heauen. The inheritance of glory cannot be giuen to the children of disobedience: they must first be conuerted, & *adopted* heires in Christ. The Grace of God is two-fold. There is *Gratia gratis agens*; and *Gratia gratum faciens*. This second grace, which is of *Adoption*, is neuer in a reprobate: not by an absolute impossibilitie, but by an indisposition in him to receiue it. A sparke of fire falling vpon water, ice, snow, goes out: on wood, flaxe, or such apt matter, kindles. Baptisme is the Sacrament of admission into the Congregation; of Insition and Initiation, whereby vve are matriculated, and receiued into the motherhood of the Church. Therefore the sacred Font is placed at the Church-doore, to insinuate and signifie our *Entrance*. So *Adoption* is the first *doore* or *gate*, whereby wee passe to the *Citie* of glory. [t] Rom.8.15.

This is our new Creation, when the *Angels* of heauen *reioyce*. Luke 15. At the creation of Dukes or Earles, there is great ioy among men: but at our new creation, Angels and Seraphins reioyce in the presence of GOD. Our Generation was *A non esse ad esse*: from not being, to be. But our Regeneration is *A malè esse, ad benè esse*, from a being euill, to be well; and that for euer. Through this *gate* we must passe to *enter* the *Citie*; vvithout this, Luke 15.10.

August. death shall send vs to another place. *No man ends this life well, except he be borne againe before he ends it.*

Now if you would be sure, that you are gone through this *gate*; call to mind what hath been your Repentance. The first signe of Regeneration is throbbes and throwes: you cannot be *adopted* to Christ without sensible paine, and compunction of heart for your sinnes. The Christian hath two Birthes, and they are two *gates*: hee can passe through none of them but with anguish. Both our first and second Birth begin with crying. Our first birth is a *gate* into this world: our second is a *gate* into the world to come. There is some paine in both. For this vvorld but little ioy after the paine; for the other, after short sorrow eternall glory.

Sanctification

Is the second *gate*. *Make your calling and election sure*, saith *Peter* by a holy life: [a] *For so an Entrance shall be ministred vnto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ*. But [b] *there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie*. Therfore *Paul* prayes the [c] *God of Peace to sanctifie vs wholly*. Holinesse is the way to Happinesse; Grace the *gate* of Glory. But some may obiect frō that of *Paul*, that this *Sanctification* must be totall and perfect: but who can come so furnished to the *gate*? therefore who can *enter the Citie*? I answer; There is required onely *Sanctificatio viæ, non Patriæ*; such a Sanctitie as the *gate* can afford, though farre short of that within the *Citie*. The Schoole distinguisheth vvell. It must be *communiter in toto, & vniuersaliter in singulis partibus*; but not *totaliter et perfectè*. This Sanctification must be communicated to the whole man, and vniuersally propagated to euery part: though it haue in no place of man a totall perfection. Indeed *Nullum peccatum retinendum est spe remissionis*. No sinne is to be cherished in hope

[a] 2. Pet. 1. 11

[b] Reu. 21. 27.

[c] 1. Thes. 5. 23.

hope of mercy. But wee must striue for euery grace yve haue not, and for the encrease of euery grace wee haue. *Quærendum quod deest bonum, indulgendum quod adest.* Let vs make much of that we possesse, and still seek for more; [d] *striuing to the marke.* And yet when all is done, *Profectio hæc, non Perfectio est*: Wee haue made a good steppe forward, but are not come to our full home. But stil, *Lord be mercifull to me a sinner.* And *Enter not into iudgement with vs.*

[d] Phi.3.14.

Now sith this *gate* stands in our owne *Heart*, giue me leaue to describe it: and that briefely, by

The { Properties. / Parts. } The properties are 2. It is { Lovve. / Little.

Lowe.

Heauen is well called a [e] *Building not made with hands*: for it differs both in Matter and Forme from earthly edifices. For matter, it is *Eternall*, not momentany: for maner, fabricked *without hands*. Great Mannors on earth, haue large answerable Porches. Heauen must needes be spacious; when a little starre fixed in a farre lower Orbe, exceedes the earth in quantitie; yet hath it a *lowe gate*, not a lofty comming in.

[e] 2.Cor.5.1.

They must stoope then that will enter here. [f] *He hath filled the hungry with good things, and the rich hee hath sent empty away.* The *rich* in their owne conceits, and proud of their owne worth, shall be sent empty from this *gate*. *Zacchæus* climes vp into a Sycomore tree to behold *Iesus*: but when *Iesus* beheld him gone vp so high, he said, Come downe *Zacchæus*, Luke 19. *Make haste, and come downe.* Whosoeuer will entertaine *Iesus*, must come down. The haughtie *Nebuchadnezzar*, that thinks with his head to knock out the starres in heauen, must stoope at this *gate*, or hee cannot enter. Be you neuer so lofty, you must

[f] Luk.1.53.

Luke 19.5.

bend. Gods honour must be preferred before your honours. It is no discredite to your Worships to vvorship GOD.

Little.

[g] Luk.13.24. Christ calls it a [g] *narrow gate.* They must be *little* that enter; little in their owne eyes, slender in the opinion of themselues. [h] Mark.10.15. [h] *Whosoeuer shall not receiue the kingdome of God as a little child, he shall not enter therin.* *Samuel* to *Saul*; [i] 1.Sam.15.17. [i] *When thou wast little in thine own sight, wast thou not made the Head of the Tribes of Israel?* When *Iesse* had made all his Sonnes passe before *Samuel*, he asked him if none remained yet; *Iesse* answeres, *Yes a little one tending the* [k] 1.Sam.16.11 *flockes.* [k] *Fetch that little one, saith Samuel: for wee will not sit downe till he come.* That *little* one was hee. Sayes the [l] 2.Esd.7.7. Angell to *Esdras*, 2.Esdras 7. [l] *A citie is built, and set vpon a broad field, full of all good things.* Yet the *Entrance thereof is narrow.* This is *spatiosa & speciosa Ciuitas*; A citie beautifull and roomthy; yet it hath but a narrovv wicket, a *little Gate.*

Alas, how will the surfeted Epicure do to enter: whose gluttonous body is so deformed, that it moues like a great Tunne vpon two pots? What hope hath an Impropriator with foure or fiue Churches on his backe, to passe this little *gate?* The bribing Officer hath a swolne hand; it will not enter; and the gowtie Vsurer cannot thrust in his foote. The factious Schismaticke hath too bigge a head: the swearer such forked blasphemies in his mouth, that here is no entrance. Pride hath no more hope to get into the gates of that Citie aboue; then there is hope to cast it out the gates of this City below. Much good do't with earthly Courts: for it must not come into the Courts of Heauen.

Thinke, O sinners; you cannot goe with these oppressions, with these oathes, frauds, bribes, vsuries; with these wickednesses into the *gates* of this *Citie.* You must

shift

shift them off, or they will shut you out.

You heare the Properties; the Parts are now to bee considered; and these are foure. The foundation, the two sides, and the roofe. The *Foundation* is *Faith*. One of the *sides*, *Patience*. The other, *Innocence*. The *Roofe*, *Charitie*.

Faith

Is the foundation. Colos. 2. *Be ye grounded and setled in the Faith*. *Credendo funda[mentum]tur*, saith *Augustine*. It is grounded in faith. All other graces are (as it were) built on this *foundation*. *Credimus quod speramus: quod credimus & speramus, diligimus: quod credimus, speramus, & diligimus, operamur*. What we hope; wee beleeue: what wee beleeue and hope, we loue: what we beleeue, hope, and loue; wee endeuour to attaine. So all is built on *Faith*. Coloss.1.23.

Hope on *faith*; *Nulla spes sine fide*: it is impossible to hope for that wee beleeue not to be. Charity on *faith*: why should a man giue all to the poore, vnlesse hee beliued an abundant recompence? Repentance on *faith*: why else suffer we contrition for sin, if we beleeued not remission of sinne? Temperance on *faith*: why forbeare wee the pleasing vanities of the world, but that we belieue the transcendent ioyes of eternity, whereof these harlots would robbe vs? Patience on *faith*: why would we endure such calamities with willing quietnesse and subiection, if wee belieued not an euerlasting peace and rest to come? All obedience on *faith*; that God would accept it in *Iesus Christ*. If all bee built on *faith*, I may call it the *basis* and foundation of this state. [a] *Without faith it is impossible to please God: for hee that commeth to God, must beliue that he is, and that hee is a rewarder of them that diligently seeke him*. Faith is the passage-way to God: not one of that holy ensuing Legend entred the *City* of life without this. He that hath *faith* shall *enter*: yea hee is *entred*. [a] Hebr.11.6.

[b] Iohn 5.24. Iohn 5. [b] *He hath euerlasting life; and shall not come into condemnation; but is passed from death to life.*

Patience

[c] Hebr.10.36. Is one of the Pillars. Hebr. 10. [c] *Ye haue need of Patience: that when you haue done the will of God, yee might receiue the Promise.* That when you haue suffered before the *gates*, ye may enter the *Citie*. There bee three Enemies that assault the soule, before shee enter the *gates*; a Lyon, a Leopard, and a Foxe. The Lion is the Deuill, [d] 1.Pet.5.8. who [d] *roareth* with hideous cryes, and bloudy iawes. The Leopard is the world, which hath a gay spotted hide; but if it take vs within the clutches, it deuoures vs. The Foxe is our Concupiscence, bred in vs; which craftily [e] Cant.2.15. [e] *spoyles our grapes*, our *young vines*, our tender graces. *Patience* hath therfore an armed Souldier with her, called Christian *Fortitude*; to giue repulse to all these encounters. And what he cannot conquer *feriendo*, by smiting: she conquers *ferendo*, by suffering. *Vincit etiam dum patitur.* She ouercomes, euen while shee suffers. *Patience* meekely beares wrongs done to our owne person: *Fortitude* encounters couragiously wrongs done to the Person of Christ. She will not yeeld to sinne, though she die. She hath the spirit of *Esther* to withstand things that dis-
[f] Esth.4.16. honour God; [f] *If I perish, I perish.*

Innocence

Is the other Pillar. As Patience teacheth vs to beare wrongs, so *Innocence* to doe none. *Patience* giues vs a Shield, but *Innocence* denyes vs a sword. Our selues we may defend, others we must not offend. *Innocence* is such
[g] *Aug.* a vertue; [g] *Quæ cùm alijs non nocet, nec sibi nocet.* Which as it wrongs not others, so nor it selfe. Hee that hurts himselfe, is not innocent. The Prodigall is no mans foe,
[h] *Sen.* but his owne; saith the prouerbe: but because hee is his owne foe, he is not *innocent*. [h] *Triumphus Innocentiæ est*

non

non peccare vbi potest. It is the triumph of Innocence, not to offend, where it may.

No testimony is more sweet to the conscience then this: [i] *Remember, O Lord, how I haue walked before thee in truth, and with a perfect heart.* So *Iob*: *My heart shall not condemne me for my dayes.* Blessed soule thus comforted: it smiles at the frownes of earth, and dares stand the thunder. Though there bee no *Innocency*, but reioyceth to stand in the sight of *Mercy*: Yet thus in the middest of iniuries it cheeres it selfe: *O Lord, thou knowest my innocence.* The wicked [k] *couer themselues with violence as with a garment*: therefore confusion shall couer them as a cloake. But [l] *Blessed are the meeke: for they shall inherit the earth.* That part of the earth they liue in shall afford them quiet: and their part in heauen hath no disquiet in it. *Si amoueantur, admouentur in locum, à quo non remouentur in æternum.* If they be mooued, they are moued to a place from whence they shall neuer be remoued. [m] *I will wash mine hands in Innocency: so will I compasse thine Altar, O Lord.* If Innocence must leade vs to the Altar on earth; sure that must bee our *gate* to the glory of heauen.

[i] Esa.38.3.

[k] Psal.73.6.

[l] Math.5.5.

[m] Psal.26.6.

Charity

Is the *Roofe.* [n] *Diligendo perficitur*; loue makes vp the building. [o] *Now abideth faith, hope, and charity: but the greatest of these is charity.* It is a grace of the louliest *Countenance*, and longest *Continuance.* For *Countenance*, it is amiable; all loue it. Therefore respect not thy faith so much as thy *charity.* For *Continuance*; faith and hope takes their leaues of vs in death: but *charity* brings vs to heauen-dore, & vshers vs into glory. [p] *I know not what to say more in thy praise, O charity; then vt Deum de cœlo traheres, & hominem ad cœlum leuares.* Then that thou didst bring downe God from heauen to earth, and dost lift vp man from earth to heauen. Great is thy vertue, that by thee

[n] *Aug.*

[o] 1.Cor.13.13.

[p] *Hugo de laud. Charitatis.*

thee God should be humbled to man, by thee man should be exalted to God.

You haue the *Gates* described: Let vs draw a short conclusion from these two former circumstances; and then *enter* the *Citie*.

The *Summe*.

There is no entrance to the *Citie* but by the *Gates*: no passage to *Glory*, but by *Grace*. The [q] *wall* of this Citie is said to be great and high. *High*; no climbing ouer: *Great*, no breaking through. So Christ saith; [r] *No theefe can breake through and steale*. Therefore *through the gates*, or no way. [s] *Corruption doth not inherit incorruption*. This corrupted man must bee regenerate, that hee may bee saued: must be sanctified, that he may be glorified. *Babel*-builders may offer faire for heauen, but not come neer it: the Gyants of our time, I meane the monstrous sinners, may *imponere Pelion Ossa*, lay rebellion vpon presumption, treason vpon rebellion, blasphemy vpon all: as if they would sinke heauen with their loud and lewd ordinance, and plucke God out of his Throne: but hell gapes in expectation of them. This *Gate* is kept, as the *gate* of *Paradise*, with a flaming sword of Iustice, to keepe out [t] *Idolaters*, *Adulterers*, *theeues*, *couetous*, *drunkards*, *reuilers*, *extortioners*, and other [u] *dogges* of the same litter; *from the kingdome of God*.

Some trust to open these *gates* with golden keyes; but bribery is rather a key to vnlocke the gates of hell. Let *Rome* sell what she list, and warrant it like the *Seller* in the Prouerbs; *It is good, it is good*. Yet it is naught; but were it good, God neuer promised to stand to the Popes bargaines. Others haue dream't of no other *gate*, but their owne righteousnesse. Poore soules, they cannot finde the *gate*, because they stand in their owne light. Others thinke to passe through the *gates* of other mens merits: as well one bird may flie with another birds wings. For all those

q Reu.21.12.

r Math.6.20.

s 1.Cor.15.50.

t 1.Cor.6.9.

u Reu.22.15.

those hote promises of the worldes of Saints for their ready money, they may blow their nailes in hell.

Onely *grace* is the *gate*. [a] *Per portam Ecclesiæ intramus ad portam Paradisi.* Wee must bee true members of the Church, or the dore of life will be shut against vs. Heauen is a glorious place, therefore reserued for gracious men. *Admittuntur ad spiritus iustorum, non nisi iusti.* [b] To those *spirits of iust men made perfect* must be admitted none, saue they that are iustified. Kings are there the Companie: none of base and ignoble liues can be accepted. Heauen is the great *White Hall*, the Court of the high King; none are entertained but *Albi*, such as are washed *white* in the blood of Christ; and keepe white their owne innocence. Vngracious offenders looke for no dwelling in this glory. You that haue so little loue to the *gates*, are not worthy the *Citie*. If you will not passe *through the gates* of holinesse in this life, you must not enter the *Citie* of happinesse in the life to come. Thus wee haue passed the *gates*: and are now come to

[a] *Aug. Serm. 136. de Temp.*

[b] Heb. 12. 23.

The *Citie*.

Now if I had beene with *Paul* rapt vp to the [c] *third heauen*; or had the [d] *Angels Reed, wherewith he measured the wall*: I might say something to the description of this *Citie*. But how can darkenesse speake of that light? or the base Country of Earth describe the glorious Court of Heauen? [e] *Glorious things are spoken of thee, O City of God.* Glorious Cities haue beene, and are in the world. Rome was eminently famous; and her Citizens like so many kings: yet was it obserued, *Illic homines mori*, that men did die there. But in this *Citie*, there is no dying. *Mors non erit vltra.* [f] *There shall be no more death.* I will narrow vp my discourse, to consider in this *City* only 3. things.

[c] 2. Cor. 12. 2.

[d] Reu. 21. 17.

[e] Psal. 87. 3.

[f] Reu. 21. 4.

The { Situation. / Society. / Glory.

The

The *Situation.*

g Gal.4.26. h Psal.87.1. It is placed aboue, Gal.4. g *Ierusalem which is aboue is free, the mother of vs all.* Heauen is *in excelsis.* h *His foundation is in the holy mountaines.* So was *Ierusalem* seated on earth, to figure this *Citie*; built on the *Quarrey of heauen*, Dan.2. On *Saphyres, Emeralds, and Chrysolites*, Reu.21. i Hebr.1.11. There is a heauen now ouer our heads, but it shall i *vvaxe olde as a garment.* It is corruptible, and so combustible. This *Citie* is eternall; Mount *Sion, neuer to bee moued:* a kingdome neuer to be *shaken.* Wee are now vnder this lower heauen, then this shall be vnder vs. That which is our Canopy, shall be our Pauement.

The *Society.*

The King that rules there, is one Almighty God in three distinct persons. Hee made this *City* for himselfe. k Psal.16.11. k *In his presence is the fulnesse of ioy, and pleasures at his right hand for euermore.* If hee gaue such a house as this world is, to his enemies: what may we thinke, hath hee prouided for himselfe, and his friends? But will GOD dwell there alone? He is neuer alone: himselfe is to himselfe the best and most excellent company. Neuertheless he vouchsafes a dwelling here to some Citizens, and these are eyther *Created* so, *Assumed*, or *Assigned.*

1. Created Citizens are the blessed Angels; who from their first creation haue enioyed the freedom of this *City.* *They stand alwaies in the presence of God*: they can neuer lose their happinesse.

2. Assumed; those whose spirits are already in heauen. Hebr.12. There l Hebr.12.23. l *are the spirits of iust men made perfect.* They are already in soule taken vp, and made free Denisons of this *Citie.*

3. Assigned; the Elect that liue in the militant Church, waiting for the day of their bodies Redemption; crying still, *Come, Lord Iesus, come quickly.* These are *Conscripti,* m Reu.21.27. m *written in the Lambes booke of life.* Now though we are not

not already in full possession; because our apprentiship of this life is not out; yet we are already Citizens. [n] *Ye are no more strangers and forreiners, but fellow Citizens with the Saints, and of the houshold of God.* And we haue three happy priuiledges of *Citizens*.

[n] Eph.2.19.

1. *Libertas*; Freedome from the Law; not from obedience to it, but from the curse of it. *Præstemus quod possumus: quod non possumus, non damnabit.* Let vs keepe so much of it as we can: what wee cannot keepe, shall not condemne vs. Liberty in the vse of these earthly things: heauen, earth, ayre, sea, with all their creatures, do vs seruice. [o] *Whether things present, or things to come, all are yours: and ye are Christs, and Christ is Gods.*

[o] 1.Cor.3.22.

2. *Tutela Imperij*; The Kings protection, Psalm. 91. *Angelis mandauit.* [p] *Hee hath giuen his Angels charge ouer vs, to keepe vs in all our wayes.* Is this all? No. vers.4. *Hee couers vs with his feathers, and vnder his wings doe wee trust: his truth is our shield and our buckler.* Our dangers are many in some places, and some in all places: we haue Gods owne Guard royall to keepe vs. They [q] *are sent from God to minister for their sakes, which shall be heyres of saluation.* I need not determine, whether euery particular person hath his particular Angell. Saint *Augustine* hath wel answered, [r] *Quando hoc nesciatur sine crimine, non opus est vt definiatur cum de crimine.* Since our ignorance is no fault, let vs not trouble our selues with curious discussion. *Bernard* directs vs a good vse of it. *Quantam debet hoc tibi inferre reuerentiam, afferre deuotionem, conferre fiduciam.* The consideration of the guard of Angels about vs, should put into our mindes reuerence, into our hearts deuotion, into our soules confidence.

[p] Psalm.91.11.

[q] Heb.1.14.

[r] Enchirid.cap. 59.

Bern.

3. *Defensio Legis*, the defensiue protection of the Law. Christ is our Aduocate. [a] *Who shall lay any thing to the charge of Gods elect? It is God that iustifieth.* Wee are impleaded: *Paul* appeales to *Cæsar*, wee to Christ. The Deuill accuseth vs, we are far remote: behold, our Counsellor

[a] Rom.8.33.

sellor is in heauen; that will not let our cause fall, or be ouerthrowne. [b] *If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous.*

[b] 1.Ioh.2.1.

Thus are we *Citizens* in present, shall be more perfectly at last. We haue now right to the *Citie*: wee shall then haue right in the *City*. Wee haue now a purchase of the possession, shall then haue a possession of the purchase. [c] *Father; I will that they also whom thou hast giuen mee, bee with me where I am, that they may behold my glory.* This is our Sauiours Will & Testament, and shall not be broken.

[c] Ioh.17.24.

The *Company* then addes to the glory of this *City*. We are loth to leaue this world for loue of a few friends, subiect to mutual dislikes: but what then is the delight in the *Society* of Saints? where thy glorified selfe shall meet with thy glorified friends, and your loue shall be as euerlasting as your glory. There be those Angels that protected thee: those Patriarchs, Prophets, Apostles, Martyrs, that by doctrine and example taught thee: yea there is that blessed Sauior that redeemed thee. Often heere with grones and teares thou seekest him, *whom thy soule loueth*: loe, there he shall neuer be out of thy sight.

The *Glory*.

The glory? *Non mihi si centum linguæ.* If I had a hundred tongues, I was not able to discourse throughly the least dramme of that *inestimable weight of glory*. The eye hath seene much, the eare hath heard more, and the heart hath conceiued most of all. But [d] *no eye hath seene, nor eare heard, nor heart apprehended the things which God hath prepared for them that loue him.* *Augustine* after a stand; [e] *Deus habet quod exhibeat. God hath something to bestowe on you.* If I say, wee shall be satiate, you will think of lothing: if, wee shall not be satiate, you will thinke of hunger. But *Ibi nec fames, nec fastidium*: there is neither hunger, nor lothing. *Sed Deus habet quod exhibeat.* No sooner is the soule within those *gates*, but she is glorious. *Si-*

[d] 1.Cor.2.9.

[e] In Iohn Hom 3.

milem

milem sibi reddit ingredientem. Heauen shall make them that enter it, like it selfe; glorious: As the ayre by the Sunnes brightnesse is transformed bright. *Quanta faelicitas, vbi nullum erit malum, nullum deerit bonum!* How great is that blessednesse, where shall be no euill present, no good absent! This is a blessed *Citie.*

Men are ambitious heere, and seeke to be free of great Cities: and not seldome buy it dearer then the Captaine bought his Burgesship. But no such honour as to be Denisons of this *Citie*: whereof once made free, how contemptibly they will looke at the vaine endeuors of worldly men! Thinke, Beloued, yea knowe; how sweet soeuer the gaines of this lower Citie be: it is yet far short of the gaines of heauen. And you will one day say; There is no Citie to the *Citie* of GOD. Where [f] *shall be no more death, nor sorrow, nor crying, nor any more paine.* Death with all his Apparitors, that cite the whole vvorld to his Court, *sorrow, crying, paine* shall be no more. [g] *They shall persecute you from Citie to Citie,* saith Christ: till at last we come to this *Citie,* and then out of their reach.

[f] Reu. 21. 4.

[g] Math. 10. 23.

O that this clay of ours should come to such honour! Well may we suffer it to endure the Worlds tyrannie, and to be afflicted by the Citizens thereof: alas, wee are but Prentises, and they will vse vs hardly till our yeres be out. When that day comes, we shall be free possessors of this *Citie.*

You heare now the *gate* and the *Citie,* what should you doe but enter? Passe through the *gate* of grace; a holy & sanctified life; and you shall not faile of the *City* of glorie. Whither once entred, you shall sing as it is in the Psalme, *Sicut audiuimus, ita et vidimus. As we haue heard, so haue we seene in the Citie of our God.* VVee see that now which was preached to vs; yea and tenne thousand times more then euer could be vttered. You shall say to Christ, as the Queene of *Sheba* to *Salomon*; [h] *I heard much of thy glory; but behold, the one halfe was not told me.* You saw *Ie-*

[h] 1. King. 10. 7.

rusalem

rusalem before in a Mappe; now you shall walke *through the streets*, and obserue the *towres* and *bulwarkes*; fully contemplate the glorie. But my discourse shall giue way to your meditation. The ioyes are boundlesse, endlesse: the Lord make vs free of this *Citie*. Amen.

SPIRI-

SPIRITVALL EYESALVE:

OR,

THE BENEFIT of Illumination.

EPHES. I. 18.

The eyes of your vnderstanding beeing enlightned, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints.

THE speciall grace that heere *Paul* prayes for his *Ephesians*, is Illumination. wherein is described to vs

an { *Eye.* / *Obiect.* The eye is spirituall, the obiect celestiall. The Instrument is gracious, the spectacle glorious. *The eye enlightned*; there is the organ: *the hope of Gods calling, and the rich inheritance of the glorified Saints*; there is the obiect.

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The *Eye* is described by the { Situation. / Qualification.

The *Site* is the *Understanding*: the *Qualification* is *Inlightned.*

The *Eye*

Is the most excellent organ of sense. Saint *Augustine* applies *Seeing* to all the senses. Heare and see, touch and see; and the Psalmist hath, *Taste and see how gracious the Lord is.* Other senses discerne onely things neere them: this, remote and distant obiects. Some say the roundnesse of the *Eye* resembles the Vnity of the Deity; which is one and perfect: and the triangular sight, the Trinity of persons. This is too curious: happy is that intellectuall *eye*, whose obiect is the blessed Vnity in Trinity, and Trinity in Vnity; whose delight is good, yea God.

In a cleare *eye* the looker sees his owne image: so God in a sanctified vnderstanding sees a limited resemblance of his infinite selfe. And as some Physicians say, that if looking in a sicke mans eyes, they see their image, there is hope of life: but the want of this resultance is held an argument of instant death: whereby they giue themselues a prognosticke signe, whether the Patient will dye of that sicknesse, or recouer it; by the reflection of his *eyes.* But it is certaine, if Gods image be not in the vnderstanding, *instat mors anima*, the soule is in danger: if it shine there, there is comfort of life, yea life of comfort. Hence it is
2.Cor.4.4. that the *God of this world* doth so striue to *blind the minds of them that beleeue not*; *ne imago Dei, &c. that the light of the glorious Gospell of Christ*, who is the *Image of GOD, should not shine vnto them.*

God hath set two liddes, to defend the corporall *eye* from annoyances. So hee hath giuen the *understanding duas palpebras*; Faith and hope to shelter it. For the *eye* is not more tender to the body, then the *understanding* is to the soule. And therefore Satan seekes by all meanes to hurt

hurt it: eyther by offering it violent blowes, which the *Shield of Faith* beares off: or by throwing dusts into it, (*gifts blinde the eyes*) which the other lidde of hope for better riches, keeps out.

The *Situation*

Of this spirituall *eye* is in the Soule. God framing mans soule, planted in it two faculties: the Superior, that is the Vnderstanding, which perceiueth and iudgeth: the Inferiour, that is the *will*, which being enformed of the other, accordingly followes or flies, chuseth or refuseth. The Scripture fauouring the simplest capacity, compares these two powers of the soule to two knowne parts of the body. The *vnderstanding* to the *Eye*; the *Affections* to the *foote*: the *eye* directing, the *foote* walking. Euery man is naturally borne blinde and lame: as *Zedekiah* captiuated to the King of Babylon: first they *put out his eyes*, and then they lamed *his feete with fetters of brasse*. So is euery man by nature; and therefore easily made a slaue to the king of infernall Babylon, if the mercy of Christ should not redeeme him. This consideration reacheth foorth to vs two vses: the one of Instruction, the other of Reprehension. 2.King.25.7.

1. This teacheth vs to desire in the first place, the *Inlightning* of our *eyes*; and then after, the strengthening of our feete. So that sweet Prophet ordereth his prayers, Psal.25. First *Shew me thy wayes, O Lord: teach mee thy paths*. Then *Lead me in thy truth*. First, cleare my eyes, then enable my feete, Psal.119. *Make mee to vnderstand the way of thy precepts*. And then *I will runne the way of thy Commandements*. Hee that would saile safely, must get a good Pilot, before good rowers. Swift horses without a skilfull waggoner, endanger more. Hee that labours for feet before he hath eyes, takes a preposterous course: for of the two, the lame is more likely to come to his iourneyes end, then the blind. Could hee runne as swift as Psal.25.4.5. Psal.119.27.32

Hazael, and outstrip the young Hart on the mountaines; yet being blinde, he would hardly hitte the way to Heauen. There is but one way thither; by-paths innumerable: it is a thousand to one against him, that he missеth the right. If he be set into it, yet there are so many blockes, rubbes, obstacles put before him by the Deuill, and the world; that hee can no more goe into the true way, then he could discerne it from the false. But if a man hath eyes, there is hope he will creepe to heauen, though on lame feet. Hee sees where Ierusalem stands, and hath direction for the way; (as trauellers in scroles; from such a village to such a city, &c.) so the word of God prescribes his iourney; From *Faith to vertue, from vertue to knowledge, from knowledge to temperance, from temperance to patience, &c.* till hee comes to *enter into the euerlasting Kingdome of our Lord Iesus Christ.* Hence we see, there is somwhat more hope of a vicious person, that hath a good vnderstanding; then of an vtterly darke and blind soule, though he walkes vpon zealous feete. Let them knovv, that they will come to heauen without eyes, when the wicked come out of hell without feet.

2.Pet.1.5.

Vers.11.

Which lets vs see the kind loue of the Popish Clergie to their people, and how vnfainedly they desire their going to Heauen; when they pluck out their eyes, & send them thither. So they may grope for it, as the Sodomites did for the dore of *Lots* house. That which they call the *Mother of Deuotion*, Ignorance; *Augustine* calls *Pessimã matrem*, the worst Mother. *Pessimæ matris Ignorantiæ, pessimæ itidem duæ filiæ sunt: scilicet falsitas, et Dubietas: illa miserior, ista miserabilior: illa perniciosior, ista molestior.* There are two euill daughters of the most euill Mother, Ignorance, Falshood and Doubting: the former is more miserable, the latter more pityable: that more pernicious, this more troublesome. Let them that plead so impetuously, their Religion authenticall from the Fathers, (*nos cum Patribus reijcimur*) read the opinion of a great Father, concerning

Gen.19.11.

concerning a maine point of their doctrine, Ignorance. *Chrysostome* saies; *Praecedit scientia virtutis cultum*: knowledge of vertue must euer goe before deuotion: For *no man can earnestly affect the good he knowes not: and the euill whereof he is ignorant, hee feares not.* So that true loue to good, and hatred to euill, cannot occurre to a heart nescient of them both. For *Scientia conscientiam dirigit, conscientia scientiam perficit*. Knowledge rectifies conscience, so well as conscience perfits knowledge. *Con* must euer be in composition; and so kindly vniting knowledge to deuotion, there ariseth *Conscience*.

Chrys. in Polit. li. 3. Nemo potest fideliter appetere quod ignorat: et malum nisi cognitum sit, non timetur.

If they allow not then their people eyes, they may as well lame their feet; and so send them like the Syrian band, in stead of Dothan, to Samaria. *They say, This is not the way* to heauen, *nor is this the Citie* of life: *follow me, & I will bring you to the man* (Iesus Christ) *whom yee seeke. But he led them to Samaria.* 2. King. 6. 19.

2. This reprehends a common fashion of many Auditors. When the Preacher beginnes to analyse his Text, and to open the points of doctrine, to informe the *vnderstanding*; they lend him very cold attention. That part of the Sermon is spent in slumber; as if it concern'd vs not. But when he comes to apply his conclusions, and to driue home the vse of his inferences by application; then they beginne to rouse vp themselues, and lend an eare of diligence. As if they had onely need to haue their hearts warmed, and not to haue their minds warned, & enlightned with knowledge. But alas! no eyes, no saluation. Your affections are stirred in vaine, without a precedent illumination of your soules. You must know to doe, before you can doe what you know. And indeed hee that attends onely to exhortation, and not to instruction, seemes to build more vpon mans zeale, then Gods Word. Both doe well together: attend to the *Doctrine*, and suffer also *the Word of exhortation*; that you may haue both cleare

eyes, and sound feete: those which God hath ioyned together, let no man put asunder.

I come from the *Situation*, to the

Qualification

Of this spirituall *eye*: *enlightned*. For this blessing the Apostle prayes to the [a] *Father of lights*; *from whom comes euery good and perfect gift*: from him, and from him onely, comes this grace of *Illumination*. Mans mind is not onely darke, but [b] *darknesse*, till the Spirit of knowledge light on him, and lighten him. Though [c] *Zedekiah* was in *Nebuchadnezzars* Court, that great Monarch, newly deliuerd of his monstrous ambition; to whom all the glories and pleasures of the world came a gossiping: yet hee saw none of this pompe and magnificence; his eyes vvere wanting. So blind [d] *Samson* among the merry Philistins, saw none of their rich apparrell, costly cheere, and glorious triumphs. When the naturall man comes into the Temple, among the Cõgregation of Gods Saints, his soule is not delighted with their prayers, praises, psalmes, and seruice: he sees no comfort, no pleasure, no content in their actions. True, he doth not, hee cannot; for his *vnderstanding* is not *inlightned*, to see *the hope of their calling, and the glorious riches* which the Spirit of grace and consolation sheds into them. Hee sees no whit into the awfull Maiestie of God, filling all with his glorious presence, and ruling all euents with his prouidence; euen disposing euill to his glory. Nothing of the beautie, mercy, pitie of his Sauiour, sitting at the right hand of his Father: not his Highnesse being in heauen, nor yet his Nighnesse to his brethren on earth. Nothing of [e] *Mount Sion, the Citie of the liuing God, the celestiall Ierusalem*; not of *the company of innumerable Angels*; nor of *the generall assembly, and company of the first borne which are written in Heauen*; not of *God, the Iudge of all*; nor of *the spirits of iust men made perfect*; nor of *Iesus the Mediator of the new Testament*;

[a] Iam.1.17.
[b] Eph.5.8.
[c] 2.King.25.
[d] Iudg.16.
[e] Heb.12.22.

ſtament; nor *the bloud of ſprinkling, that ſpeaks better things then that of Abel.*

What more then a world of happineſſe doth this mans eye not ſee! Hereupon wee call a meere foole a naturall. The worldlings haue eſteemed, and miſnamed Chriſtians Gods fooles: but wee know them the fooles of the world. The greateſt Philoſopher is but a ſot to the weakeſt Chriſtian: therefore Philoſophy (vnbaptized vvith grace) is ſaid to be monoculate, to haue but one eye, and that is of naturall Reaſon; a left eye of the ſoule. But the Chriſtian hath two eyes: the left eye of Reaſon, whereby he may ſee into the ſecrets of nature, as farre as the Philoſopher: and the right eye of faith, which the other wanting cannot conceiue the *myſtery of godlineſſe*. This [f] myſterie to him, is but like a high candle to a blind man. God onely then muſt giue *Salomon* wiſedome; and to his Father, a knowledge aboue his Teachers. [g] *If any of you lacke wiſedome, let him aske of God.* The firſt Character our forefathers taught vs, was Chriſts Croſſe. Our firſt ſpelling leſſon; In the Name of the Father, &c. To teach vs, that euen all humane knowledge, much more diuine, is deriued from Gods fountaine. There are two reaſons, why we muſt all begge of God for our ſelues, as *Paul* did for his *Epheſians*, this grace of *Illumination*.

[f] 1.Tim.3.16.

[g] Iam.1.5.

1. Our ſpirituall blindneſſe came vpon vs by Gods iuſt curſe for our ſinnes. As the Philiſtins put out *Samſons* eyes, for his many miſchiefes done them: ſo GOD on farre greater cauſe blinded *Adam*, and his perpetuall iſſue. He had pure and good knowledge; but becauſe his ambition was *appetere prohibitum*, to deſire that was forbidden: his puniſhment was *perdere conceſſum*, to loſe that hee had. Now the ſame hand that layd on this penaltie, muſt take it off. The blind men in the Goſpell, recouer'd not their ſight till Chriſt came. They were as types to vs; to teach vs that only the Spirit of Chriſt can reſtore our ſpirituall eyes. Therefore of this [h] *Spirit* are

[h] Reuc.3.18.

we *counselled to buy eye-salue, to annoint our eyes, that wee may see.*

2. This originall defect is encreased by actuall transgressions. We were borne ignorant, wee haue made our selues blind; putting out euen that remaining sparke of nature. Wee [i] *mind earthly things*: setting not onely our [k] *affections*, but euen fixing our whole knowledge on this World. And it is impossible that mans eye should looke on earth and heauen also at one instant. It is a rule in Philosophy; Nothing receiues any thing, but that is emptie of all other things of a contrary nature. The eare must be empty of all sounds, the taste of all sauours, the eye of all colours; before there can be entertainement giuen to a new obiect. The smell possessed with Rew, cannot scent the Rose: the taste infected with gall, imagines all morsels bitter: and a greene glasse held before the eyes, presents all things looked on, greene. So if the soules eye be taken vp with the gawdy vanities of this py'd world, it cannot discerne the things, that concerne euerlasting peace. The *vnderstanding* then must be with-drawn from earth, that it may contemplate heauen. This confutes their practices, that haue vowed a Monkish life, addicted to speculation & eying of heauen; yet are perpetually raking in the mudde of the earth to get money; with an impossibilitie of reconciling these two opposite obiects to their eyes at once. In vaine they lift vp ceremoniall eyes of a forc'd deuotion; for the eye of their heart is fixed downwards: Vnlesse they haue squint-ey'd soules, that can looke two wayes at once. But I rather think, that like watermen, they looke one way, and rowe another: for hee must needs be strangely squint-ey'd, that can at the same instant fasten one of his lights on the light of glory, & the other on the darknes of iniquitie. The riches aboue and below are remote things; *Quorum dum aliud contemplatim aspicimus, aliud contemptim despicimus*: vvhereof whiles we admire the one, we vilipend the other. This

blind-

[i] Phil. 3. 19.
[k] Colos. 3. 2.

blindnesse then being both hereditarie to our natures, (and hereditary diseases are not easily cured) and augmented by our wilful disorders, can be taken away by no hand but Gods. [l] *Since the World beganne was it neuer heard, that any man* (not man, but God) *opened the eyes of one that was borne blind*; and had encreased this cæcitie by his owne accessiue and excessiue wickednesse. [l] Iohn 9.32.

He that would desire inspection into others blindnes, had need of cleare eyes himselfe. *Cast out the beame in thine owne eye, that thou mayst pull out the mote in thy brothers*; saith our Sauiour. Let vs take with vs then the eyes of grace, that wee haue; that we may the better looke into that blindnesse of nature we had. There is in this blind *eye* diseases and defects. The diseases are double, so are the defects.

The *Diseases*.

1. The Cataract, which is a thicknesse drawne ouer the eye, and bred of many causes: this especially, either from the heume of vaine-glory, or the inflammation of malice. From this eye there is no reflection, or returning the owne beames, whereby a man may contemplate himselfe. But euen the optick nerues, and the visory spirits are corrupted: the memorie cannot reuolue, nor the mind present it selfe, what it is; *nec in se descendere tentat*. This darke mind is the vault, where Satan keepes his Seminarie, and sits hatching a blacke brood of lusts.

The meanes to expell this disease, is to take Gods Law into thy hand and heart, and through that glasse to looke into thy selfe. [m] *Consider your owne wayes in your hearts*, saith the Prophet. [m] Hagg. 1.

Teipsum.

Concute: tecum habita: te consule, dic tibi quis sis.

Plumbe deepe into thy owne breast: [n] *Animi tui abyssum intra*. A man offends lesse, by searching sinne with too deepe, then with too short an instrument. Though this be, [n] Sid. de sum. bon. lib. 2.

o In meditat.

be, saith o *Anselme, grauis angustia*; a hard exigent. *Si me inspicio, meipsum non tolero; si non inspicio, nescio. Si video, horror; si non videro, mors est.* If I looke into my selfe, I cannot indure my selfe; if I looke not, I cannot know my selfe. If I see my selfe, there is horror: if I see not, there is death. This inspection is difficult. *Difficile est se nosse, sed beatum.* It is a hard, but a happy thing to know ones selfe. Priuate sinnes are not easily spied out. *Difficilius est inuenire, quàm interficere*; as *Cæsar* said of the Scythians. It is harder to finde them out, then to roote them out. Innumerable sinnes are in a man; if not in actuall and ripe practice, yet in growing seeds. *Qui indulget vno vitio, amicus est omnibus.* Hee that is partially indulgent to one sinne, is a friend to all. It is a paines well taken, to study thy selfe. How sweet a rest doth that night bring, whose sleepe is preuented with a recognition of our selues!

p De consid.

p *Bernard* teacheth man a three-fold consideration of himselfe: *Quid, quis, qualis sit.* What by nature, who in person, what kinde of man in conuersation. Which particulars when he casteth vp, he shall finde in summe; Himselfe a miserable sinner. *Si cupis bonus fieri, primùm crede quòd malus sis.* If thou wouldest be good, first know that thou art euill. *Chrysostome* amplifies this selfe-knowledge, by teaching a man to consider; what he is *in himselfe*, dust and ashes: what is *within him*; much wickednesse: what *aboue him*, an offended Iustice: what *below him*, a burning lake: what *against him*, Satan and sinne: what *before him*, vaine pleasure: what *behinde him*, infallible death.

Chrys. in tract. de symb. lib. 13.

But alas! what is all this that hath beene said of the *eye*, if God *enlighten* not that mentall eye to see it? Hee must open our eyes, to behold *the wonderfull things of his Law*. Otherwise mans sight to these obiects, is but as *oculus noctuæ ad lumen solis*. Spirituall ioyes he cannot perceiue; and what hee conceiues of death and hell, hee thinkes of them senselesly like a beast, or desperately like a Deuill. If his

his conſcience begins to wake, he ſings her aſleep againe. And as in ſome, the fuliginous vapours ariſing from the lower parts of the body, blinde the eyes: ſo in him the fumous euaporations of the fleſhes luſts, haue cauſed abſolute blindneſſe. The ſpirit of God, with the ſauing inſtrument of grace, can onely take away this Cataract.

2. There is another diſeaſe, called the Pearle in the eye; a dangerous diſeaſe, and heereof are all worldlings ſicke: for earthly riches is ſuch a pearle in their eye, that they cannot ſee the pearle of the Goſpell, which the wiſe *Merchant* ſold all he had to purchaſe. By diſtruſting and diſtracting cares of the world, this intellectuall eye is not onely deprаued, but deprиued of light. *Affectio mundi, infectio animi*: our ſoules are affected, infected with this contagion. We are eaſily inclined, and declined from our ſupernall bliſſe, by doting loue of theſe tranſient delights. And *vbi amor, ibi oculus*: the eye followes the heart, with more diligence then a ſeruant his Maſter. Now it is no wonder if that eye be blinde, which the Deuill hath dawbed vp with the dirt of this world! Couetouſneſſe is an Ingroſſer, wherſoeuer it dwells: and as it would ingroſſe the whole Vniuerſe to it ſelfe, ſo it takes vp the whole ſoule, with all the affections and deſires of it. It giues euery member and faculty preſſe-mony, and bindes all their contention to get riches. It leaues not ſo much as an eye for our ſelues, nor a thought for God. *Quicquid de ſe intrinſecus agatur obliuiſcitur eſt animus, dum extrinſecus occupatur.* Whiles the mind is externally buſied, it forgets what is done in it ſelfe, what ſhall become of it ſelfe. This pearle then muſt be cut out of the worldlings eye, vvith the ſharpe knife of repentance; otherwiſe he is likely neuer to ſee heauen. For it may be well ſaid to them, as the Philoſopher anſwered to ſome, that asked him curious queſtions of the world; whether it had a ſoule, whether it were round, &c. *Vos de mundo ſolliciti eſtis, & veſtram immunditiem non curatis.* You are buſie examiners concerning Gregor. in mor.

ning the world, but idle neglecters of your vnclean selues. These are the *Diseases*: there is also a double defect in this naturall *Eye*.

2. Pet. 1. 9. 1. It perceiues onely naturall and externall things; *quæ antepedes sunt*; which lie at their feete, 2. Pet. 1. For *It cannot see a farre off*. It beholds only the barque or rinde; but not the inward vertue. It can perceiue vvhat thy riches are, thy house adorned, thy lands tilled, thy grounds stocked: but not those spirituall blessings, and celestiall priuiledges, that belong to thee as thou art a Christian. It iudgeth the Cabinet by the Lether and couer, not by the costly iewels in it. It may see *Iobs* outward affliction, not his inward consolation. If God swells their garners with plenteous fruits, and fills their bones with marrow, this they see: but the *hope of Gods calling*, the comforts of the Gospell, the sauing health of *Iesus Christ*, and the promises of eternall life, they not see. The world is their circumference; other things *Nec capiunt, nec cupiunt; neque tenent manibus, nec cernunt oculis*; they neyther comprehend nor couet; neither hold, nor behold them.

A beast hath one kinde of eye, a naturall man two, a Christian three. The beast hath an eye of Sense, the naturall man of Sense and Reason, the Christian of Sense, of Reason, and of Faith. Each of these hath his seuerall obiects, seuerall intentions. The eye of sense regards onely sensuall things: the eye of reason onely sensible and naturall things: the eye of faith, spirituall, supernall, and supernatural things.

The eye of sense doth not extend to intelligible things, and matters of discourse. Tell a bruit beast of Philosophy, and the conclusions of nature, he vnderstands you not. The belly of Sense hath no eares for such instructions. Let it be fed, nouriſhed, haue the appetite delighted: of further felicitie it hath neyther notion, nor motion.

motion. *Nec nosci, nec noscit.*

The eye of Reason sees further then that of Sense; and hath (more then common Sense) a rationall and discursiue apprehension of intelligible obiects. For the bodies of creatures, the bruites see them as well as man, and perhaps some better: but in these bodies he perceiues hidden vertues, obiectuall to the scope of vnderstanding, which the beast cannot see. I confesse that many a man is defectiue in the graduall ascents of reason. Tell a rusticke or mechanicke that the Sun is greater then the whole earth, or that a little starre is larger then his car-wheele; and he derides thy boldnesse, and thinkes thou wouldst be admired for telling a lye. Though this by the eye of mature reason is discerned perfect truth.

The eye of Faith sees further then both the former; for it lookes into the *hope of our calling, and the glorious inheritance of the Saints.* The Christian hath not onely an eye of Sense cōmon with beasts; nor an eye of reason common with men; but also an eye of faith proper to his profession. Wherein he goes beyond the naturall man, further then the naturall man goes beyond the beast. The vnregenerate liues all his dayes in a mist: he cannot looke vp to heauen; in comparison whereof that world he sees, is but a base moale-hill; and himselfe is like a blind moale, digging in it. Yea in this very world, his owne proper element, how little doth he truely perceiue! There is no herbe or flower hee treads on, that he truely knowes. Yea he is a stranger at home, and is ignorant of what is in his owne bosome. But for things that concerne a better world, he hath no insight. *The naturall man perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him; neyther can hee know them, because they are spiritually discerned.* Those things are incredible, impossible to him, which we build our faiths on. *Happy* then are their *eyes that see these things.* In matters of the world our simplicity moues pity, or makes sport: let it content vs, that

1. Cor. 2. 14.

these

theſe loſſes are requited by our ſpirituall knowledge, ſeeing further into better matters. That wherein we are ignorant, is tranſient & contemptible: that which we know, is glorious and eternall. The ignorance of the former ſhall not hinder our bleſſednesſe; the knowledge of the other ſhall accompliſh it.

2. The ſecond *defect* in this *eye* is an inſolid leuity: it is rouing, like *Dinahs*, and rauiſhed abroad; but wants ſelf-inſpection. Two things exceedingly moone men; [a] *Similitude and Example*. When men iudge others very euil, they begin to think themſelues good. Nothing doth ſooner blinde vs then compariſons. Hee that would mount to a high opinion of his owne worth, by comparing it to the baſe wickednesſe of another; [b] *Perinde eſt, ac ſi quis ad claudos reſpiciens, ſuam miretur velocitatem*: is like one that obſeruing a Cripples lamenesſe, wonders at himſelfe that he is ſo ſwift. The curious man goes abroad, [c] *Et exterius omnia conſiderat; qui ſic interna deſpicit*: and is ſo intentiue vpon forreigne buſineſſes, that he forgets his owne. They are common queſtions; *Quid ille fecit?* What hath hee done? and *Quid ille faciet?* [d] *What ſhall hee doe?* But not *What haue I done?* not [e] *What ſhall I doe that I might be ſaued?* They are like Taylors, that haue taken meaſure of many men, neuer of themſelues. Such a man doth not ſmite his owne boſom with the Publican, but breakes his neighbours head with the Phariſe. It is good for a man to keepe his eyes at home, and ſet them about the domeſticall buſineſſe of his owne heart: leſt at laſt *Omnibus notus, ignotus moritur ſibi*; he that liued knowne to all, dyes in ignorance of himſelfe.

[a] *Cicero. de orat. lib.3.*

[b] *Sen.*

[c] *Bern.*

[d] Ioh.21.21.

[e] Acts 16.30.

I cannot leaue this excellent Organ, the *eye*; till I haue ſhewed you two things. 1. The danger of ſpirituall blindneſſe. 2. The meanes to cure it.

Spirituall *blindnes* ſhall appeare the more perilous, if

we

we compare it with naturall. The bodies eye may be better ſpared then the ſoules. As to want the eyes of Angels, is farre worſe then to want the eyes of beaſts. The want of corporal ſight is often good, not euill: euil in the ſenſe, good in the conſequence. He may the better intend heauenly things, that ſees no earthly to drawe him away. Many a mans eye hath done him hurt. *The ſonnes of God ſaw the daughters of men.* Gene.6.2. *Dauid* from the roofe of his Palace *ſaw Bethſhabe. Per oculorum beneficium intrat cordis veneficium.* The lightning of luſt hath ſcorched the heart through thoſe windowes. *Malus oculus, malus animus.* An euill eye makes an euill mind. The Apoſtle ſpeakes of *eyes full of adultery*: it is a feareful thing to haue an eye great with whoredome. And there be eyes full of couetouſneſſe, luſting after the grounds and goods of other men: as *Ahabs eye* was full of *Nabaoths* vineyard. But *non tutum eſt conſpicere, quod non licitum eſt concupiſcere.* Let not thine eye be enamoured of that, which thy heart muſt not couet. You ſee therefore, that ſometimes the loſſe of corporall ſight doth the ſoule good: and the eye of faith ſees the better, becauſe the eye of fleſh ſees not at all.

Beſides, the bodily blind feeles and acknowledgeth his want of ſight: but the ſpiritually thinks that none haue clearer eyes then himſelfe. He that wants corporall eyes, bleſſeth them that ſee: this man derides & deſpiſeth them. Their blindneſſe is therefore more dangerous, *Qui ſuam ignorant ignorantiam*; that *know not they are blind*, as *Laodicea*, Reue.3. This conuiction Chriſt gaue to the Iewes. Reue.3.17. Iohn 9.41. *If yee were blind, yee ſhould not haue ſinne: but now yee ſay, We ſee, therefore your ſinne remaineth.* The blind in body is commonly led either by his ſeruant, or his wife, or his dogge: there may be yet ſome reſpect in theſe guides. But the blind in ſoule is led by the world, which ſhould be his ſeruant, is his traytor: or by the fleſh, which ſhould be as a wife, is his harlot: or by the deuill, which is a dog indeed;

indeed, a crafty curre, not leading, but misleading him. He that is blind himselfe, and led by such blind, or rather blinding guides, how should he escape the rubs of transgression, or the pitte of destruction!

Now the meanes to cleare this *Eye*, is to get it a knowledge of God, of our selues. That the *eye* may be cured, this knowledge must be procured.

Now God must be knowne by his { *Works.* *Word.* *Spirit.*

1. By his Works. The booke of Nature teacheth the most vnlearned, that there is a Deitie. This may be called naturall Theologie. For [c] *his invisible things may be vnderstood by his visible workes. Præsentemque refert quaelibet herba Deum.* Not a pile of grasse wee tread on, but tells vs there is a GOD. [f] *Aske the beasts and they will tell thee; the fowles of the ayre, the fishes in the Sea; the earth will declare vnto thee, that the hand of the Lord hath wrought this.* When an *Eremite* was found fault with, that hee wanted bookes; hee answered, that there could be no vvant of bookes, when Heauen and Earth stood before his eyes. [g] *The heauens declare the glory of GOD: and the firmament sheweth his handy worke. Day vnto day vttereth speech: and night vnto night sheweth knowledge. There is no speech nor language, where their voice is not heard.* All these creatures speake GOD; in whom is the act of all powers, & from whom the power of all acts: whether thou haue a carnall affection, filled with vanitie; or a curious head, filled with varietie; or a Christian heart, filled with veritie; despise not the pædagogie and manuduction of the World, leading thee to know God.

2. But this booke reads onely to vs, (that aske *An sit*) *Deus est*; that there is a God. If wee aske further, *Quis sit*, Who this God is, or how to be worshipped; it cannot expound it. It brings vs onely like that [h] *Athenian Altar*,

[c] Rom. 1. 20

[f] Iob 12. 7. &c.

[g] Psal. 90.

[h] Act. 17. 23.

tar, *Ad ignotum Deum*; To the vnknowne God. Wee must turne ouer a new leafe, search another booke to take out this lesson. *Search the Scriptures*; for they giue this testimony. So *Zachary*: [i] *Tenne men out of all languages of the Nations shall take hold of the skirt of him that is a Iew; saying, We will goe with you, for we haue heard that GOD is with you.* In the former the booke is the VVorld, the schoole Natures light; the scholer man, *quatenus homo*; as he is man. But here the Booke is the Scripture, the Schoole the light of grace, and the scholer Christian man, as he is a Christian. There was the eye of Reason exercised; here of faith. There was taught GOD in his creatures; here God in his Christ.

[i] Zach.8.23.

3. But this Scripturall knowledge (common to the wicked) is not sufficient; there must be a spiritual knowledge: vvhereby, though he sees not more then is in the Word, yet he sees more then they, that see onely the letter of the Word. [k] *The anointing which you haue receiued, teacheth you all things.* Call wee then earnestly vpon the Spirit of *Illumination* for this knowledge. For it is not obtained *per rationem, sed per orationem*; not by reason, but by prayers. [l] *For this cause I bow my knees to the Father of our Lord Iesus Christ, &c. That you may be able to comprehend with all Saints, what is the bredth, and length, & depth, and height: & to know the loue of Christ, which passeth knowledge.*

[k] 1.Ioh.2.27.

[l] Eph.3.18.

Now we must learne to *see* our selues, and this selfe-contemplation must be made

by a { Naturall / Morall / Spirituall } glasse.

1. Naturally, by looking into the constitution & composition of our owne persons; as *Paul* distinguisheth vs into [m] *Body, Soule, Spirit.* For thy Body, it was not onely [n] *fashioned beneath on the earth*, but of the earth. Our

[m] 1.Thes.5.23.

[n] Psal.139.15

first Parents were made of the earth: of the earth vvas their meate: of their meat their bloud: of their bloud their seed: of the seed our bodies. *Corrupta et corrumpentia corpora*; bodies corrupt of themselues, and corrupting the soules. For thy Soule, it is a reall, spirituall, inuisible, and indiuisible substance; diffused by God into thy body. Who by placing this soule in thy flesh, hath set thee in the mid-way, betwixt the bodilesse Spirits aboue, and the mindlesse bodies belowe. This soule is preserued by neither element nor aliment, but by him onely that made her; and to whom, she resteth not, till she returnes. For thy Spirit, it is called *vinculum* and *vehiculum*, a bond and a Chariot. It is a bond to vnite a diuine and heauenly soule, to an earthly elementary body; both these extremes meete friendly by this *Tertium*, a firmamentall Spirit. It is called a Chariot, because it carrieth the soules faculties to all organs and parts of the body, and that with wonderfull speed.

2. Morally, by considering how frequently wee haue transgressed those vertues, to which the very Heathen gaue a strict obedience. Where is our iustice, temperance, patience? We haue idle designes, and idler desires; and giue vvay to all euill that may bee either thought or wrought: and what we dare not act, we dare like. Wee lothe (like fond sheepe) the good pastures of fit benefits, and bleat after the brouse of vanities. Like erring Planets, we keepe not the ecclyptike line of vertuous mediocritie. As God hath all good in himselfe, all euill onely in knowledge: so we on the contrary, haue much good in knowledge, all euill in our selues.

3. Spirituall knowledge goes yet further; euen *in medullas, et penetralia cordis*. It searcheth the heart; and if in that most inward Chamber, or in any cabinet thereof, it can finde an Idol, it brings it forth. It sees when the torrent of time beares thee downe the streame of custome; what faintnesse is in thy faith, what coldnes in thy zeale, when

when the awe of man giues the fear of God a check-mate. It ſounds the loweſt depth of the Conſcience; and ſpyeth blemiſhes in the face of whiteſt innocence. So it brings the beſt ſoule downe on her knees; teacheth her the neceſſity of humblenesſe; and puts this prayer in her mouth; *Lord be mercifull to me a ſinner.*

We haue now done with the Organ of *Seeing*; the *vnderſtanding* or Soules *Eye*: let vs come to the *obiect* to be ſeene, *The hope of his calling; and the riches of the glory of Gods inheritance in the Saints.*

The *Obiect*

Is cleare and tranſparent to a ſanctified *Eye*. The Philoſophers propound ſixe neceſſary occurrences to our perfect *Seeing*; and you ſhall ſee them all here met.

1. Firmeneſſe or good diſpoſition of the Organ that ſeeth. A rolling eye beholds nothing perfectly. A *Diuahs eye* is the prologue to a rauiſhed ſoule. This muſt be a compoſed eye, ſtedfaſtly ſetled on the diuine obiect: ſaying with *Dauid, My heart is fixed, O Lord, my heart is fixed.* The propoſed glory is ſo infinite, that it may well take vp the whole eye; for it ſhall one day take vp the whole man. *Enter thou, good ſeruant, into thy maſters ioy*: it is too great to enter into thee. This Obiect is ſo immenſe, that we cannot well looke beſides it.

2. The Spectacle muſt be obiected to the ſight: the eye cannot pierce into *penetralia terræ*, or *ſublimia cœli*: nor can the *vnderſtanding* ſee into theſe ſupernaturall ioyes, vnleſſe the Lord obiect them to it. Hence it is that many neglectfully paſſe by (*ſine lumine lumen*) the light, for want of eyes to regard it. But God here produceth the wardrobe of his glory to the ſanctified eyes; as if he ſaid, *Venite & videte*, Pſal 46. *Come, and ſee.* So *Moſes*; *Stand ſtill, and ſee the ſaluation of God.* So Chriſt to his Apoſtles. *It is giuen to your eyes to ſee theſe things, to others but by parables.* Pſal. 46. 8. Exod. 14. 13.

3. That there be a proportionall distance betwixt the organ and the obiect: neither too neere, nor too far off. A bright thing held too neere the sight, confounds it: be it neuer so bright, if too farre off, it cannot discerne it. God hath sweetly ordered and compounded this difference. Those euerlasting ioyes are not close by our eyes, lest the glory should swallow vs vp: for mortall eyes cannot behold immortall things; nor our corruptible sight see stedfastly that eternall splendor. *Who can see God, and liue?* And though you say, it is the soule that sees; yet euen this soule, whiles it is prisoned in this muddy vaile, or rather Iayle, the flesh, hath by reason of the others impotency and passiblenesse, a thicke cloud cast betweene it selfe and glory. o *For now wee see through a glasse darkely: but then face to face. Now I know in part, then shall I know, euen as also I am knowne.* The best eye vpon earth lookes but through a glasse, a lattice, an obscuring impediment. Now on the other side, lest this obiect should be too farre off, that the intellectuall eye could not reach it, behold, God hath giuen it the first fruits; p *Righteousnesse, peace of conscience, and ioy of the holy Ghost*; a prelibation of glory. It sees the earnest of the Spirit, *sealing vs vp to the day of redemption*; a pledge of those ioyes, which otherwise no eye hath seene, no eare heard, nor heart on earth conceiued.

o 1. Cor. 13. 12.

p Rom. 14. 17.

4. It is required that the obiected matter be substantiall; not altogether diaphanous & transparent, but massie, and of a solid being. Otherwise the sight cannot perceiue, nor the minde well conceiue, the nature which is so subtil & sublim'd: but intends it selfe still further, till it can *acquiescere in materiam visibilem*; rest it selfe on some visible obiect. But this Obiect here proposed, is no empty *Chimera*, or imaginary, tralucent, ayery shadow, but substantiall: *the hope of Gods calling, and a glorious inheritance*: which though natures dull eye cannot reach, faiths eye sees perfectly. For *Hæc est fides, credere quod non vides.*

And

And the subiect of this spectacle is by demonstration prooued solid and substantiall: because nothing but that can giue this intellectuall eye firme content and complacency. How go the affections of man in a rolling and ranging pace from one creature to another! now thy heart is set vpon wealth; thou wilt haue it, though thou digge for it *in visceribus* both *matris & filiorum*; in the bowels of the earth, and of the sonnes of the earth. Say wealth is come, thou art then for honor: thy riches are a ladder, whereby thou wouldest climbe to dignity. *Dedecet diuitem esse ignobilem.* Nobility gotten hath not setled thee: thou art trauersing new desires. Thy lust presents thee a beauteous paramour: vncleane desires now fill vp thy scene; and thou playest, like that Germane, many parts thy selfe; a golden Asse, a proud Lyon, a luxurious Goate. Wealth and greatnesse commands thy pleasure; thy lust is answered: then thou art for musike, and so actest a fourth part; thou art thine owne fidler. Now thy bloud is to be heated with delicates; thou must be indulgent to thy throat with lust-prouoking meates; and so playest yet another part, a Cater to vncleannesse. When all is done,

Non contenta quies, non est sedata libido.

When thou hast thus wandred, and beg'd of euery poore creature a scrap of comfort, yet thou art but clawed, and cloyed with varietie, with vanity; not contented. It is al but one little crumme to one halfe dead of hunger. Couldst thou passe ouer the vast Vniuerse, from the conuexe superficies of heauen, to the center of hell: yet the immense capacity, rapacitie of thy desires will not be satisfied.

Well then did *Augustine* confesse: *Fecisti nos ad te, & inquietum est cor nostrum donec requiescat in te.* O Lord, thou didst make vs for thee; and our heart cannot bee quiet till it rest in thee. Nothing but the Trinity of persons in that one Deity, can fill the triangular concaue of *Conf. lib. 1. cap. 1.*

mans own heart. The fire flieth to his sphere, the stone falleth to his center, the riuers run to the sea, as to their end and rest; and are but violently detained in any other place. The needle touched with the Loadstone, stands euer trembling and quiuering, till it enioy the full aspect of the Northerne Pole. Thus the Lord is onely our Center; the very life of satisfaction; full of perfect and infallible comfort; and he alone can content the boundlesse apprehension of this intellectuall *eye*. All other are but shadowes and vanities, but this matter obiected in my Text, satisfies. The world cannot, but this can; *the hope of Gods calling, and his glorious inheritance*, &c.

5. Clearnesse of space betwixt the Organ and the obiect. For the interposition of some thicke and grosse body, preuents the faculty of the *Eye*. The quickest eye cannot see through hils; and a crasse cloud is able to hide the Sunne from vs at noone day. On necessity, that wee may behold with our vnderstandings eyes, this celestiall obiect; *the hope of our calling*; there must be a remouing of all thicke and impenetrable obstacles.

1. Some haue whole mountaines betwixt their eyes and heauen: the mountaines of vaineglory hinder their sight. They are rauished with the brauery of earth: they thinke there is no heauen but at Court; no further scope of ambition, then to be great in this world. If you tell them of the glory of Gods Inheritance giuen to his Saints, alas, they beleeue not your prattle: they cannot see it. They cannot indeed; for who can see through mountaines?

2. Others, to make surer preuention against their sight of heauen, haue rolled the whole earth betwixt that and their eyes. These are the couetous, who are rooting downe to the Center. If you tell them of this *hope, &c.* they answere, *Non videmus nisi terram*; wee see nothing but earth. Well may they say so: for what eyes can see through the vast and condensed body of the earth?

3. Others

3. Others yet haue interiected such obscure and pitchy clouds, between their light and this Sunne of glory, that they cannot see. Whether of errors, that darken the light of the truth: Or of affected ignorance, that blindes their owne eyes: Or of blasphemous Atheisme; they will see nothing, but what they doe see. [a] *Where is the promise of his comming? Since the Fathers fell asleepe, all things continue as they were from the beginning of the creation. Nil noui video*; I see no new thing; it was so, and it is so. *Non aliud vidêre patres, aliudue nepotes Aspicient.* Or of rude and crude impieties, which both bleare their owne eyes, and shadow heauens graces from them. Thus the Deuill deales with thē, as the Phariſes seruants dealt with Christ: first they blinde him, and then buffet him, and bid him prophecie [b] *who smote him.* First hee puts out their eyes with their owne iniquities, and then leades them about to make himself sport. They cannot see the way to blisse, they haue blinded themselues; interposed such clouds betwixt them and heauen, that this *glorious light* cannot shine vnto them. There must be then a clearer space: and this God grants to faith. [c] *Stephen full of the holy Ghost, looked vp stedfastly into heauen, and saw the glory of GOD, &c. Behold, I see the heauens open, and the Sonne of man standing on the right hand of God.* Though this bee taken for more then a spirituall sight; yet hence we haue this comfort; that our eyes of Faith shall see God now in Grace, and our eyes of flesh hereafter in glory.

[a] 2. Pet. 3. 4.

[b] Marke 14. 65

[c] Acts 7. 55. 56.

6. Lastly, the obiect must be stable and firme, for if it moue too swiftly, it dazeleth the eye, and cannot be truly (according to the perfect forme of it) beholden. An oare in the riuer often seems to the passengers as if it were broken; by reason of the swift and violent motion of the water. An arrow cuts the ayre with such quicknesse, that we can scarce discerne it; which lying at the marke is easily seene. God hath therefore answered our desires, and fitted our vnderstandings with a stable obiect: which

2.Cor.4.17. *Paul* calls *an exceeding & eternall waight of glory*. A *waight*; ſubſtantiall and permanent: not a light tranſient matter, nor a ſwift voluble nature; but *waighty*. Therefore let vs

Verſ.18. *not looke on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene are temporall; but the things which are not ſeene are eternall.* It is here called an *Inheritance*, which none can take from vs: that ſubtle Lawyer Satan, ſhall neuer be able to picke cauils againſt it.

You muſt not expect, that I ſhould enter into a particular reſolution of our obiected comforts: I muſt reſerue that to a more liberall time. Onely now let vs ſet them in our meditation, and ſettle our ſelues to attaine them. Contemne we, condemn we the fooliſh choice of worldlings, in regard of our portion and *better part, neuer to bee taken from vs*. Why ſhould I diſlike my gold, becauſe he preferres his copper? The leaſt dramme of theſe ioyes ſhall outwaigh all the pleaſures of earth. And as one torment in hell ſhall make the reprobate forget all earthly vanities: ſo the leaſt drop of this pleaſure ſhall take from vs the remembrance of our former miſeries. Wee ſhall not thinke on our pouerty in this world, when we poſſeſſe thoſe *Riches*: and forget our contemptible baſeneſſe, when God ſhall giue vs that *Glory of Saints*. *Hee ſhall not*

Eccl.5.20. *much remember the dayes of his life, becauſe God anſwereth him in the ioy of his heart.* God giue vs to ſee theſe things now in grace, that we hereafter may ſee them in glory. *Amen.*

THE

THE COSMOPOLITE:

OR,

WORLDS FAVOVRITE.

LVKE 12. 20.

But God said vnto him; Thou foole, this night thy soule shall be required of thee: then whose shall those things be which thou hast prouided?

THIS is the *Couetous* mans Scripture; and doth (like an vnflattering glasse) presents his present condition, what he is; and (like a fatall booke) premonstrates his future state, what hee shall bee. And because; as no man would be thought of others, or will thinke himselfe a worldling; so nor apply to himselfe the terrour of this Text: therefore this Scripture doth both indigitate and single him out, with a *Tu es homo*; and when it hath set himselfe before himselfe, it tels him how he shall stand before the Tribunall of God: vvith a lost *name*, with a lost *soule*, with a lost world, with a lost and

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and neuer to be recouer'd heauen.

We ſhall perceiue more plainly the *Coſmopolites* feareſull iudgement, if we take a precurſory view of the Parables former paſſages.

Proſperity permitted to the wicked.

Firſt we haue the *Rich man*, verſ. 16. proſpering in his wealth: not onely in the vſurious gaines, which his money, fraud, oppreſſion, or vniuſt dealing might get: but euen in thoſe things which God by the hand of nature did reach forth to him. For his *ground brought forth plentifully*. So deepe a draught haue the wicked often drunk in the common cup of bleſſings. *Their Bull gendreth and faileth not: their Cow calueth and caſteth not. They ſpend their dayes in wealth.* Yea, will you heare yet a larger exhibition? *They are not in trouble as other men, neyther are they plagued like others.* There they haue exemption from miſery. *Their eyes ſtand out for fatneſſe: they haue more then heart could wiſh.* There they haue accumulation of felicity.

Iob 21.10.

Pſal.73.5.7.

Care keepes wealth company.

Secondly, we haue him caring what to doe, verſ. 17. He had ſo much gaine, ſo much graine; that his roomes could not anſwere the capacity of his heart. *What ſhall I doe, becauſe I haue no roome, where to beſtow my fruits?* Care is the inſeparable companion of aboundance. *Vnâ recipiuntur diuitiæ & ſolicitudo.* They, to whom is giuen moſt wealth, are moſt giuen to carking, ſharking, and ſolicitous thoughtfulneſſe, with a little inuerſion of our Sauiours meaning; *Where is much giuen, there is much*, yea more *required*. Thoſe hearts whom the world hath done moſt to ſatisfie, are leaſt of all ſatisfied: ſtill they require more, and perplexe themſelues to get it. A reaſonable man would thinke, that they who poſſeſſe abundant riches, ſhould not be poſſeſſed with abundant cares. But *care not for to morrow*, ſaith Chriſt. *Cuius enim diei ſpatium te viſurum neſcis, quam ob cauſam illius ſolicitudine torqueris?* Why ſhouldſt thou diſquiet thy ſelfe with thought of prouiſiõ for that day, whoſe euening thou art not ſure to ſee?

Chryſ. in Math. 6.

Thirdly,

Thirdly, wee haue his resolution; which in his purpose, hath a double succession (though no successe) for their disposed order and places. *This will I doe*, vers. 18. what? 1. *I will pull downe my barnes, and build greater; and there will I bestow all my fruits and my goods.* He thinks of no roome *in visceribus pauperum*, in the bowels of the poore: which the Lord hath proposed to him, a fit receptacle of his superfluity. He mindes not to build an hospitall, or to repaire a Church; eyther *in cultum Christi*, or *culturam Christiani*: to the worship of Christ, or education of orphanes, or consolation of distressed soules: but onely respects *Horreum suum*, and *Hordeum suum*: his *Barne* and his barley. The want of roome troubles him: his harueſt was so great, that he is crop-sicke. The stomake of his *Barne* is too little to hold that surfet of corne he intends it; and therfore in anger he will pull it downe, and make it answerable to his owne desires. 2. This hee takes as granted, and vpon the new building of his *Barne*, he builds his rest, ver. 19. Then *I will say to my soule; Soule, thou hast much goods laid vp for many yeeres, take thine ease, eate, drinke, and be merry.* He dreames his belly full, and now his pipes goe: he sings *requiem*, and lullabies his spirit in the cradle of his barne. This sweet newes hee whispers to his soule. Though he had wearied his body with incessant toyles, and made it a gally-slaue to his imperious affection: yet his soule had beene especially disquieted, and therefore hee promiseth his soule some ease. In this indulgent promise, there is a Preface, and a Solace.

1. The Preface assures his soule *much goods*, and *many yeares*; *multas diuitias, multos annos*. He knew that a scant and sparing proffer would not satisfie his boundlesse desires: there must be shew of an abundant impletion. It is not enough to haue an ample rocke or distaffe of wealth, vnlesse a longeuall time be afforded to spinne it out. *Philoxenus* his wish coupled with his pleasant viands a long throat, (Crane-like); to prorogue his delight: for shortnesse

nesse doth somewhat abate sweetnesse. *Rex horæ*, a king of one houre can scarce warme his throne: it keeps a Christmass-lord flat, that he knowes his end. If this man had bin his own Lord, how excellent an estate would hee haue assured himselfe! His Farme should haue been so large, and his lease so long, that I doubt whether *Adam* in Paradise had a greater Lordship, or *Methusalem* a longer life. The last of his desires is of the longest size: giue him much *goods*, and much *time*, abundance of ioyes, and abundance of dayes; and you hitte or fitte the length of his foote.

2. The Solace is a daunce of foure paces; *Take thine ease, eate, drinke, and be merry*. The full belly loues an easie Chaire; he must needs ioyne with his laborious surfets the vacation of sleepe. He hath taken great paines to bring death vpon him; and now standing at his dore, it heares him talke of *ease*. He promiseth himselfe that, which he trauells to destroy, life: and euen now ends what he threatens to begin. So worldlings weary and weare out their liues to hoord wealth: and when wealth comes, & health goes, they would giue all for life. O fooles! in continuall quest of riches, to hunt themselues out of breath; and then be glad to restore all at once for recouerie. The next *pace* is, *Eate*: his bones must not onely be pleased, but his belly. It is somewhat yet, that this man resolues at last no more to pinch his guts: therefore what before he was in their debt, he will pay them with the vsury of surfets. He purposeth to make himselfe of a thinne starueling, a fatte Epicure; and so to translate *Parcum* into *Porcum*. The third pace is, *Drinke*: where gluttony is bid vvelcome, there is no shutting out of drunkennesse. You shall not take a *Nabal*, but he plyes his gobblet, as well as his trencher. And this is a ready course to retire himselfe from his former vexation; to drowne his cares in Wine. The last pace is a Leualto; *Be merry*: When hee hath got iunkets in his belly, and vvines in his braine, what should he doe,

but

but leape, dance, reuell, be *merry*, be mad! After feasting, must follow iesting. Here be all the foure passages: he *sleepes* care away, he *eates* care away, he *drinks* care away, and now he sings care away. His pipes be full, and they must needes squeak, though the name of the good, yea the name of GOD be dishonoured. But to such a mad-merry scoffer might well be applied that verse, which was founded in the eare of a great Rimer dying: *Desine ludere temerè, nitere properè surgere, de puluere.* Leaue playing, & fall to praying: it is but sorry iesting with death. Thus his dance was like *Sardanapalus*; *Ede, bibe, lude*: Eate, drinke, and be *merry*: but there is one thing marres all his sport; the bringing of his soule to iudgement. He promiseth a merry life, and a long life; but death sayes nay to both. He gratifies his soule, & ratifies his state; but couzens himselfe in all. It may be said of him, as King *Iohn* of the fatte Stagge dying; See how easily he hath liued, yet he neuer heard Masse. This was the sweet, but the sowre followes. *Qui gaudebit cum mundo, non regnabit cum Christo.* He reioyceth with the World, but must not liue in glory with Christ. *Hierom.*

Thus farre the Rich man acts; now comes in Gods part: which turnes the nature of his play, from Comike purposes to Tragike euents. He behights all peace and ioy to himselfe; *But God said; Thou foole, this night shall thy soule be taken from thee, &c.*

The words containe an { *Agent*, *Patient*, *Passion*, *Question*.

The Agent is God; *But God said.* The Patient is the rich *Foole.* The Passion: *This night shall thy soule be required of thee.* The Question which God puts to him, to let him see his folly; *Then whose shall those things be which thou hast prouided?*

The

The *Agent*, God.

The *Rich* man was purposing great matters, but he reckoned without his host: he resolues thus and thus; *But God said to him.* Hence two obseruations.

1. That the purposes of men are abortiue, and neuer come to a happy birth, if God blesse not their conception. Man purposeth, and God disposeth. *The horse is prepared to the battell, but the victory is of the Lord.* It is a holy reseruation in all our purposes; *Si Deo placuerit:* If it shall please the Lord. [a] *Goe to now ye that say, To day or to morrow we will goe into such a Citie, and continue there a yeere, & buy and sell, and get gaine. Whereas ye know not what shall be on the morow. Ye ought to say, If the Lord will.* For neither tongue can speake, nor foote moue, if the Lord shal eneruate them: as he did [b] *Zacharies* tongue in the Temple, and [c] *Ieroboams* arme, when he would haue reached it out against the Prophet. In vaine man intends that, whereagainst God contends. *Sisera* resolues on victory, GOD crosseth it with ouerthrow. Yet thinks *Sisera, Iael* vvill succour me, [d] *For there is peace betweene Iabin King of Hazor, and the house of Heber the Kenite.* No, euen there the arme of the Lord is ready to encounter him; a draught of milke shall be his last draught, and the hand of a vvoman shall kill him, that hath escaped the hand of an Armie.

[a] Iam.4.13.

[b] Luke 1.22.

[c] 1.Kin.13.4.

[d] Iudg.4.17.

The Iewes may say, *We will flie away on swift horses.* But God saith, *Your Persecutors shall be swifter. Senacherib* purposeth to lick vp Israel as the Oxe grasse; and though he found the Land before him as an *Eden*, to leaue it behind him as *Sodome*; *But God said*, He shall goe home without his errand: An hooke in his nostrils shall reine him back. [e] The King of *Babylon sayes in his heart, I will ascend into heauen, I will exalt my throne aboue the starres of God: and I will be like the most High.* But God said, *Thou shalt be brought down to hell, to the sides of the pit. Herod* made himselfe

[e] Esa.14.13.15.

ſelfe ſo ſure of Chriſt, that rather then to faile of cutting off the prophecied King, he ſlayes his owne ſonne: Hee might ſo, but he ſhall not ſlay ſuch Gods Sonne. With what lauiſh promiſes do the Spaniyards flatter themſelues, when they baptiſed their Nauie with the name of *Invinſible?* England is their own, they are already graſping it (warme with gore) in their clutches. *But God ſaid*, Deſtruction ſhall inherite their hopes: and the remainder of ruine ſhall be onely left to teſtifie, vvhat they vvould haue done.

Mens thoughts promiſe often to themſelues, *Multa magna*; many things, great things: they are plotted, contriued, commenced; yet are like *Ionah's* Gourd, when we ſhould expect their refreſhing: *Quia non fortunauit Deus*, becauſe God hath not bleſſed them. Ambition may reare turrets in emulation of heauen: and vaine-glory build Caſtles in the ayre; but the former ſhall haue no roofe, as the latter hath no foundation. *Philip* threatned the Lacedemonians, that if he entred their Countrey, he would vtterly extinguiſh them. They wrote him no other anſwere but *Si*, *If*: meaning it was a condition well put in, for hee neuer was like to come there. *Si S I non eſſet, perfectum quidlibet eſſet.* But in the menaces of angry Tyrants, and purpoſes of hatefie intenders, there is an *If*, an included cõdition, that infatuates all. Let our leſſon hence be this.

That our purpoſes may be ſped with a happy ſucceſſe, let vs intend in the Lord, for the Lord. 1. Let vs deriue authoritie of our intentions from his ſacred Truth; which giues rules not onely to liue well, and to ſpeake well, but euen *ad bene cogitandum*, to thinke well. It is a wicked purpoſe to faſt till *Paul* be killed; to wreake malice, to ſatiſie luſt. Inauſpicious and without ſpeed are the intents, whoſe beginning is not from God. Let no purpoſe paſſe currant from thy heart, till God hath ſet on it his ſtampe and ſeale of approbation. Let his Word giue it a *Fiat*:

What-

Whatsoeuer ye doe, yea or intend to doe, let both action of hand, and thought of heart be all to Gods glory.

2. Let vs in all our purposes reserue the first place for Gods helping hand. [f] *Without mee yee can doe nothing*, saith Christ. But it is obiected that *Paul* spake peremptorily to his Corinthians. [g] *I will come vnto you when I shall passe through Macedonia*. And *Dauid*, [h] *I will goe to the house of the Lord*. I answere, *Cor tenet, quod lingua tacet*: they that had so much grace in their hearts, wanted not this grace; *et noscere et poscere facultatem Domini*, to know and desire the Lords permission. You shall neuer take men so well affected to good workes, that doe not implore Gods assistance. Though they doe not euer expresse in vvord, yet they neuer suppresse in thought, that reseruation; *If it please God*, as *Paul* doth afterwards in that place; [i] *If the Lord permit*. If any will dare to resolue too confidently, patronizing their temeritie from such patterns; as if their *voluntates* were *potestates*, let them know that like Taylours, they haue measured others, but neuer tooke measure of themselues: that there is great difference betwixt a holy Propet or Apostle, and a profane Publican.

[f] Iohn 15.5.
[g] 1.Cor.16.5.
[h] Psal.66.
[i] 1.Cor.16.7.

2. Obserue, that God now speakes so to the Couetous, that he will be heard: he preacheth another kind of Sermon to him then euer he did before: a fatall, finall, funerall Sermon, a Text of Iudgement; *This night shal they fetch away thy soule*. For this is Gods Lecture, himselfe reades it; *But God said*. Hee had preached to the vvordling often before; and those Sermons were of three sorts.

1. By his Word. But *cares* of the world *choake* this *Seed*: the *heart goes after couetousnesse*; euen whiles the flesh sits vnder the pulpit. This is the deuills three-wing'd arrow, (wealth, pride, voluptuousnesse) vvhereby hee nailes the very heart fast to the earth. It is his talent of lead, which he hangs on the feet of the soule, the affecti-

ons;

ons ; that keepes her from mounting vp into heauen : with the painted beauty of this filthy Harlot hee bewitcheth their mindes, ſtealeth their deſires from Chriſt, and ſends them a whoring to the hote Stewes of hell. Thus is Gods firſt Sermon quite loſt.

2. By Iudgements on others, whoſe ſmart ſhould amaze him. For God, when hee ſtrikes others, vvarnes thee, *Tua res agitur, &c.* When the next houſe is on fire, thy cauſe is in queſtion. God hath ſmitten Iſrael, that *Iudah* might feare. *Though Iſrael play the Harlot, yet let not Iudah offend.* [k] *Ephraim is ioyned to Idols: let him alone.* When the plague knocks at thy neighbours dore, it tells thee, I am not farre off. Gods iudgement on the [l] Galileans, and *men in Siloe* is there applied by Chriſt, to draw others to repentance, leſt *they likewiſe periſh.* But what if thouſands fall on the worldlings right hand, & ten thouſands about him, he dreames of no danger : his own gold giues him more content, then all this terror. The Deuill hath hood-wink'd him with gaine ; and ſo carries him quietly (like a hooded hawke) on his fiſt without baiting to hell. This Sermon is loſt alſo.

[k] Hoſ.4.15.

[l] Luk.13.5.

3. By croſſes on himſelfe ; and this Sermon comes a little neerer to him ; for it concernes his feeling. The firſt was obiected to his eare, the ſecond to his eye, this laſt to his ſenſe. But as the firſt Sermon hee would not heare, the next not ſee, ſo this he will not feele : [m] *hee is ſtricken, but he hath not ſorrowed.* He imputes all to his ill lucke, that hee loſeth the game of his worldly deſires: he lookes no more vp to heauen, then if there was none. [n] *God is not in all his thoughts.* All theſe Sermons are loſt.

[m] Ier.5.3.

[n] Pſal.10.4.

But now God will be heard : *He ſaid* ; he ſpoke home; a word and a blow. He will be vnderſtood, though not ſtood vnder. *Vociferat, verberat : per dictum, per ictum.* This is ſuch a Sermon, as ſhall not paſſe without conſideration. So he preached to Pharaoh, by frogs, flies, locuſts,

murraine, darkneſſe: but when neyther by *Moſes* vocall, nor by theſe actuall lectures he would be melted, the laſt Sermon is a *Red Sea*, that drownes him and his armie. The Tree is bared, manured, watered, ſpared in expectancie of fruits: but when none comes, the laſt ſermon is the *Axe*: it muſt be [o] *hewne downe and caſt into the fire*. This kinde of argument is vnanſwerable, and cannot be euaded. When God *giues the Word, innumerable are the Preachers*: if the lower voyces will not be heard, death ſhall be fear'd. God knocks long by his Prophets, yea [p] *ſtands at the dore* himſelfe; we will not open. But when this Preacher comes, he opens the dore himſelfe, and will not be denied entrance. [q] *All the day long haue I ſtretched forth my hands* vnto thee; *manum miſericordiæ*, the hand of his mercy: it is not embraced. Now therefore he ſtretcheth out *manum Iuſtitiæ*, the hand of his Iuſtice; and this cannot be auoided. All that long Day is paſt, and novv the worldlings Night comes. *This night ſhall they require thy ſoule*. The *Rich* man muſt heare this Sermon; there is no remedy. *But GOD ſaid*. Wee are come from the *Dooer*, to

The Sufferer, or *Patient*;

And his title is, Ἄφρων, *Thou foole*. What? If this had come from a poore Tenants mouth, it had beene held a petty kinde of blaſphemy. Is the *rich* man onely held the *wiſe* man, at all parts; and doth God change his title with ſuch a contradiction? Is the worlds gold become droſſe? the rich Idoll a foole? It is euen a maxime in common acceptation; He is wiſe, that is rich. *Diues* and *Sapiens* are *voces conuertibiles*; Rich and wiſe are conuertible termes, imagin'd to ſignifie one thing. *When the rich man ſpeakes*, all the people giue (bare-headed) ſilence and attention. As if no argument could euince ſuch a neceſſity, as the chiefe *Prieſts* to *Iudas*; *Tantum dabo*: So much vvill I giue thee. *Tantus valor in quatuor ſyllabis*. Such force is there

[o] Math. 3. 10.

[p] Reu. 3. 20.

[q] Rom. 10. 21.

Math. 26. 14.

there in foure ſyllables, and but two words. It is not only eloquence, but enchantment; and they that vſe it, preuaile like Sorcerers; vnleſſe perhaps they light vpon (*multis è millibus vnum*) a *Peter*: [r] *Thou and thy money be damned together.* If he that can plead by the ſtrongeſt arguments, be the wiſeſt man, how doth God call the *Rich* man *Foole?* If a man ſhould trauell through all conditions of the World, what gates would not open to the rich mans knocke!

[r] Acts 8.20.

In the Church ſurely Religion ſhould haue the ſtrongeſt force; yet riches thruſts in her head euen vnder Religions arme, and ſpeakes her mind. Money once brought the greateſt Preacher of the Goſpell, euen the Author of the Goſpell, Chriſt himſelfe, to be iudged before an earthly Tribunall. Now the *Seruant is not greater then his Lord*: no wonder if money playes the *rex* ſtill, and diſpoſeth places to men of the greateſt worldly (not the beſt heauenly) gifts. For *a gift proſpereth which way ſoeuer it goeth.* It were ſomewhat tolerable, if money did only hinder vs from what we ſhould haue; but it vvrings from vs alſo what we haue.

In the Courts of Iuſtice, Law ſhould rule: yet often money ouer-rules law and Court too. It is a lamentable complaint in the Prophecy of *Eſay*: [s] *Iudgement is turned away backward, and Iuſtice ſtandeth a farre off: for truth is fallen in the ſtreet; and equity cannot enter.* If there muſt be contention, iudgement ſhould goe forward; and is it turned *backward? Iuſtice* ſhould lay a cloſe eare to the cauſe of the diſtreſſed; and muſt it ſtand a *farre off? Truth is fallen in the ſtreet.* O the mercy of God! *in the ſtreet?* Had it fallen in the wildernesſe, it had beene leſſe ſtrange; but in the *ſtreet*, where every body paſſeth by, and no body take it vp! miſerable iniquity. *Equity cannot enter*; what, not equity? Are they not called Courts of Equity? and muſt that which giues them denomination, bee kept out? Now all this peruerſion, euerſion of Iuſtice is made

[s] Eſa. 59.14.

t Amos.5.7. by money. This turneth t *Iudgement to wormewood*, poisons a good cause: or at least into vineger; as wine that stands long, becomes sowre. And you are beholding to that Lawyer, that will *restituere rem*, get you your right, though he doth it *cunctando*; by delayes. There is many one of whom that old verse may be inuerted, *Talis homo nobis cunctando diminuit rem.*

In the warres valour beares a great stroke, yet not so great as money. That Macedonian Monarch was wont to say, He would neuer feare to surprise that City, whose gates were but wide enough for an asse laden with gold to enter. How many Forts, Castles, Cities, Kingdomes hath that blowne vp, before euer gunpowder was inuented! I need name no more. What quality beares vp so braue a head, but money giues it the checke-mate! It an-

u Eccl.10.19. swereth all things, saith *Salomon*. u *A feast is made for laughter, and wine maketh merry: but Money answereth all things.* By all this it appears, that *Riches* is the greatest wisdome: but wee must take out a writte, *Ad melius inquirendum.*

If wealth be witte, what meanes Christ here to call the

x 1.Cor.1.20. *Rich* man *Foole*? yes, good reason. x *God hath made foolish the wisedome of this world.* If God calls him so, he gets lit-

y 2.Cor.10.18. tle to haue the world esteeme him otherwise. y *Not hee that commendeth himselfe*, nor whom the world commendeth, *is approued, but whom the Lord commendeth.* An ounce of credit with God, is worth a talent of mens praises. *Frustra commendatur in terris, qui condemnatur in cœlis.* The world commends, but God condemnes; which of these iudgements shall stand?

I might heere inferre doctrinally, that all *Couetous* men be *fooles*: and that in his censure, that cannot deceiue, not be deceiued. but I should preuent the issue of this Text, to say and shew this now. I therefore content my selfe to say it now, to shew it anon. It may be cauill'd, that *Follie* is rather a defect in the vnderstanding, Couetousnes in the affecti-

affections. (For so they distinguish the soule, into the intellectuall and affectionate part.) How then is this attribution of *foole*, proper to the worldling? The truth is, that the offence of the will & affections doth mostly proceed from the former error of the mind. Our desire, feare, loue, hatred, reflecting on euill obiects, arise from the deceiued vnderstanding. So there is a double errour in the couetous mans mind, that makes him a *foole*.

1. He conceiues not the sufficiencie of Gods helpe; and therefore leaues him, that will neuer leaue his. Hee thinkes Gods treasury too empty to content him: he sees not his glory, and therefore will not trust him on bare promises. The good man sweetens his most bitter miseries with this comfort: *The Lord is the portion of mine inheritance.* Psal.16.5. But all Gods wealth cannot satisfie him. *O nimis auarus est, cui Deus non sufficit*: He is vnmeasurably couetous, whom God himselfe cannot satisfie. Heere is one argument of his *folly*.

2. Hauing left God, who (rested on) would not haue left him, hee adheres to the world which cannot helpe him. The minde of man like the Elephant, must haue somewhat to leane vpon: and when the Oliue, Fig-tree, Vine are refused; he must *put* [a] *his trust vnder the shadow of the Bramble.* [a] Iudg.9.15. When the Israelites had forsaken the King of Heauen, they make to themselues a [b] *Queene of heauen*: [b] Ier.7.18. *Moses* is gone, [c] *vp, make vs gods which shall goe before vs.* [c] Exod.31.1. *Admiratur mundum, reijciens Dominum.* He falls off from God, and falls in with the world. Here be both the parts of his *folly*: [d] He hath *committed two euils; forsaken the fountaine of liuing waters, and hewed himselfe a broken cesterne.* [d] Ier.2.13. We see the *Patient*; let vs come to

The *Passion* or suffering.

This is the point of weare, which my Text sounds like a Trumpet, against all worldlings: *This night shal thy soule be required of thee.* Fauour them in this, and they thinke all

all well; but in this of all they must not be fauoured. This suffering is aggrauated by foure

circumstances { *Quid.* What; the *Soule*
A quo, of whom: *of thee*
Quomodo, how: *shall be required*
Quando, when; *this night.*

What.

The *Soule*, thy soule: not thy *Barnes*, nor thy croppe; neither the continent, nor content: not thy gods, which thou holdest deare; not thy body vvhich thou prizest dearer; but thy *soule*, which should bee to thee dearest of all. Imagine the whole conuexe of heauen for thy *Barne*, (and that were one large enough) and all the riches of the world thy graine, (and that were crop sufficient:) yet put all these into one ballance, and thy *soule* into the other; and thy *soule* out-waighes, out-values the world. *What is the whole world worth to him that loseth his soule?* The Soule is of a precious nature.

One in substance like the Sunne, yet of diuers operations. It is confined in the body, not refined by the body, but is often most actiue, when her layler is most dull. Shee is a carefull houf-wife, disposing all well at home; conseruing all formes, and mustring them to her owne seruiceable vse. The senses discerne the out-side, the circumstance, the huske of things: she the inside, the vertue, the marrow; resoluing effects into causes; compounding, comparing, contemplating things in their highest sublimity. Fire turnes coales into fire: the body concocts meat into bloud; but the soule conuerts body into spirits; reducing their purest formes within her dimensiue lines. In mans composition there is a shadow of the Trinity. For to make vp one man, there is an elementary body, a diuine soule, and a firmamentall spirit. Here is the difference: In God there are three persons in one essence, in vs three essences in one person. So in the Soule there is a trinity of powers, vegetable, sensitiue, rationall

tionall: the former would onely be; the second be, and be well; the third be, be well, and be for euer well. O excellent nature, in whose cabinet ten thousand formes may sit at once; which giues agitation to the body, without whom it would fall down a dead and inanimate lumpe of clay. This *Soule* shall be required.

Thy *Soule* which vnderstands what delight is; and conceiues a tickling pleasure in these couetous desires. But to satisfie thy soule, thou wouldst not be so greedy of abundance: for a little serues the body. If it haue food to sustaine it, garments to hide it, harbour to shelter it, liberty to refresh it, it is contented. And satietie of these things doth not (*reficere, sed interficere*) comfort, but confound it. Too much meat surfets the body, too much apparell wearies it, too much wine drownes it: onely *Quod conuenit, conseruat.* It is then the soule that requires this plenitude, and therefore from this plenitude shall the *Soule* be required.

Thy *Soule*, which is not made of a perishing nature, as the body; but of an euerlasting substance: And hath by the eternity therof a capablenes of more ioy, or more sorrow: it must be euer in heauen, or euer in hell. This night must this *Soule* receiue her doome; thy *Soule* shall be required.

That *Soule* which shall be the bodies perpetuall companion, sauing a short diuorce by the hand of death in the graue: but afterwards ordained to an euerlasting re-vnion. Whereas all worldly goods being once broken off by death, can neuer againe be recouered. The soule shall returne to the body, but riches to neyther; and this *Soule* must be required.

This is a losse, a crosse beyond all, that the worldlings imagination can giue being to. How differ the vvickeds thoughts dying, from their thoughts liuing! In the daies of their peace they forge to get for the soule any good. Neyther it must rest it self on these inferiour props, or despaire of refuge. The eye is not scanted of lustfull obiects,

the eare of melodious ſounds, the palate of well relliſhing viands. But the ſoules *eye* is not faſtned on heauen, nor her *eares* on the Word of God: her *taſte* ſauours not the bread of life; ſhe is neither brought to *touch*, nor to *ſmell* on Chriſts *Veſture*. *Animas habent, quaſi inanimata viuunt*: regarding their fleſh, as that pamperd Romane did his; and their ſoules as he eſteemed his horſe: who being a ſpruce, neat, and fatte Epicure, & riding on a leane ſcragling lade, was asked by the *Cenſors* the reaſon. His anſwer was, *Ego curo meipſum, ſtatius verò equum*: I looke to my ſelfe, but my man to my horſe. So theſe worldlings looke to their bodies, let who will take care of their ſoules.

But when this night comes, with what a price would they purchaſe againe their Soules, ſo morgag'd to the deuill for a little vanitie! Now *curare non volunt*, then *recuperare non valent*. With what ſtudious and artificiall coſt is the body adorned, whiles the beggerly ſoule lyes in totterd ragges! The fleſh is pleaſed with the pureſt flowre of the Wheat, and reddeſt bloud of the grape, the ſoule is famiſhed. The body is allowed libertie, euen to licentiouſneſſe, the Soule is vnder Satans locke and key, ſhackled with the fetters of ignorance and impietie. At this nights terrour, to what bondage, hunger, cold, calamitie, would they not ſubiect their bodies; to free their ſoules out of that friendleſſe and endleſſe priſon! Why cannot men thinke of this before it be too late? It will ſound harſhly in thine eare, O thou riotous or auarous worldling, when this Paſſing-bell rings; *Thy ſoule ſhall be required*. If the Prince ſhould confiſcate thy goods, which thou loueſt ſo dearly, this newes would ſtrike cold to thy heart: but here thy *ſoule* is confiſcate. The deuill prizeth this moſt: he ſayes, as the King of Sodome to *Abraham*, *Da mihi animas, cætera ſume tibi*: Giue me the Soule, take the reſt to thy ſelfe.

Gene. 14. 21.

Of

Of whom.

Of thee; that hadst so prouided for thy soule in another place: for though earth be a dungeon in regard of heauen, yet is it a Paradise in respect of hell. This world was his selected and affected home; and from thence shall death plucke him out by the eares.

If this newes of the Soules requiring had come to a faithfull Christian, hee would haue welcommed it; and iudged it onely the voice of the Feast-maker, finding him in the humble roome of his base earth; [a] *Friend, sitte vp higher.* Or that voice of heauen that spake to *Iohn*; [b] *Come vp hither.* Sit no longer in the vale of teares, but ascend the mountaine of glory. A trumpet calling him to Mount Tabor, where he shall be transfigured for euer. This time would be to him, the *non vltra* of his ioyes and desires: he fought all his combats for this, that he might [c] *receiue the end of his faith, the saluation of his soule.* Hee is content to liue here till God call him; but his [d] *desire is to be dissolued, and to be with Christ. Bonus vitam habet in patientia, mortem in desiderio.* Hee is patient to liue, but vvilling to die. To him [e] *the day of death is better then the day of his birth. Iob* [f] *cursed the day of his birth.* And *Ieremie* said, [g] *Let not the day wherein my Mother bare me be blessed.* But blessed is the houre of death: [h] *So saith the Spirit; blessed are they that die in the Lord, for they rest from their labours.* Both Philosophers and Poets could so commend the happinesse of this time, that they thought no good man truly happy till it saluted him.

Dicique beatus
Ante obitum nemo, supremaque funera debet.

The Ethnikes ignorant of a better life future, honour'd this with great solemnities, and kept prodigall feasts on their Birth-dayes; as [i] *Herod* when he was serued vvith the *Baptists head* for his second course. But the Christians were wont to celebrate the funeralls of the Martyrs; as if we did then onely begin truely to liue when we die.

For

[a] Luk.14.10.
[b] Reu.4.1.
[c] 1.Pet.1.9.
[d] Phil.1.23.
[e] Eccl.7.1.
[f] Iob 3.3.
[g] Iere.20.14.
[h] Reu.14.13.
[i] Math.14.6.

For though the ſoule is gotten when man is made, yet it is (as it were) borne when he dies: his body beeing the wombe, and death the Midwife, that deliuers it to glorious perfection. The good man may then well ſay, [k] *Mors mihi munus erit*, with a Poet; or rather, [l] *Death ſhall be my aduantage*, with an Apoſtle. His happieſt houre is, when *In manus tuas Domine*, he can ſay, Into thy hands, Lord, I cõmend my ſoule. For *Anima nõ amittitur, ſed præmittitur.*

[k] *Ouid. Triſt. 1. Eleg. 21.*
[l] *Phil. 1. 21.*

But this *Of thee* is terrible. Thou that neuer preparedſt for death; wert *at a league with hell*, ſecurely rocked aſleep in the cradle of thy Barne, that didſt *put farre away from thee the euill day*, & giuen it a charge *de non inſtando:* thou that cryedſt *Peace, peace*, on thee ſhall come *ſudden deſtruction*: thou that ſaidſt *Soule be merry*, to ſorrow ſhall *Thy ſoule* be required. Thou that neuer eſteemedſt thy ſoule ſo deare as thy wealth, but didſt ſet that after thy ſtables, which might haue been equal to Angels; *Thy ſoule*. Thou that wert loth to heare of death, as hauing no hope of future bliſs; that wouldeſt not giue thy poſſeſſion on earth, for thy expectation in heauen: as that French Cardinall, that ſaid; He would not giue his part in Paris for his part in Paradiſe. *Of thee* ſhall a ſoule be required. This poynt is ſharpe, and makes vp his miſerie.

Hovv. Required.

The originall is ἀπαιτοῦσιν, *They ſhall require it*. This is ſuch a requiring, as cannot be withſtood. GOD requires thy obedience, thou denieſt it: the poore require thy charitie, thou denieſt it: the World *requires* thy equitie, thou denieſt it. But when thy ſoule ſhall be *required*, there muſt be no denying of that; it cannot be withheld. Who ſhall *require* this ſoule?

Not God; he *required* it in thy life, to ſanctifie it, and ſaue it, thou wouldeſt not harken to him; now hee vvill none of it. What ſhould God doe with a drunken, profane, couetous, polluted, ſenſuall ſoule? He offerd it the Goſpell, it would not beleiue; the bloud of Chriſt, it would

would not wash and be cleane: it is foule and nastie, God requires it not. Or if he require it, it is to iudge and condemne it, not to reserue and keepe it. *Recusabit Deus iam oblatum, quod negabas illi requisitum.* God will refuse thy soule now offred, which thou deniedst him vvhiles hee desired.

Not heauen; those christalline walks are not for muddy feete, nor shall lust-infected eyes looke within those holy dores. [m] *In no wise shall enter into that City any thing that defileth, or worketh abomination.* There is a roome without for such, Chap. 22. 15. a black roome for blacke workes. What should a worldling doe in heauen? his heart so full of enuie and couetice, would not brooke anothers felicitie. If there be no gold there, he cares not for comming at it. But he shall be fitted; for as he requires not heauen, so heauen requires not him. It will spare him no place; not that it wants roome to receiue him, but because his heart wants roome to desire it. [n] *The vnrighteous shall not inherite the kingdome of God.* But because this generall menace doth not terrifie him, read his particular name in the bill of inditement, ver. 10. *Nor the Couetous.* Heauen is for men of an *heauenly conuersation.* It was but *Nebuchadnezzars* dreame, Dan. 2. GOD will not set a golden head vpon earthen feet; giue the glory of heauen, to him that loues nothing but the baseneſſe of this world.

[m] Reu. 21. 27.

[n] 1. Cor. 6. 9.

Phil. 3. 20.

The Angels require it not; those celestiall Porters, that carry the soules of the Saints, as they did the soule of *Lazarus*, into the bosome of *Abraham*, haue no commission for this mans soule. This rich man might be wheeled and whirled in a Coach, or perhaps Pope-like, be borne on mens shoulders; but the poore begger, vvhose hope is in heauen though his body on earth, that could neither stand, goe, nor crawle, is now carried in the highest state, by the very Angels; when the other dying, hath no better attendance then deuils.

And so if you aske, vvho then *require* his soule; sith neither

neither God, nor heauē, nor the blessed Angels wil receiue it; why, deuills: they that haue right to it by Gods iust decree, for his vniust obedience. Gods iustice so appoints it, for his sinnes haue so caused it, Sathan chalengeth his due, his officers *require* it. Thou hast offended, oh miserable *Cosmopolite*, against thy great Soueraignes Law, Crowne, and Maiestie; now all thou hast is confiscate; thy goods, thy body, thy soule. Thou, whose whole desires were set to scrape all together, shalt now find all scattered asunder: thy close congestion meets with a vvide dispersion. Euery one claimes his owne: the vvorld thy riches, the wormes thy carkase, the deuill thy soule. Lust hath transported thine eyes, blasphemie thy tongue, pride thy foote, oppression thy hand, couetousnesse thy heart; now Satan *requires* thy soule. Not to giue it ease, rest, or supply to the defects of thy insatiate desires; no, *dabit in cruciatum*, he shal deliuer it ouer to torment.

When. This night.

In this darke *Quando* lie hid two fearefull extremities; Sadnesse, and Suddennesse. It is not onely said, In the *night*, but in *This night*.

1. In the *Night*; this aggrauates the horror of his iudgement. The *night* is a sad and vncomfortable time: therefore misery is compared to the *Night*, and ioy said to come in the *Morning*. *Pray that your flight be not in the night*, saith Christ to the Iewes; as if the dismall time would make desperate their sorow. The night presents to the fantasie, which then lies most patient of such impressions, many deceiuing and affrightfull imaginations. Well then may a true (not fantasied) terror worke strongly on this wretches heart, whiles the night helps it forward. All sicknesse is generally stronger by night, then by day: this very circumstance of season then aggrauates his miserie; making at once his greefe stronger, himselfe vveaker.

But what if wee looke further then the literall sense; and

and conceiue by this night the darkenesse of his soule? Such a blindnesse as he brings on himselfe, though the day of the Gospell be broke round about him. The cause of night to a man, is the interposition of the earth betwixt him and the Sunne. This worldling hath placed the earth, the thicke and grosse body of riches, betweene his eyes and the Sunne of righteousnesse. And so shine the Sunne neuer so cleare, it is still night with him. There is light enough without him, but there is darkenesse too much within him. And this darkenesse must to darkenesse; inward to outward, as Christ calls it, *vtter darkenesse*. He would not see when he might, hee shall not see when he would. Though hee shall for euer haue fire enough, yet it shall giue him no light: except it bee a little glimmering, to shew him the torments of others, and others the torments of himselfe.

2. *This night*, the sadnesse is yet encreased by the sodainenesse. It will be fearefull, not onely to bee surprised in the night, but in that night when hee doth not dreame of any such matter; when there is no feare, nor suspition of apprehension. His case is, as with a man that hauing rested with a pleasing slumber, and beene fedde with a golden dreame; suddenly waking findes his house flaming about his eares, his wife and children dying in the fire, robbers ransacking his coffers, and transporting his goods, all louers forsaking, no friend pitying, when the very thrusting in of an arme might deliuer him. This rich man was long asleepe, and beene delighted with pretty wanton dreames, of enlarged *barnes*, and plentifull haruests; (as all worldly pleasures are but waking dreames) now he starts vp on the hearing of this Soule-knell, and perceiues all was but a dreame; and that indeed hee is euerlastingly wretched.

The suddennes encreaseth the misery. The rich man hath no time to dispose his goods, how shall he doe with his soule? If in his health, wealth, peace, strength; succoured

coured with all the helps of nature, of opportunity, preaching of the Goſpell, counſell of miniſters, comfort of friends, he would not worke out his ſaluation: what ſhall hee doe when extreame pangs deny capableneſſe to receiue them, and ſhortneſſe of his time preuents their approaching to him? He hath a huge bottome of ſinne to vnrauell by repentance, which he hath beene many years winding vp by diſobedience: now a great worke, and a little time doe not well agree. This ſudden call is fearefull, *This night* ſhall thy ſoule be required. Yet before I part from this point, let me giue you two notes.

1. There is mercy in God, that it is *hac nocte*, this *night*; not this *houre*, not this moment. *Hac nocte* vvas ſuddaine, but *hoc momento* had beene more ſudden; and that this larger exhibition of time is allowed, was Gods meere mercy, againſt the worldlings merit. He that ſpared Niniueh many forties of yeares, will yet allow her forty daies. He that forbore this wretch many daies, receiuing no fruit worth his expectation, will yet adde a few houres. God in the midſt of iuſtice remembers mercie: much time he had receiued, and abuſed; yet he ſhall haue a little more. When the Lords hand is lifted vp to ſtrike him, yet he giues him ſome *lucida interualla monitionis*, warning before he lets it downe. But let not the worldling preſume on this: ſometimes, not an houre, not a minute is granted. Sword, Palſie, Apoplexie, Impoſtume makes quicke diſpatch: and there is no ſpace giuen to cry for mercy. But what if a paucity of houres be permitted? ancient wounds are not cured in haſte, the plaiſter muſt lie long vpon them. There was one man ſo ſaued, to take away deſperation: and but one ſo ſaued, to barre preſumption. Conuerſion at the eleuenth houre is a wonder, at the twelfth a miracle. All theeues doe not goe from the gallhouſe to glory, becauſe one did; no more then al Aſſes ſpeak, becauſe God opened the mouth of one. Flatter not thy ſelfe with hope of time. *Nemo*

Ionas 3.4.

Vnus latro in fine pœnituit: vnus quidem vt nullus deſperet; ſolus autem, vt nullus preſumat.

ſibi

sibi promittat, quod non promisit Euangelium. Let no man promise himselfe a larger patent, then the Gospell hath sealed to him. *August.*

2. The day of the wicked turnes at last to a night. After the day of vanity, comes the night of iudgment. Now is the time, when the rich mans Sunne sets; his light and his delight is taken from him. His last sand is runne out; the clocke hath ended his last minute, his *night* is come. His day of pleasure was short, his night of sorrow is euerlasting. *Extremum gaudij luctus occupat.* Vexation treads on the heeles of vanity. Mans life is compared to a Day.

This day to some may be distinguished into twelue houres. The first giues vs, nitiuity; euen in this houre there is sin; an originall pauity, indisposition to good, pronenesse to euill. Secondly, Infancy; God now protects the cradle. Thirdly, Childhood; and now we learn to speake and to sweare together; the sap of iniquity begins to put out. Fourthly, Tender age, wherein toyes and gawdes fill vp our seem. Fiftly, Youth: this is a madding, a gadding time. *Remember not the sins of this time,* prayes *Dauid*: their *remembrance* is *bitter*, sayes *Iob*. Sixtly, Our high noone. God that could not be heard before for the loud noyse of vanity, now looks for audience, for obedience. Seuenthly, This is full of cares & crosses; the dugs of the world taste bitter; it is full time that this houre should weane vs. Eightly, Brings vs to a sense of mortality, we feele our blood decaying. Ninthly, Our bodies goe crooked and stooping, to put vs in minde that they are going to their originall earth. Tenthly, We are euen as dying: we do dye by degrees: our senses first faile vs, our eyes are dimme like old *Isaacs*, our eares deafe, our taste dull: our grinders are done, our stilts vnable to support vs. Eleuenthly, We are a burden to our selues, to our friends: we long for death, if any hope of a better life hath possessed our hearts. The twelfth houre it

Psalm. 25. 7.
Iob 13. 26.

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sibi

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it comes. which of these houres passe ouer vs without Gods mercies, without our voluntary vnthankfulnesse; vnlesse those first houres wherein our ignorance is vncapable of such obseruance? *All* thy *day long haue I stretched out my hands vnto thee*, saith God. If none of these houres reclaime vs, our day is spent, and the *night comes*; that night *wherein no man can worke*; actiuely to comfort, though passiuely he worke for euer in torment. I know, that God cuts many one short of most of these houres, and often shuts vp his day-light, before hee comes to his noone. But how soeuer man passe from Infancy to childhood, from childhood to youth, from youth to age; yet *senectutem nemo excedit*; none can be more then olde. Though *tam senex nemo, quin putet se annum posse viuere*; no man is so old, but still he thinks hee may liue another yeare. And therefore lightly the older, the more couetous; and *Quò minus viæ restat, eò plus viatici quæritur*: the lesse iourney men haue, the more prouision they make.

Rom.10.21.

Ioh.9.4.

God allowes this liberall time to some: but what enemies are we to our selues, that of all these twelue houres, allow our selues not one! Many post off their conuersion from day to day, sending Religion afore them to thirty, and then putting it off to forty; and not pleased yet to ouertake it, promise it entertainment at threescore: at last death comes and allowes not one houre. In youth men resolue to allow themselues the time of age to serue God: in age they shuffle it off to sicknesse; when sicknes comes, care to dispose their goods, lothnesse to dye, hope to escape martyrs that good thought; and their resolution still keepes before them the length of Gracious street at least. If wee haue but the lease of a Farme for twenty yeares, we make vse of the time and gather profit. But in this precious Farme of *Time* we are so ill husbands, that our Lease comes out, before we are one penniworth of grace the richer by it. Take heed; it is dangerous trifling

out

out thy good day, leſt thou heare this meſſage in the euening; *This night ſhall thy ſoule be required of thee:*

Then whoſe ſhall thoſe things be which thou haſt prouided? This is the *Queſtion.*

It were ſomewhat if thou mighteſt perpetually enioy them thy ſelfe: if thou couldſt fetch downe eternity to them. As thoſe in the 49. Pſalme; whoſe *inward thought is, that their houſes ſhall continue for euer, and their dwelling places to all generations: they call their lands after their owne names.* But there is a *Quamdiù*, and a *Quouſque*. How vvong? Hab. 2. *How long? Thou that lodeſt thy ſelfe vvith thicke clay?* How farre? Eſa. 14. *How farre? Thou that madeſt the earth to tremble, and didſt ſhake the Kingdomes.* Here is a *Non vltra* to both: thy power is confined, thy time is limited: both thy latitude and extention are brief'd vp; heeres thy period; a full ſtop in the midſt of the ſentence. τίνι ἔσται. *Whoſe ſhall thoſe things bee which thou haſt prouided?* He that ſhould read thy hiſtory (being ignorant of thy deſtiny) and finde ſo plentifull a happineſſe in the firſt page of the booke: grounds ſo fertill, cattell ſo proſpering, houſe ſo furniſhed, poſſibilities ſtroaking thy hopes, hopes milking thy deſires, deſires dancing to the tune of thy pleaſures; promiſes of larger barnes, more opulent fruites; and all this with eaſe, yea with hearts-eaſe: *Soule be merry*: and comming now to the end of the page, but not of the ſentence; turning ouer a new leafe, thinking there to reade the maturity and perfection of all, ſhould finde a blanke, an abrupt period, an vnlook'd for ſtoppe; would ſurely imagine, that eyther deſtiny was miſtaken, or elſe ſome leaues were torne out of the booke. Such a *Cuius erunt hæc omnia* would be a terrible daſh in a ſtory of happineſſe ſo fairely written, and promiſing ſo good an Epilogue. But here is his end, you muſt read him no further: *He, whom you haue ſeene this day, you ſhall ſee him againe no more for euer. Whoſe ſhall*

Pſal.49.11.

Hab.2.6.

Exod.4.13.

these things be, O worldling? Were thy grounds as *Eden*, and thy house like the Court of *Iehoiakim*: yet *dost thou thinke to raigne, because thou closest thy selfe in Cedar?* no; *aduenit finis tuus*; Thy end is come; *Whose shall these things be?*

Ier.22.15.

It were something yet, if thy children might enioy these riches. But there is a man that *hath no child*; yet *is there no end of his labour, neyther is his eye satisfied with wealth. And he sayth not, For whom doe I trauell, and bereaue my soule of this good?* The prodigall would bee his owne heyre and Executor: but this couetous man bequeaths neyther legacy to himselfe, nor to any knowne Inheritour. The other desires to see en end of all his substance: this man to see onely the beginning. Hee hunts the world full cry, yet hath no purpose to ouertake it: he liues behind his wealth, as the other liues beyond it. But suppose hee hath children, and then though hee famish himselfe to feed them fatte; though he be damned, yet if his sonne may be made a Gentleman, there is some satisfaction. But this *Cuius erunt* is a scattering word, and of great vncertainty. *Whose shall they be?* perhaps not thy childrens. They say, Happy is that sonne, whose father goes to the Deuill; but thou maist goe to the Deuill, and yet not make thy sonne happy. For men make heritages, but God makes heyres. He will wash away the vnholy seed, and cut off the generation of the wicked. *Salomon* had a thousand wiues and concubines, and consequently many children; yet at last hee wants one of his *seed to sit vpon the throne of Dauid, or to beare rule in Iudah*: and S. *Luke* deriues Christ from *Nathan* the yonger brother. For thus saith God of *Cononiah*, whom hee calls *Coniah*; cutting short at once his name, his life, his hope of posterity. *Write this man childlesse.* It often so fals out, that to a man exceeding wealthy, is denied a successour of his owne loynes. Let him haue children, hee is not sure those

Eccl.4.8.

Ier.22.30.

Luk.3.31.

those children shall possesse his riches. *But those riches perish by euill trauell: and he begetteth a sonne, and there is nothing in his hand.* A scatterer succeedes a gatherer: *auari heres dissipans*: the father loued the world too well, and the sonne cares not for it. The sire was all for the rake, and the sonne is all for the pitchforke. So *Whose shall these be?* euen his that will one day *pitty the poore.* Hee will loue the poore so well, that he will not rest til he be poor with them for company. *This is the portion of the wicked, & the heritage which oppressors shall receiue of the Almighty. If their children be multiplied, it is for the sword, and their offspring shall not be satisfied with bread.* Eccl.5.14. Iob.27.13.14.

Children are a great plea for Couetousnesse, for Oppression. Art thou couetous because thou hast children? Remember to make Christ one of thy children. If thou hast one, make him the second: if two, make him the third; if three, the fourth: how many soeuer thou hast, let Christ be one; let the poore haue a childes part. This is the way to get a blessing to all the rest: when Christ is made a brother to thy children, and hath a legacy bequeathed him, hee will blesse the portions of the other; the *seed of the righteous shall not begge their bread.* It is a sweet verse of the Psalme, worthy of obseruation, as it is full of comfort. The *good man is euer mercifull, and lendeth, and his seed is blessed.* The world thinkes, the more a man giueth away, the lesse should be left to his children: but the Lord witnesseth otherwise: let a man *lend* to the borrower, *giue* to the begger, be *mercifull* to the distressed, and this is the way to make his *Seed blessed.* Charitable works doe not hinder the childrens wealth, but further it: what thou giuest to the poore, will be a sure vndecaying portion to thy posterity. *Duplicatum erit filijs iusti, quod iustus dedit filijs Dei.* GOD will double that to thy children, which thou hast giuen to his children. Men flatter themselues, and couzen their consciences, with a tolerablenesse of vsury; when money is bee put out for their childrens Psal.37.26.

ſtocks. Alas, ſaith a man, I can leaue my children but a little: but by that they come to age of diſcretion to vſe it, it will be iollily increaſed. I may be quickly gone, & when I am dead, they haue no skill to employ it; I will therfore ſafe-bind it for them, by good bonds with allowance of intereſt.

God often in the Scriptures hath promiſed to be a Father of the fatherleſſe, and to prouide for thoſe, whom the Parents faith haue left to his protection. By this promiſe did Chriſt commend himſelfe to his Diſciples, [a] *I will not leaue you Orphanes*: we tranſlate it *comfortleſſe*, the originall is *Orphans*, or fatherleſſe children. [b] *The Lord relieueth the fatherleſſe, and the widow.* You may read 2. Kin. 4. that God would worke a miracle, rather then a poore vvidow, with her two fatherleſſe children, ſhould want. Hath God made himſelfe their Guardian, and muſt their meanes be ſecured by vſurious contracts? Surely GOD hath iuſt reaſon to take this the moſt vnkindly of all the reſt. Leaue not thy children the inheritance of thy ſinne, turne not the prouidence of God from them by iniquitie, who hath promiſed to protect them, if cõmitted to him. Loe the wit of a worldly man! he takes thought to make his children rich, and yet takes the onely courſe to vndoe them. No caſualtie ſhall fall vpon their ſtocks, (ſo they plot) by an act of God or man: but here certain loſſe falls preſently vpon their ſoules; and a finall ruine ſhall impartially at laſt conſume their eſtates. For God will blaſt the ſtocks and branches, that are planted in the mooriſh and muddy ground of vſury. The dependance on God is abandoned, and how iuſtly may the Lord forſake them, that forſake him! Neither is this ſinne onely damnable to the Parents, but alſo dangerous to the children: who are by this meanes dyed in the very wooll of their youth, with the ſcarlet wickednes of Vſury.

There was a Deuill, whom the Diſciples of Chriſt could not caſt out: and when Chriſt expelled him, the

[a] Ioh.14.18.

[b] Pſa.146.9.

Mark.9.21.

ſpirit

ſpirit *tare the man, and he fell on the ground wallowing and foaming.* Chriſt then asked, *How long is it agoe ſince this came vnto him?* To which the Father anſwered; *Of a child.* If Vſury be hardly throwne out of the affections, the wonder is little; ſeeing that deuill hath poſſeſſed him *of a child.* The new mynter, wherein Garlike hath beene ſtamped, will not a great while loſe the ſmell. It is a fearefull aduantage, that thou giueſt Satan ouer thy children, when thou bringeſt them vp in Vſurie.

As much might be ſaid for Oppreſſion; thy depopulations pull downe the Countrey, that thou mayeſt build vp thy poſteritie. Which way canſt thou turne thine eyes from beholding the infatuation of ſuch hopes? One generation is thus raiſed vp high; and the next comes downe as lowe, euen to contempt and beggerie.

But perhaps if thou haſt no children, yet thou haſt a brother. [c] There is *one alone, and there is not a ſecond: yea, he hath neither child nor brother, yet is there no end of his labour.* Say thou haſt a brother, yet is not Chriſt thy brother in Heauen, dearer to thee then any ſonne of thy mother? Is not he that hath adopted thee coheire to his eternall purchaſe, an inheritance of glory, woorthy of ſome part of thy earthly poſſeſſions? Neuer brother did ſo much for thee as he hath done. Nature made a man thy brother in thy Parents bloud; hee made thee his brother by his owne bloud. Remember then his needy brethren, and in him thine. He is neereſt in bloud, that is deareſt in good: but if thou haſt any faith, none did thee euer ſo much good as Chriſt. And to take away all plea from the hart of vncharitablenes, Chriſt calls the poore his *Brethren*, affirmes their releeuers *Bleſſed*, and inuites them to an euerlaſting *kingdom*. [d] *In as much as ye haue done it to the leaſt of theſe my brethren, ye haue done it vnto mee.* But thou haſt a brother in the fleſh: wilt thou therefore couet, extort, oppreſſe, and ſo goe to hell for thy brother? It is ill done in any to peruert *amorem fratris, in odium ſui*;

[c] Eccl. 4. 8.

[d] Mat. 25. 40.

the loue of his brother into hate against himselfe. Yet is not this all, but when thou hast purposed most for thy brother, God shall disappoint him of all. *Whose shall these things be?* no not thy brothers. [e] *To the sinner the Lord giues trauaile, to gather and to heape vp*: but at last hee bestowes that heape of treasure *vpon him that is good before God*. Thou bequeathest it to thy brother, but God disposeth it to his children. But thou hast no brother; Yet thou hast kinred and friends; and to helpe thy Couzens to wealth, thou wilt couzen thy owne soule. Alas! it is a mysterie of knowledge, to discerne friends. [f] *Wealth maketh many friends*: they are friends to the wealth, not to the wealthy. They regard not *Qualis sis*, but *Quantus*: not how good thou art, but how great. They admire thee to thy face, but inwardly consider thee onely as a necessary euill, yea a necessary deuill: and when thou dyest, are ready to sing thy soule a *Dirige* to hell. If thine eyes be euer opened, thou wilt hate such suborners of bastard thoughts to thy heart: as a recouered man, hauing drunke a lothsome potion in his sicknesse, doth euer after hate the very cruze it was brought him in. But say, thy friendes sticke truer to thee, and one holds thy aking head, another runnes for Physike, a third, by helping thee to change sides, seekes to mitigate thy paines; yet still thou complainest of vnremedied torments. Oh then hadst thou not better make the God of comfort thy friend; vvho would neither be wanting in his presence, nor scanting in his consolations?

[e] Eccle. 2. 26.

[f] Prou. 19. 4.

Worldly friends are but like hote water, that when cold weather comes, are soonest frozen. Like Cuckooes, all Summer they will sing a scuruy note to thee, but they are gone in Iuly at furthest: sure enough before the fall. They flatter a rich man, as we feed beasts, till he be fat, and then feed on him. A true friend reprooues thee erring, though perhaps not suddenly. Iron is first heat, then beaten: first let him be heat with due and deserued praise for his good, then

then coole and worke him with reprehenſion for his euil. As Nurſes when their children are falne, firſt take them vp, and ſpeake them faire; and chide or correct them afterwards. Theſe friends loue not thy ſoules good, but thy bodies goods: let them not carry away thy hart from Chriſt. But if thou ſo reſolueſt, that theſe friends ſhall enioy thy riches: yet God ſaith, *Cuius erunt, whoſe ſhall they be?* Thy kindred or friends ſhall not eate the grapes of thy planted vineyard: no, a *ſtranger* ſhall eate thereof. [g] *God giueth not thee power to vſe thereof*; no nor him thou deſireſt; *but a ſtranger eateth it. Dabitur digniori*, it ſhal be giuen to one good in Gods ſight. Perhaps to ſuch a mans poſterity, whom thou now ſcorneſt. The [h] *wicked heape vp ſiluer as the duſt, and prepare rayment as the clay. They may prepare it: but the iuſt ſhall put it on, & the innocent ſhal deuide the ſiluer.*

[g] Eccl.6.2.

[h] Iob 27.17.

Now ſee thy *follie*, O couetous Churle, whoſe deſires were all ſet on a *Nunquam ſatis*; *Whoſe ſhall thoſe things be?* Not whom thou electeſt, but whom God appointeth. Thy children are Gods charge, if thou wilt faithfully truſt him with them: otherwiſe, couldſt thou bind thy lands, and bequeath thy goods; ſettle thy whole eſtate, ſo ſure as either ſtrength of Law, or wit of Lawyers can deuiſe, yet *Cuius erunt*; *whoſe ſhall theſe things be?* Lo, now thou haſt enough: thy head akes, thy conſcience pricks, death requires thy body, Satan thy ſoule: couldſt thou not wiſh that thy Barnes had beene leſſe, and thy charitie more? That as GOD bleſſed thy ſtore, ſo thou hadſt returned ſome liberall teſtimony of thankfulneſſe to his Church & poore againe? Eſpecially, when neither thy ſelfe, nor thy Aſſignes ſhall enioy theſe things. *Whoſe ſhall they be?*

All theſe particulars ſuruaied, giue the couetous Coſmopolite three brands. He is branded in his Soule, in his riches, in his good name. In his Soule, *Thy Soule ſhall be*

fetched away. In his riches, *Whose shall these things bee which thou hast prouided?* In his name, *Thou foole.* Whereupon we may iustly inferre this Conclusion; as the

Summe

Of all: that abundant wealth can bring no good, eyther to Soule, Body, or Name. Man is said to haue three liues; Spirituall, Corporall, and Ciuill, as the Lawyers call it: the life of his good name. Neyther to this, nor to the life of his Soule or Body, can multitude of riches conferre any good. This Text shall prooue it in all the particulars.

1. To the *Soule* can opulency procure no benefit. All Christians know that good for the Soule is the passion and merits of Christ; faith to apprehend these; repentance to mortifie sinnes: sanctification to giue vs celestiall liues; and saluation to glorifie our persons. But can any of these be bought with money? *Thou and thy money perish together, that thinkest the gifts of God may be purchased with money.* God will not barter away his graces (as the Indians their gold) for thy gawdes and rattles. Hee wil not take the morgage of a Lordship for the debt thou owest him. The smoake of thy sacrifice smells neuer the sweeter, because thou art cloathed in silkes; or canst sit downe to tell thy Michaelmasse thousands. Thy adulteries cannot be commuted for in heauen, nor thy vsuries be answered by a fine before the Tribunall of the highest. Thou mayest as soone and easily mount vp to heauen with wings of lead, as by feathers of wealth. Indeed they can doe a man as much good in distresse of conscience, as to haue his head bound with a wette cloth in a cold morning can cure the head-ach. If wealth could keepe a man from hell, how few rich men would be damned? But he is not *sanctior qui ditior*; nor is saluation vendible to a full purse. The doctrine of Rome may affirme it; but the decree

Acts 8.20.

cree of God will not afford it. This Cosmopolite had barnes and barres, but these cannot hedge in his Soule; that is *required*.

2. To the *body* perhaps there is some more expectation of good; but no more successe. Thou art anguished; will thy wealth purchase health? Sleepe is denied thy senses, and after many changed sides and places, thou canst finde no rest: goe now empty thy coffers, and try what slumber the charmes and chimes of gold can ring thee. Thy stomake loathes meate; all thy riches are not sufficient sawce, to get thee an appetite. Couldst thou drinke *Cleopatra's* draught, it will not ease thy head-ache. The Physician will take thy money, and giue thee Physike: but what Physike will giue thee infallible health?

But the rich man hath a fire, when the poore sits cold: the rich an harbour, attendance, and delicate prouision, when the poore wants both house and home, meate and money, garments and company. For though riches gather many friends; *the poore is separated from his neighbors.* Prou.19.4.
No part of my Sermon hath denied, but the competency of these earthly things as a blessing: neyther dare I infer, that the want of these is a curse; for the best haue wanted them, not the Sauiour of men himselfe excepted. But what is this to abundance? Is not he as warme that goes in russet, as another that russles and ruffles in his silkes? Hath not the poore labourer as sound a sleepe on his flocke-bed, or pad of straw, as the Epicure on his downe-bed, with his rich curtaines and couerings? Doth not Quiet lye oftner in Cottages, then in glorious mannors? *The sleepe of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleepe.* Eccl.5.12.
And for a good appetite, wee see the toyling seruant feed sauourly of one homely dish, when his surfeted master lookes lothingly on his farre-fetch'd, and deare-bought dainties: sitting downe to his second meale in a

quandary

quandary whether hee ſhould eat of his beſt diſh or nothing: his ſtomacke being ſuch a coward, that it dares not fight with a chicken. This Gentleman enuies the happineſſe of his poore Hinde, and would be content to change ſtates with him, vpon condition he might change ſtomackes. It is not then the plenitude, but competency of theſe things, that affords euen the rich content. So that a mans eſtate ſhould be like his garment, rather fitte then long: for too much troubles him; and the ſatiety of theſe earthly riches doth rather kill, then conſerue the *Body*.

3. The *name* perhaps hath ſome hope of luxurious ſhare in this abundance, and thinkes to bee ſwelled into a *Coloſſus*; ouer-ſtraddling the world. Indeed here's the Center: for I perſwade my ſelf, few worldlings can propound to themſelues any well-grounded expectation of good to their ſoules, or helpe to their bodies, by their accumulation of treaſures. Onely *in his nomen potius quàm omen quæritur*; there is more hope of a great name, then of good content. And now for the *Name*; what's the euent? Come his riches ill, his credit is the Commons curſe. *Populus ſibilat*, the world railes at him liuing: and when he dyes, no man ſayes, It is pitty; but It is pitty he died no ſooner. *They ſhall not lament for him, with Ah Lord, or Ah his glory.* But *hee ſhall bee buried with the buriall of an Aſſe*; that hath liued the life of a Wolfe. His glorious Tombe erected by his enriched heyre, ſhall bee ſaluted with execrations: and the paſſengers by will ſay, Heere lyes the Deuils Promoter. Come his wealth well, yet what is Credit, or how may we define a good Name? Is it to haue a Pageant of crindges & faces acted to a taffaty Iacket? To be followed by a world of hang-byes; and howted at by the reeling multitude, like a bird of Paradiſe, ſtucke full of py'd fethers? To be dawb'd ouer with court-morter, flattery; and ſet vp as a Butte, for whores, panders, drunkards, cheaters, to ſhoot their commenda-

Ier. 22. 18. verſ. 19.

tions

tions at? To be licked with a sycophants rankling toung; and to haue poore men crouch to him, as little dogges vse to a great mastiffe? Is this a good name? Is this credit? Indeed these things may giue him a great sound: as the clapper doth to a bell; it makes it haue a great sound, but the bell is hollow. They are empty gulls, whose credit is nothing else but a great noyse, forced by these lewd clappers. A rich worldling is like a great Cannon, and flatterers praises are the powder that charge him; whereupon he takes fire, and makes a great report; but instantly goes off, goes out in stench. Hee may thinke himselfe the better, but no wise man, no good man doth: and the fame that is deriued from fooles, is infamy.

That which I take to be a good *Name*, is this: *Laudari a Laude dignis*; to bee well esteemed of in Christian hearts; to finde reuerence in good mens soules. *Bonum est laudari, sed præstat esse laudabilem.* It is a good thing to be praised, but it is a better to be praise-worthy. It is well that good men commend thee in their consciences, but it is better when thy good conscience can commend thee in it selfe. Happy is he, whose *owne heart* doth not *condemne him*. This credit wealth cannot procure, but grace: not goods, but goodnesse. The poorest man seruing God with a faithfull heart, findes this approbation in sanctified affections, when golden asses goe without it. I confesse, many rich men haue had this credit, but they will neuer thanke their riches for it. Their greatnesse neuer helped them to this name, but their goodnesse. They haue honoured the Lord, and those the Lord hath promised that he *will honour*. So that all the reputation which wealth can procure a man in Gods iudgement, is but *Thou foole*. In that parabole of all history, Luk. 16. mention is made of a *rich man*, but none of his name; as if it were vnworthy to stand in the Lords booke. Heere is all the credit of the wicked, their *very memories shall rotte*; and their great *Name* shall eyther not bee remembred, or remembred

Sen. de Morib.

1. Iohn 3. 21.

remembred with deteſtation.

Loe now the benefit of worldly wealth; & the brands which disfigure the Soule, Body, Name of couetous men. For his Reputation, *Follie* challengeth it: for his riches, *vncertainty* deuoures it: for his Soule, *Satan* claimes it. Hee is gone in all reſpects; and now there is nothing left of him, but his infamy in the thoughts of men, his goods in the keeping of the world, his body in the priſon of the graue, and his ſoule in the hand of hell. *Abyt*, he is gone: a tempeſt hath ſtole him away in the *night*; ſaith *Iob*.[i] *The rich man ſhall lye downe, but he ſhall not be gathered: he openeth his eyes, and he is not.* Therefore it is ſaid, Luk. 16. *There was a certaine rich man*; [k] *Erat, non eſt, there was*, there is not, he is now gone. [l] *I haue ſeene the wicked in great power, and ſpreading himſelfe like a greene Bay tree. Yet he paſſed away, and loe he is not: yea I ſought him, but hee could not be found.*

[i] Iob 27.19.

[k] *Chryſoſt.*

[l] Pſal. 37.36. Luk. 16.19.

To conclude, it may yet bee obiected; that though much wealth can procure to ſoule, body, or name, no good; yet it may be an antidote to preuent ſome euill, or a medicine to rid them al of ſome maladie. The inſufficiency of ſuch a promiſe in riches, is punctually alſo confuted in this Text. For neyther the Rich mans Soule, body, nor eſtate is ſecured by his abundance. Infernall ſpirits fetch his ſoule: temporall men poſſeſſe his wealth: eternall cenſures blaſt his good name: and the wormes prey vpon his carkaſſe. What euill then can riches eyther preuent or remoue from man?

1. Not from the ſoule: all euill to this, is eyther *Pœna*, or *Culpa*; of ſinne, or of puniſhment for ſinne.

For Sinne, what vice is euacuated by riches? Is the wealthy man humbled by his abundance? no, he is rather ſwelled into a frothy pride; conceiting himſelfe more then he is, or at leaſt imagining, that he is eyther (τὶς) or (ἴς) the man or ſome body. And as pride is *radix omnis peccati*;

peccati; the root of all sinne; so riches is the root of pride, *Diuitiarum vermis superbia*, saith S. *Augustine*. When the summe of prosperity heates the dunghill of riches, there is engendred the snake of pride. Wealth is but a quill, to blow vp the bladder of high-mindednesse. Saint *Paul* knew this inseparable consequence, when hee charged *Timothy*, to *Charge them that are rich in this world, that they be not high-minded*. And doe we thinke that the heat of malice will be slaked by riches? no, it is fired rather into combustion; and now bursts forth into a flame, what before was forced to lye suppressed in the embers of the heart. Is any man the more continent for his abundance? No, *Stat quæuis multo meretrix mercabilis auro*: whores are led to hell with golden threds. Riches is a warm nest, where lust securely sits to hatch all her vncleane brood. From fulnesse of bread the Sodomites fall to vnnaturall wantonnesse. *Ceres et Liber pinguescunt Venerem*. Oppression is not abated by multiplication of riches; but rather *Longiorem & magis strenuam reddit manum*; giues it a longer and stronger arme. For as the poore cannot withstand, so the rich will not restraine the tyranny of great oppressors. *They couet fields, and take them by violence*: how? *Because their hand hath power*. 1. Tim. 6. 17. Mic. 2. 2.

For Punishment, what security is in money? Doth the Deuill balke a Lordly house, as if hee were afraid to come in? Dares he not tempt a rich man to lewdnes? Let experience witnes, whether he dare not bring the highest Gallant both to sin & shame. Let his food be neuer so delicate, he will be a guest at his table; and perhaps thrust in one dish to his feast, drunkennes. Be his attendance neuer so complete, yet Satan will waite on him too. Wealth is no charme to coniure away the Deuill: such an amulet & the Popes holy-water are both of a force. Inward vexations forbeare not their stings, in awe of riches. An euill conscience dares perplexe a *Saul* in his Throne, and a *Iudas* vvith his purse full of money. Can a silken sleeue keepe

keepe a broken arme from aking? Then may full Barnes keepe an euill conſcience from vexing. And doth hell fire fauour the Rich mans limbes more then the poores? Hath hee any ſeruant there, to fanne cold ayre vpon his tormented ioynts? Nay, the nameleſſe *Dines* goes from ſoft linen to ſheetes of fire, from purple robes to flames of the ſame colour, purple flames: from delicate morſels, to want a droppe of water. *Herod*, though a King on earth, when he comes to that ſmokie vault, hath not a cuſhion to ſitte on, more then the meaneſt Paraſite in his Court. So poore a defence are they for an oppreſſed Soule.

Luke 16.

2. Nor from the body can riches remoue any plague. The lightning from heauen may conſume vs, though we be clad in gold: the vapours of earth choke vs, though perfumes are ſtill in our noſtrills: and poiſon burſt vs, though we haue the moſt virtuall Antidotes. What iudgement is the poore ſubiect to, from which the rich is exempted? Their feet do as ſoone ſtumble, and their bones are as quickly broken. Conſumptions, Feuers, Gowtes, Dropſyes, Pleuriſies, Palſeys, Surfets; are houſhold gueſts in rich mens families, and but meere ſtrangers in cottages. They are the effects of ſuperfluous fare and idlenes; and keepe their Ordinary at rich mens tables. Anguiſh lies oftner on a Downe-bed, then on a pallet: diſeaſes waite vpon luxurie, as cloſe as luxurie vpon wealth. Theſe frogs dare leape into King *Pharaohs* chamber, and forbeare not the moſt ſumptuous pallace. But money can buy medicines: yet what ſicke man would not wiſh, that hee had no money, on condition that he had no maladie. Labour and moderate diet are the poore mans friends, & preſerue him from the acquaintance of Maſter Doctor, or the ſurfeted bills of his Apothecarie. Though our worldling heere promiſeth out of his abundance, meat, drinke, and mirth: yet his bodie growes ſicke, and his ſoule ſadde: he was before careleſſe, and hee is now cureleſſe: all his wealth

vvealth cannot retaine his health, when God will take it away.

3. But what shall we say to the Estate? Euills to that are pouertie, hunger, thirst, wearinesse, seruillitie: Wee hope wealth can stop the invasion of these miseries. Nothing lesse: it rather mounts a man, as a Wrastler does his combatant, that it may giue him the greater fall. Riches are but a sheeld of Waxe against a sword of power. The larger state, the fairest marke for misfortune to shoote at. Eagles catch not after flies; nor will the *Hercules* of ambition lift vp his clubbe, but against these Giants. There is not in pouertie that matter, for a Great mans couetous fire to worke vpon. If *Naboth* had had no Vineyard to preiudice the command of *Ahabs* Lordship, hee had saued both his peace and life. Violent winds blow through a hollow willow, or ouer a poore shrubbe, and let them stand: whiles they rend peeces Oaks and great Cedars, that oppose their great bodies to the furious blasts. The tempests of oppressing power meddle not with the contemptible quiet of poore Labourers, but shake vp rich men by the very rootes; that their blasted fortunes may be fit timber for their owne building. Who stands so like an eye-sore in the tyrannous sight of Ambition, as the wealthy? Imprisonment, restraint, banishment, confiscation, fining, and confining are Greatnesses Intelligencers; instruments and staires to climbe vp by into rich mens possessions. Wealth hath foure hindrances from dooing good to the State.

1. God vsually punisheth our ouer-louing of riches with their losse. He thinks them vnworthy to be riualls with himselfe: for all height and strength of loue is his due. So that the ready way to lose wealth, is to loue it. *Et delectatio perdet.*

2. The greatnesse of state, or of affection to it, opens the way to ruine. A full and large saile giues vantage to a Tempest: this pulled downe, the danger of the gust, and

of

of ſhipwracke by it, is eluded: and it paſſeth by vvith onely waues, roring as if it was angry for being thus preuented. He that walks on plaine ground, either doth not fall, or riſeth againe with little hurt. He that climbes high towres, is in more danger of falling; and if he fall, of breaking his necke.

3. We ſee the moſt rich Worldlings liue the moſt miſerably; ſlaued to that vvealth, whereof they keepe the key vnder their girdles. *Eſuriunt in popina*, as we ſay, they ſtarue in a Cookes ſhoppe. A man would thinke, that if wealth could doe any good, it could ſurely do this good; keepe the owner from want, hunger, ſorow, care: No, euen theſe euills riches doe not auoide, but rather force on him. Whereof is a man couetous, but of riches? when theſe riches come, you thinke he is cured of his couetouſneſſe: no, he is more couetous. Though he hath receiued *deſiderium animi*, yet he keeps ſtill *animum deſiderij*. The deſires of his mind granted, aboliſh not his mind of deſires. So a man might ſtriue to extinguiſh the Lampe, by putting oyle into it; but this makes it burne more. And as it is with ſome, that thirſtily drink hariſh and ill-brewed drinks, haue not their heate hereby allayed, but inflamed: So this vvorldlings hote eagerneſſe of riches is not cooled, but fired by his abundance.

Iuue. Satyr. 4.

4. That which makes a man eaſie to hit, makes alſo his wound greeuous. The Poet tells vs, that when *Codrus* his houſe burnes, (a little cottage in the Forreſt) he ſtands by and warmes himſelfe at the flame: hee knowes that a fewe ſticks, ſtraw and clay, with a little labour, can rebuild him as good a Tabernacle. But if this accident light vpon the Vſurers houſe, diſtraction ſeizeth him withall: he cryes out of this Chamber, and that cheſt, of his Cloſet and Cabinet, of his bonds & morgages, money and plate; and is ſo much the more impatient, as hee had more to loſe.

In a vvord, here is all the difference betwixt the rich and

and poore: the poore man would be rich while he liues, and the rich would be poore when he dies. For it is small greefe to leaue hunger, cold, distresse, bondage, hard lodging, and harder fare: but to forsake full Barnes, full purses, musike, wine, baskets, soft beds, beautious vvomen, and these lust-tickling delights; and to goe vvith death to the Land of forgetfulnesse, this is the terrour.

I end then as *Paul* concludes his counsell to rich men, 1.Tim.6.19.

Lay vp for your selues a good foundation against the time to come, that you may lay hold on eternall Life.

(·.·)

THE BAD LEAVEN: OR, THE CONTAGION OF SINNE.

GALAT. 5. 9.

A little Leauen leaueneth the whole lumpe.

THIS Epistle was written with S^t. *Pauls* owne hand: chap. 6. 11. *Ye see how large a letter I haue written vnto you with my owne hand.* It is for quality excellent, for quantitie large. Hee wrote not so long an Epistle to any other Church with his owne hand. Indeed he wrote a letter to *Philemon* with his owne hand, vers. 19. *I Paul haue written it with mine own hand*: but it was short. He wrote longer Epistles to the Romanes and Corinthians, but not with his owne hand, but by Scribes. Wee haue cause therefore to regard it more: as his pains were

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greater in writing, so let our diligence bee greater in obseruing.

The maine purpose of it is to discouer: 1. That ill coniunction of *Moses* and *Christ*, the ceremonies of the Law, with the sanctimony of the Gospell. 2. The free Grace and Iustification by the bloud of Christ without the workes of the Law. In this the Galatians had receiued a beginning, but now had admitted a recidiuation. For this cause the Apostle chides, vers. 7. *Yee did runne well: who did hinder you that you should not obey the Trueth?* Where there is a Concession, and a Conuiction: a step; and a stop. The Concession or Step, *ye did runne well.* The Conuiction or Stop; *Who did hinder you that you should not obey the truth?*

In the former he compares Christianity to a race: all men must first be *viatores* in this valley of teares, before they can be *Assessores*, and sit with Christ in his kingdome of glory. Onely as it agrees with a Race in many things; as labor, it's no idle thing to be a Christian; shortnesse, it is a Race, the perplexity is recompenced vvith the breuity: continuance, the runner must hold out the last steppe, if he will obtaine the prize. So there are some differences. 1. In other races many runne, onely one winnes the goale: but in this all that runne faithfully, shal raigne triumphantly. Though they cannot runne so fast as others, nor so farre as others; yet euen they that came at the eleuenth houre into the Vineyard, receiued they penny, so well as they that came at the third. For the Lord regards not *Quantum*, but *ex quanto*: not how much, but how well. What euer houre they are called, let them spend the aftertime in a zealous diligence. 2. In other races one hinders another, but in this iourney one helpes another. The more the merrier: no enuy or grudging, eyther in the way or the goale. *Dispar gloria singulorum, sed communis latitia omnium.* There may bee different glory of some, yet there is a common ioy of all. Euery

good

good man is a spurre to his brother. *Peter* and *Iohn* ranne to Christs Sepulcher: *Iohn* out-ran *Peter* vnto the graue, *Peter* out-went *Iohn* into the graue. But we run together vnto Christs Throne; some come before, some after, all meet in the Communion of Saints. 3. In other races the runner obtaines a prize that shall perish; all the runners heere get an incorruptible crowne. They runne for a little prize, a little praise, we for eternall glory. Runne wee then cheerefully; behold, a kingdome lyes at the stake. God giue vs all eyes of faith to see it, and hearts of obedience to runne to it, through the power of Iesus Christ.

In the latter the Apostle may seeme to put a superfluous question; *Who did hinder you?* For there are many aduersaries. As first Satan, the General of that damned crue that hinder our passage to heauen. *Paul* excuseth himselfe to the *Thessalonians*: [a] *We would haue come vnto you once and againe, but Satan hindered vs.* Zach. 3. *Iosuna the high Priest stood before the Angel of the Lord, and Satan stood at his right hand to resist him.* Where God hath his Church, Satan hath his chappell. So also wicked men; such as haue taken the Deuils oath of Allegiance. What the Deuill cannot doe immediately by himselfe, hee does mediately by his Instruments. To erre *Humanum*, is the weakenes of a man; but to seduce *diabolicum*, is the part of a Deuill. It is ill to play the woman, worse to play the beast, worst of all to play the Deuill. But what speciall hinderers the Apostle meanes, we shall haue precise occasion in some future passages to demonstrate.

[a] 1. Thes. 2. 18. Zach. 3. 1.

Onely I must not omit, that the Apostle giues a direct resolution by way of negation, vers. 8. *This perswasion commeth not of him that calleth you.* God is no wayes the Author of error and sin. He that wils the death of no sinner, will not lead him into the wayes of destruction. Indeed he suffers Satan to tempt al, but to a diuerse purpose: the good to try them, the reprobate to destroy them. The temptations of the godly are for their instruction; of the

wicked for their destruction. *Iames* tells vs, that [b] *euery good gift comes downe from the Father of lights*: is it euill? it commeth not from God. The Apostle telling the Ephesians of lusts, blindnesse, wantonnesse, obstinacy; concludes piercingly, *Non sic didicistis Christum.* [c] *Yee haue not so learned Iesus Christ.* Art thou peruerted? thou neuer learnedst this of Christ. [d] *Let no man say when hee is tempted, I am tempted of God, for God tempteth no man.* In him we liue, moue, and haue our being. A Gentile Poet sung it, a Christian [e] Apostle sanctified it, all the creatures in heauen and earth cry Amen vnto it. Life is his, whether we liue well or ill: motion is his, whether wee lift vp our hands to prayer or murder: but the prauity and corruption of these is none of his. Is any part of body, or power of soule depraued? *This commeth not from him that calleth vs.* What is then the cause of sinne?

[b] Iam.1.17.

[c] Ephe.4.20.

[d] Iam.1.13.

[e] Act.17.28.

I answere, properly nothing: it hath indeed a deficient cause, but no efficient cause. It is a defect, priuation, or orbity of that God made; the thing it self he neuer made. Will you aske what is the cause of sickenesse? I answere, the destitution of health. If what's the cause of darknes; the absence of the Sunne: if of blindnesse, the deficiency of seeing. What is the cause of silence? no cause: there are causes of speech, organs, ayre, &c. take away these, what followes but silence? you see the light: who euer saw darkenesse? you heare speech: who euer heard silence? Man forsooke grace: sinne came in at the backedore. It is a bastard brought into Gods house by stealth. Woe to them that shall roote their filthinesse in the deity. If they bee seduced, to cry, [f] *Lord, thou hast deceiued vs. In mee is thy helpe.* No, destruction is of thy selfe, O Israel; *in mee is thy helpe.* We haue all gotten this sinne from *Adam*; *Mulier quam tu, &c.* The woman which *Thou* gauest me; as if GOD had giuen him a woman to tempt him. *Hæc est ruina maxima, Deum putare causam ruinæ:* This is the greatest destruction that can be, to charge God with the cause of

[f] Iere.4.10.

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our destruction. No, O Father of heauen, be thou iustified, and the faces of all men ashamed. Let vs looke home to our owne flesh; from thence it commeth that destroyeth. *Me, me, adsum qui feci.* The Lord put not onely this confession in our mouthes, but this feeling in our hearts; that all our euil commeth from our selues, all our good from Iesus Christ.

Of him that called you: He hath called you to liberty, will you intangle your selues in new bondage? who pities him that being redeemed from prison, wilfully recasts himselfe into it? Or that saued from the fire, will runne into it againe? Art thou *Titio ereptus*, and yet hast a mind to be burned? He hath called you not to the ceremonies, but to their Antitypes not to those legall Lambes, but to that Euangelicall *Lambe* of God, that taketh away the sins of the world. Will you be directed by Lampes, when the Sunne is risen? No, hee hath called you to the truth and comforts of the Gospell; obey that call: And then he that hath perswaded you to vertue, by calling you to grace, shall crowne you with eternall glory.

Now one argument whereby the Apostle deterres them from blending Iudaisme with Christianity, is deriued from the danger of corrupting the doctrine of the Gospell: *A little Leauen leaueneth the whole lumpe.* One ceremony of the legall rites obserued with an opinion of necessity, sowreth all that sweetnesse of redemption that commeth by Christ. This Diuine Aphorisme may thus logically be resolued into a Predicate, Subiect, and *Copula.* The Predicate, *leauen*: the Subiect, *lumpe*: the *Copula, leaueneth.* Or thus there is a

thing { Actiue; *Leauen.* / Factiue, *sowreth* / Passiue, *the lumpe.*

But because the whole speech is allegoricall, let vs first open the metaphor with the key of proper analogie; and then take out the treasure, such obseruations as may be naturally

turally deduced from it. Most properly our Apostle by *leauen* vnderstands false doctrine, and by *lumpe* the truth of the Gospell: so the sense is this; one heresie infects a masse of truth. Or if we restraine it to persons, by *leauen* he meaneth false Teachers, and by *lumpe* the Church of *Galatia*: and so a teacher of the bondage to the Law, sowres the liberty of the Gospell. § *Behold, I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing.* Or if yet we will looke vpon it with more generall view, we may by *leauen* vnderstand sinne, by *lumpe* man, by *leauening* Infection. Here are three respondences, and all worthily considerable.

§ verse 2.

First taking *leauen* for false Doctrine, so we find in the new Testament foure sorts of *leauens*, Math. 16. *Beware of the leauen of the Pharises, and of the Sadducees*; there bee two of them; the Pharisaicall, and the Sadducean leauens. Mark. 8. *Beware of the leauen of Herod*, there's the third. The fourth is my Text, the leauen of mingling Mosaicall ordinances with Christs Institutions. It will not bee amisse to take a transient view of these *Leauens*: for though former times had the originals, wee haue the Counterpaines: we haue paralell leauens.

Math. 16. 6.

Mark. 8. 15.

1. To begin with the Pharises, to these I may well liken our Seminaries; one egge is not liker another. Euen a Iesuite wrote in good earnest, *Non male comparari Pharisæos Catholicis*; Papists are fitly compared to the Pharises. Whether he spake it ignorantly or vnwittingly, or purposely; I am sure *Caiphas* neuer spoke truer when he meant it not. Shall we take a little paines to confer them? The Pharises had corrupted, yea in a manner annulled the Law of God by their Traditions: and for this [h] Christ complaines against them. Now for the Papists, this was one of their Tridentine decrees; *With the same reuerence and deuotion doe we receiue and respect Traditions, that wee doe the bookes of the olde and new Testaments.* Shut thine eyes and heare both speake, and then for a wager vvhich

[h] Math. 15. 6.

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is the Phariſe, which the Seminary? Indeed to ſome traditions we giue *locum*, but *locum ſuum*; a place, but their owne place. They muſt neuer dare to take the wall of the Scripture.

Again, the Phariſes corrupted the good Text with their lewd Gloſſes. The law was, that no Leper might come into the Temple; their traditionall Gloſſe was, that if hee were let downe through the roofe, this was no offence. As that drunkard, that hauing forſworne going to a certaine Tauerne, yet being carried thither euery day on mens ſhoulders, thought hee had not broken his oath. Their Sabbath dayes iourney was a thouſand Cubits; their Gloſſe vnderſtood this without the walls, and walking all day through the city no ſinne. The Papiſts are not behinde them in their foule interpretations, not ſhaming to call that ſacred Writ a noſe of waxe, formable to any conſtruction. *Paul* ſubſcribes his two Epiſtles to the Theſſalonians thus; *Miſſa fuit ex Athenis*; a Papiſt cryes out ſtrait, Here's a plaine text for the Maſſe. Pſal. 8. *Omnia ſubiecisti pedibus eius*; *Thou haſt put all things vnder his feete*: This is ſpoken of the beaſts ſubiection to man: their Gloſſe conſtrues it of mens ſubiection to the Pope. So Eſa. 49. *They ſhall bow downe to thee with their face toward the earth, and licke vp the duſt of thy feete*. Here ſaith their Gloſſe, is a plaine proofe for kiſſing the Popes feet. Our Sauiour ſayes; [i] *Except ye become as little children, ye ſhall not enter the kingdome of heauen*: Heereupon Saint *Francis* commands one *Maſſeus* to tumble round on the earth like a little childe, that he might enter. *If thy foot offend thee*, ſaith Chriſt, *cut it off*. Heereupon when the penitent confeſſed to S. *Anthony* that he had kicked his mother, he vrged him with that Text: the man went and cut off his foot, but S. *Anthony* (honeſtly to make him amends) ſet it on againe. Were theſe not goodly conſtructions? So the new elected Pope in his ſolemne *Lateran* Proceſſion, muſt take copper money out of his Cham-

Pſal. 8. 6.

Eſa. 49. 23.

[i] Mat. 18. 3.

Chamberlaines lap, and ſcatter it among the people, ſaying, [k] *Siluer and gold haue I none, but ſuch as I haue I giue vnto you.* And is not this a probable truth, a praiſe-able bounty? Seuen yeares penance is enioyned to a deadly ſinne; becauſe *Miriam* was ſeparated ſeuen dayes for her leproſie, and God ſaith to *Ezekiel*, chap. 4. I haue giuen thee a day for a yeare. Oh genuine and moſt neighbourly concording of Scriptures! When Gods word ſubiects Prieſts to Kings, their Gloſſe ſubiects Kings to Prieſts, at leaſt to Popes. But as when they determined to kill the Emperor *Henry* the ſeuenth, that they might be ſure to poyſon him, they ſtucke not to poyſon their owne God in the Sacrament. So purpoſing to teare the honour, and deface the maieſty of Kings, they firſt offer violence to the ſacred word of God. In theſe damnable Gloſſes it is hard to decide; whether Phariſe is beyond Papiſt, or Papiſt beyond Phariſe. But *Dum hæc malè conſtruunt, ſeipſos malè deſtruunt.* Their euill conſtruction of the Scriptures brings a worſe deſtruction to themſelues. They make that ſerue the turne of their policie, which God meant to ſerue the turne of his glory.

[k] Act. 3. 6.

The Phariſes cleaued to the letter, but deſpiſed the Spirit: ſo do Papiſts. *Hoc eſt corpus* muſt bee materially there: for this they wrangle, fight, burne the contradicters; yet few of them care to finde it ſpiritually there. *Dabo claues*, I will giue thee the keyes; therefore none can enter heauen except the Pope open the dores. Whereas *Peters* two keyes, one of knowledge, the other of power, are fitted to two lockes, Ignorance, and Induration. But wee know who keepes the keyes, and lets in many thouſands to heauen without the Popes leaue.

[l] Reu. 3. 7.

[l] *Theſe things ſaith hee that is holy and true, hee that hath the key of Dauid, he that openeth, and no man ſhutteth, that ſhutteth, and no man openeth.* Some of the Rabbins affirmed that God requires two things concerning his law, Cuſtodie and Worke: cuſtody in heart, worke in execution.

cution. The Phariſes thought it enough to haue it in their frontlets, not in their hearts. So the Romiſt hath his *opus operatum*; prayers numbred on beades, faſtings, pilgrimages, &c. and then cryes like *Saul*; [m] *Bleſſed bee thou of the Lord; I haue performed the commandement of the Lord.*

[m] 1.Sam.15.13

The Phariſes iuſtified themſelues by their workes, and would not ſticke to ſay of the Law, *All this haue I kept from my youth.* Doe not the Papiſts ſo? doe they not climbe to ſaluation by their owne works, & iuſtify themſelues? Thoſe thought it not only eaſie to fulfill the Law, but poſſible to doe more then they were bound to. They thought it not worth thanks to performe what they were bidden. Gods Law was too little for their holineſſe. They plyed God with vnbidden oblations, gaue more then they needed, then was commanded. *I pay tithes of all*, ſaid that Phariſe: of all? it was more then he needed. If God would haue a Sabbath kept, they ouer-keepe it: let a houſe be on fire, that day they would not quench it. And what other is the boaſting opinion of the Romaniſts? it is nothing with them to content God, they can earne him, ſupererogate of him. Yea theſe Iewiſh Papiſts haue done more then enough for themſelues, many good vvorks to ſpare for others: this they call the Churches Treaſure, & they ſell them for ready money. But Chriſt taught vs all to ſay, *We are vnprofitable ſeruants*; intimating, that doe what we can, yet God is a loſer by the beſt of vs.

To omit the miſerable penances of the Phariſes, pricking themſelues with thornes, and wounding their fleſh with whips; wherein it is not poſſible for a Papiſt to goe beyond them. If the miſvſing, macerating, lacerating their owne bodies be a meanes to come into heauen, ſurely the Phariſes ſhould enter farre ſooner then the Papiſts. Yet were thoſe kept out, and ſhall theſe enter? [n] *Except your righteouſneſſe ſhall exceed the righteouſnes of the Scribes and Phariſes, ye ſhall not enter into the kingdome of Heauen.*

[n] Mat.5.20.

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The people were so besotted on them, that they thought if but two men should goe to heauen, the one must bee a Scribe, the other a Pharise. But here was strange newes; neyther of them both shall come there. So the Papists thinke, that if but two men be saued, one must be a Fryer, the other a Iesuite. Hee that should say, neyther of them both was likely to speed so well, should haue the whole multitude stare vpon him for such a Paradoxe.

The Pharises brag'd much of *Moses* Chaire; iust so doe our Papists of *Peters* Chaire. The Pharises iustified it that there was no error in theirs: the Papists affirme that there's no possibility of error in theirs. The Pharises thundred against the poore people, ° *This people who knoweth not the Law, are cursed.* So the Pope thunders his curses and excommunications against vs; but (we blesse God) his thunder cannot reach vs. I would other places had no more cause to feare his thunder. Then would they answere him, as *Gregory* the fourth was answered, when he purposed peremptorily to proceed against *Lewys le Debonayre*; the French Bishops answered in flat termes; *Si excommunicaturus veniret, excommunicatus discederet*: If he came to excommunicate, hee should be sent back excommunicated.

° Ioh. 7. 49.

The Pharises compassed Sea and Land to make Proselytes; ᵖ *and when they had made one, they make him twofold more the child of hell then themselues.* Doe not our Seminaries so? Yes they are *Compassers* too, like their grand Master. Iob. 2. much like those *Circulatores*, and *Circumcelliones*, a limbe of the *Donatists*. They creepe into Ladies houses, I had almost said into their Chambers: the Pursuiuant in modesty hath forborne the Gentlewomans bed, and missed him. Confession and Penance are the principall wheeles, whereupon the Engine of their policie runnes. By the first they find out mens secret inclinations; by the other they heape riches to their Tribe. They will not lead a Nouice into the maine at first, to make

ᵖ Mat. 23. 15.

make him beleiue the Popes infallibility of Iudgement, authoritie to decrowne Kings, to make Scripture no Scripture, and no Scripture Scripture, &c. This meat is too tough, it will not downe: therefore they court his affections with pleasing delights, smooth semblances, and moderate constructions (as neare to the religion from which they would peruert him, as possibly may be afforded. So by degrees they vndermine him, God and the Truth loseth him. In their owne Countreys, places of freedome, they vizour their hearts, in England they vizour their faces too.

The Pharises made difference of oathes. q Whosoeuer shall *sweare* by the *Temple* it is nothing: but whosoeuer shall sweare by the *Gold* of the Temple, hee is a debter. *Ye fooles and blind: for whether is greater, the gold or the Temple that sanctifieth the gold?* That was their doctrine, this was Christs reproofe. So the Papists haue their distinctions betwixt a materiall and a formall oath: one to bind the conscience, the other not. Out of such an vnlucky copulation of fraud and malice, was that monstrous stigmatike Equiuocation engendred. A damned egge, not couered by any faire bird, but hatch'd as the Poets faine of Osprayes, with a thunderclap. A meere bastard, whosoeuer was the Father, the Iesuites keepe the child, and bring it vp as their onely darling. But they haue their Bulls of dispensation for it: fit, they should all speed, as some did once with their buls. Two Seminaries came into England with their two Bulls, but being apprehended, those two Bulls call'd in a third Bull, which was Bull the hangman, to dispatch them both.

q Mat.23.16.

Lastly, the Pharises vsed to r *deuoure widowes houses, & for a pretence to make long prayer*. It is euill to deuoure a mans house, worse to deuour a widowes house, worst of all when their lips seemed to pray, to be chewing that morsell. Ierusalem had neuer worse Pharises then Rome: these were meere bunglers to the Iesuites. The new Pharises

r Mat.23.14.

riſes haue made very Proſelytes and Novices of the ancient. A widowes cottage fill'd the panch of an old Phariſe. Large Patrimonies and faire reuenues wil not ſtoppe the throte of the Ieſuite. They deuoure the Land as *Pharaobs* leane kine, and yet looke hunger-ſtarued ſtill. You ſhall haue them firſt fall in with the wife, as the deuill did with *Eue*: but they couzen the husband of his inheritance, as the deuill couzoned *Adam*. Euen other Orders among them, cry ſhame vpon the Ieſuites: they prole away all with a face of ſad pietie and ſterne mortification. Forgiue my vnſeaſonable prolixitie; you ſee one dangerous *Leven*.

2. The next is the *Leven* of the *Sadducees*: heare their doctrine, Math. 22. *They ſay there is no reſurrection.* Act. 23. *The Sadducees ſay there is no reſurrection, neither Angel, nor ſpirit.* I would we had no matches for them, but we haue too many; that either deny *futurum aliquid poſt mortem*, that any further thing is to be done or ſuffered, or enioyed after death: or elſe affirme *feliciter fore vniuerſis*, that euery man ſhall be happy. They haue ſtudied reaſons againſt the Reſurrection. The fleſh turnes into rottennelſe, rottennelſe to duſt, &c. But S^t. *Aug.* cuts them off with reaſon: *Qui potuit formare nouum, non poterit reperare mortuũ?* He that could make man of nothing, ſurely can reuiue him of a ſmall thing. *Facilius eſt reſtituere, quàm conſtituere*: It is farre eaſier to repaire then to prepare. They tell vs, [f] *It is better to a liuing dogge, then a dead Lion*: which is true among beaſts, like themſelues: but among men a dead beaſt is better thẽ a liuing Atheiſt. Like dogs they barke at heauen, but they cannot bite it: it is out of their circumference. Though they build vp reaſons and treaſons like *Babel*; yet they prooue but *Confuſion*. They would pull God out of his Throne, if it were poſſible: but he is ſafe enough out of the reach of their malice, elſe it had gone ill with him before this. Their ſong is; [g] *Let vs eate and drinke*, (they thinke of no reckoning

Math. 22. 23. Acts 23. 8.

[f] Eccl. 9. 4.

[g] 1. Cor. 15. 32.

koning to pay) *for to morrow we dye.* They promise to morrow, yet kill themselues to day. This is their song, but the Holy Ghost addes the burden: [u] *After death commeth the Iudgement.* It is appointed vnto men *once to dye*; to all men once, to Atheists twice; for there is a *second death.* Their first death makes way to their last Iudgement. They are in some respect worse then the Deuill; he knowes and acknowledgeth a Deitie; these say, *There is no God.* [a] *The deuils beleeue and tremble*; these haue neither faith nor feare. The deuill quakes at the day of Iudgement; these deride it. [b] *Art thou come hither to torment vs before the time?* There's their terror. *Where is the promise of his comming? For since the Fathers fell asleepe, all things continue as they were from the beginning of the Creation.* There's their derision. The deuils say, [c] *Iesus we know*: these are like that doubting spirit, *Si filius Dei,* [d] *If thou be the Sonne of God*; as if they made question whether he was so or not. Strange! euen the father of sinnes comments short of his sonnes: and there be Atheists vpon earth when as there are none in hell. But they professe some religion among vs; it may be so; but they fit and square it to their owne humors: as that Giant dealt with his guests, for all whom he had but one bed; if they were too short for it, he racked them out longer; if too long, he cut them shorter.

But *Insculptum est omnibus esse Deum*: it is vvritten in all hearts by the pen of nature that there is a God. It is not possible to get out these indeleble characters. Say vvhat they will, they would giue much to be sure that the Scripture was not true. The discourse of reason confutes them. [e] *Aske now the beasts, and they shall teach thee: the fowles of the ayre, and they shall tell thee.* Who knoweth not in all these, that the hand of GOD hath wrought this? *Praesentemque refert quaelibet herba Deum.* The little pile of grasse tells vs, there is a God that made it. Besides, they haue a conscience within them, Gods deputy in the soule, which

[u] Heb.9.27.

[a] Iam.2.19.

[b] Math.8.29.

[c] Acts 19.15.

[d] Mat.4.6.

[e] Iob 12.7.

which will speak for the Maker and Master, and be heard too. *Qui negat esse Deum, mihi negat, et tibi, non sibi.* Hee that denies there is a God, denies it to me, and to thee, but neuer to himselfe. You may sooner pull his heart out of his breſt, then this conception out of his heart. Thus is their leuen toſs'd backe into their owne teeth: they will not now acknowledge this; they ſhall one day feele this. *Oculos quos culpa clauſit, pœna aperiet:* the eyes vvhich Atheiſme hath ſhut, damnation ſhall open. This is a curſed Leuen.

3. The next *Leuen* is that of the *Herodians*: heere crafty and diſſembling hypocrits might be thought their fitteſt and moſt ſutable paralells: becauſe Chriſt calls *Herod* a Foxe. [f] *Goe and tell that Foxe.* But the *Herodians* were rather noted for profane fellowes; and ſo wee muſt ſeeke out other matches. Such as carry in their geſtures a tepidity of religion, a looſeneſſe of life: that *turne the grace of God into wantonneſſe*: and make that which brings ſaluation to all, a meanes of confuſion to themſelues. This diſeaſe is *Interius*, within: and quickly becomes *Interitus*, a violent deſtruction. Profeſt Atheiſts, and open Heretikes, are through the manifeſtation of their malice preuented: theſe are boſome Serpents, that ſting in ſilence. *Ariſtotle* ſaies, that Extreme is leſſe hurtfull, which is neereſt to the *medium*, and doth communicate with it in ſomething. Prodigality is leſſe noxious then Auarice, becauſe it hath this cõmon with liberalitie, to giue: which the other hath not. Fiery zeale is dangerous: by this *Paul* [g] perſecuted Chriſt, by this the Iewes [h] crucified Chriſt. But profane coldneſſe is worſe, becauſe it is further from the meane, which is zeale in religion.

By theſe wretches lewdnes among vs, the Romiſh aduerſaries take aduantage to ſlander our Religion. They ſay our Profeſſion is a doctrine of liberty, that we preach for faith, and againſt works: but *Wiſedom is iuſtified of her children.* Thus we preach, [i] *Tribulation and anguiſh vpon*

[f] Luke 13.32.

[g] Act. 22.4.

[h] Rom. 10.2.

[i] Rom. 2.9.

euery

euery soule of man that doth euill: but glory and peace to euery man that worketh good. And [k] *euery man that hath hope in Christ, purifieth himselfe.* And this is [l] *Pure religion, and vndefiled before God; to visite the fatherlesse and widowes in their affliction, and to keepe our selues vnspotted from the World.* Our faith is not in *Ovola*, imagined in the braine; but an *ἐνέργεια*, seene in our life. We teach that Iustification and Sanctification are inseparable friends. If men wil not be reformed, we conceale not from them Gods renuntiation; [m] *If any man will be filthy, let him be filthy still.* Our dissolute conuersation cannot annihilate the truth of our doctrine. Howsoeuer the Samaritan, not the Iewe, relieued the wounded man, yet the Iewes religion vvas true, and not the Samaritans. How polluted soeuer vvee are, yet their hands are not cleane enough to take vp stones against vs. If they reioyce and tryumph in mens wickednesse, they professe imitation of the deuill in a cursed mirth. Good Christians haue learn'd to [n] mourne for abominations, not to laugh at them. To returne to those dissolute wretches; they sing not with the Church a *Tenebo te Domine*, [o] *I held him, and I would not let him goe:* all their delight is in a *Nunc dimittis*, they are glad to be gone. It were not amisse if we were well ridde of them, being thus incorrigible. [p] *Purge out therefore the old leuen, that ye may be a new lumpe.* What leuen the Apostle there meanes, he declares ver. 13. *Put away from among your selues that vvicked person.* When *Ionah* was cast out of the Ship, the Sea ceased from her raging: when *Zimri* was slaine, the plague stayed: when *Baal* was destroyed, *Israel* had peace. If these cursed Levens of Superstition, Atheisme, and Prophanenesse were purged, how sweet a lumpe would the Church of England be! Wee cannot hope it, yet let vs pray for it; *Miserere Deus*, cleanse vs from these levens for the merits of thy Sonne our blessed Sauiour Iesus Christ.

k 1.Ioh.3.3.
l Iam.1.27.
m Reu.22.11.
n Ezek.9.
o Cant.3.4.
p 1.Cor.5.7.

4. There is a fourth *Leuen*, to which Saint *Paul* hath principall respect in this place; and that is the mixing of Law with Gospell; I meane Ceremoniall and legall rites with the truth of Iesus Christ. This leven might well die in forgetfulnesse, and haue moulded away, if there had not beene a late generation of Thraskites to deuoure it as bread. They must abstaine from Swines flesh, and from bloud, and that vpon conscience to the Ceremoniall law. But he that thus abstaines from bloud and flesh, the flesh and bloud of Christ shall doe him no good. What is this but to licke vp the Galatians vomit? to swallow that hard and indigestible leven, which Saint *Paul* tooke so much paines about, to get out of their stomacks. But let it sleepe with them in the dust: it is dead and buried, let vs not disquiet the graue to reuiue it.

Now to the second way of considering these words, taking leven personally, for Leueners, false Teachers, indeed Heretikes: I will onely note two things, one of doctrine, another of discipline. For doctrine out of my Text, that they sowre the whole *lumpe*: for discipline, that therefore the Church should restraine and correct them.

¶ 2. Tim. 2. 17. The *leven* of Heresie spreads farre. ¶ *Their word will eate as doth a canker*; or a Gangrene. Αἵρεσις, is an Option, or Election, of αἱρεῖσθαι, to make choice. A laudable word at first among Philosophers, taken for a right forme of learning. In Diuinitie it is a word of disgrace, and intends a stubborne deuiation from the receiued Truth. It is more then Error. *Aug. Errare possum, Hæreticus esse non possum.* I may erre, I cannot be an Heretike. *Qui sua pestifera dogmata defendere perſistunt, hæretici sunt.* They that wilfully goe on to maintaine their pestilent opinions, are Heretikes. It hath the right property of a Gangrene, it frets as it goes; *vires acquirit eundo*: Heresies in the soule are like *vlcera dehiscentia* in the body, they eate vp the parts about them.

Of

Of this God is the efficient cause, who suffers it. 1. In respect of the wicked, that their iust condemnation might not be hindered. [r] *For this cause God shall send them strong delusion, that they should beleeue a lye.* 2. In regard of the faithfull, that their tentation might assure them Gods: [s] *There must be heresies* (or schismes) *that they which are approued, may be made manifest among you.* With this premonition God prepared Israel, that when a false Prophet or Dreamer should come vnto them, [t] *God doth proue you, to know whether you will loue the Lord with all your heart.* For this cause are Heresies, [u] *Vt fides habendo tentationem, haberet etiam probationem*; that faith admitting a triall, might receiue an approuall.

[r] 2. Thes. 2. 11

[s] 1. Cor. 11. 19.

[t] Deut. 13. 3.

[u] *Tertul.*

Of this Satan is the efficient cause: the father of lyes neuer loued the Father of Truth. Wicked and peruerse men are the instrumentall causes: they are so ouer-vvise, that the curdle of their wit procures a breaking out into faction. *Cùm discipuli veritatis non erunt, magistri erroris sunt.* Refusing to be the scholers of Truth, they become the Schoolemasters of errour. So the precedent cause in such, is selfe-loue, the cause that growes out of the other, and neerer to the maine effect (or rather defect) is discontent. If the Church forget them in dealing her legacies of preferment, they will teare her bowels for it. If their mother pleaseth not their humours with an expected indulgence, they will be so bold as kick her sides. Pride steps in for a third cause: vvhilest I forget her place, for shee disdaines an inferiour roome; and yet of all sinnes, as none presumes higher, so none is thrust lower, euen [x] to the bottomlesse pit. Saint *Iohn* doth witnesse thus much of *Diotrephes.* [a] *I wrote vnto the Church, but Diotrephes, who loueth to haue the preheminence among them, receiueth vs not.* He is called by *Iuda, Heresiarcha superbus.* Hypocrisie must needs be admitted for a fourth motiue to heresie. Applause must be had, if not by being good, yet by seeming so. *Omnes haeretici sunt hypocritae*, saith *Ierom*,

[x] Esay 14. 15.

[a] Iohn 3 Epist. verse 9.

Euery heretike is an hypocrite. Like Vipers they neuer come to light, but with some rupture to the vvombe of their mother.

Thus heresie creepes in at a little hole, but infects, infests the whole house: like a plague that comes in at the windowes; and then propagates it selfe beyond all measure. [b] *Erroris non est finis*: there is no termination of errour. Therefore the onely way to refute heresies, is to fetch them backe to their originall. *Hæreses ad sua principia referre, est refellere.* If you can reduce them to their first, you see their last. As if a man would dry vp a streame, he cannot do it in the maine; but goes first to the Springhead, stops vp that: the riuer will faile of it selfe.

As in the bodily Gangrene the part affected grows tumid and cadauerous, the colour fades and becomes blackish: So in the spirituall, the mind growes tumid & swelling: [c] *Vainely puft vp with a fleshly mind*: the faire colour of profession gone: [d] *vvalking as enemies to the crosse of Christ.* We know how the heresie of *Arrius* did spread, when *totus orbis ingemuit factum se videns Arrianum*: the whole world groned, feeling it selfe made (not Christian, but) *Arrian.* There was a long disputation about tvvo words; little differing in sound, much in sense, Ὁμοιῶν, and Ὁμοούσιον. The Arrians holding Christ like God in substance; the orthodoxe Christians holding him one with God in substance. O the world of inke and bloud that was spent about this! The Pope rose by degrees: first aboue Bishops, then aboue Patriarches, then aboue Councells, then aboue Kings, then aboue Scriptures, now last of all aboue G O D himselfe. So the Apostle speakes of Antichrist: [e] *He exalteth himselfe aboue all that is called God.* From so poore a beginning he hath risen prettily for his time. Thus Popery crept vp in the darke: like a thiefe putting out the lights, that it might more securely rob the house. Whiles it broched opinions, that like to sweet wines pleased the palate, it led many liquorish affections

to

[b] *Sene.*

[c] Colo.2.18.
[d] Phil.3.18.

[e] 2.Thes.2.4.

to hell; not vnlike the Butcher, who clawes the Oxe till he cuts his throate. Thus the leuen of hereſie ſpreads.

But the Church muſt take care leſt it ſpread too far; Let them alone in quiet (yet what quiet can they haue that diſturbe themſelues?) and then [f] *Euill men and ſeducers will waxe worſe and worſe, deceiuing and being deceiued.* *Auguſtine* ſaies of *Arrius* his ſchiſme in *Alexandria*; *Una ſcintilla fuit*: That was at firſt but a little ſparke: but becauſe not, *Statim ſuppreſſa, totum orbem eius flamma populata eſt*: the flame of it ſindged the whole world, not being extinguiſhed in time. The kindling fire is eaſily quenched: when it poſſeſſeth the Towne, it rageth and rangeth like a tyrannie, ſcorning the offers of ſuppreſſion. [g] Now therefore, *I beſeech you, brethren, marke them which cauſe diuiſions and offences, contrary to the doctrine that yee haue learned, and auoide them.* The malice of an heretike, [h] *vel dolenda tanquam hominis, vel cauenda tanquam hoſtis, vel irridenda tanquam imprudentis*: is either to be lamented, as a mans, or auoided, as a foes, or derided, as a fooles. When proud *Marcion* ſaid to *Polycarpus*, *Non me agnoſcis?* Doſt thou not know me? Yes, replyed that good Saint; *Agnoſco te Primogenitam Satanæ*: I acknowledge thee the deuils eldeſt ſonne. If it proue an vncurable Gangrene, *Enſe recidendum, ne pars ſyncera trahatur*; cut it off to ſaue the reſt. *Pereat vnus potius quàm vnitas*: Better loſe one of the whole, then the whole for one. It is *Hippocrates* maxime: *Quæ ferro non curantur, ignis curat*: where the knife can do no good, fire muſt. How-euer heretikes eſcape fire temporall, let them beware fire eternall. For our ſelues, bleſſe we God, that hath cleared the way of truth among vs; and thruſt this leauen out of our coaſts. Whiles the plague rode circuit in our ſtreets, wee prayed: when it ceaſed, wee praiſed God. No plague ſo dangerous as Hereſie: whiles that ranged in our Church, as *Syluius* ſaid of ruinated *Conſtantinople*, *O miſeram vrbis faciem!* So wee of our

[f] 2. Tim. 3. 13.

[g] Rom. 16. 17.

[h] *Aug.*

Church, *O miseram Ecclesiæ faciem!* This leprosie gone, shee is now faire in the eyes of her Beloued: Christ now kisseth her lips, and for this, let vs kisse the feete of Iesus Christ.

A little leuen, leueneth the whole Lumpe.

Now let vs resolue this Allegorie another way: and conceiue

By { *Leuen*, Sinne. *Lump*, Man. *Leuening*, Infection.

In effect; a little sinne makes the whole man in bodie and soule, vnsauory to the Lord. For methode in proceeding; first, we will view the Metaphor, the Similitude of sin to *leuen*: then examine how a little of this can sowre the whole lumpe. The similitude holds in many respects, albeit one be here principally intended, the sowring quality; yet may the rest be iustly considered.

1. *Leuen* is not bread, but the corruption of that which maketh bread. Sinne is not a created quality, but the corruption of a created quality. God made not sinne: Who then? the deuill begot it on mans lust: [1] *This I haue found, that God made man vpright: but they haue sought out many inuentions*: Trickes enow to make themselues miserable. That which rottennesse is in the Apple, sowrenesse in the Wine, corruption in the flesh, such is sinne in the Soule: *Fœtida quædam qualitas*, a thing neuer good since it tooke being, onely vsurpes the place of good, and occupies the seat where a happy and perfect quality stood. It is like a *Iehoiakim* that sits in the Throne of a *Iosiah*: as that bad son of so good a father [k] *gaue the siluer and the gold of the Temple to Pharaoh Necho*: so this, giues the endowments of nature, of reason, of affection, to the blacke Prince of darkenesse. Or as the Pope pretends, that hee sits in the chaire of *Peter*: yet what that blessed Saint attributed to Christ; [l] *Why marueil yee at this? or why looke yee so earnestly on vs? as if*

[1] Eccles.7.29.

[k] 2.King.23.35

[l] Act.3.12.

we

we by our owne power or holineſſe had made this man to walk.
m *Be it knowne to you, that by the name of Ieſus of Nazareth, whom yee crucified, this man now ſtands whole before you.* This the Pope attributes to reliques and blockes: there is no diſeaſe, but he hath appointed ſome puppet to cure it. *Proh pudor? quis, cui?* Such is the practice of ſin: the bounty of God n *giues corne, and wine and oile, multiplies ſiluer and gold*; and euen theſe, ſin giues to *Baal*. It is *depranatio boni*, and *depriuatio boni*: one is actiue, the other paſſiue: the latter a neceſſary conſequent of the former. It depraues our power of obedience to God actually; it depriues vs of Gods good grace and bleſſing paſſiuely. The one inſeparable to the other: For hee that forfeits *Bonum vnde*, ſhall loſe *Bonum inde*. They that ſpoyle that grace whence they might do good, ſhall loſe that glory whence they expect good. The firſt breach of one Law tooke away all power to keepe any: and by it we are diſabled to all.

m Act. 4. 10.

n Hoſ. 2. 8.

2. The very ſame ſubſtance of meale that would make bread, by addition of ſalt becomes *leuen*: The very ſame worke that might bee good and acceptable to God, by addition of our prauity becomes euill. Thus the beſt actions of an vnIuſtified perſon, are ſo *leuened* with his owne corruption, that God abhorres them. o *Your new Moones and your appointed Feaſts my ſoule hateth: they are a trouble to me, I am weary to beare them; when ye make many prayers, I will not heare you.* What is the reaſon? *Your hands are full of bloud.* Euen ſacrifices and ſupplications (good ſeruices in their owne nature) are made diſpleaſing by the leuen of ſinne: p *He that killeth an Oxe, is as if he ſlue a man; he that ſacrificeth a Lambe, as if hee cut off a dogs neck.* Sacrifices God commanded, and often commended: yet *victimæ impiorum*: the oblations of the wicked are abominated. *Non ſpecioſa laus in ore peccatorum.* Praiſe becommeth not the mouth of a ſinner.

o Eſay 1. 14.

p Eſay 66. 3.

Euery vnregenerate man *Claudicat in rectis*, halts in

the straitest path. *Omnia naturalia bona polluta, omnia supernaturalia amissa*; His portion of naturall good is defiled; but of supernaturall good all share is vanished. *Peccani*, was *Davids* voice, after his sinfull Arithmeticke: the same was *Judas* his voice, after his damned treason. *Similis sonus, non sinus*; there was the same sound, but not the same heart. *Esau* wept as much after the losse of the blessing, as *Peter* after the denyall of his Maker: *Similes lacrimæ, non animæ*: like teares, but vnlike soules. The Pharise went to Church so well as the Publican: but the Publican came home *rather iustified* then the Pharise. The Pharises threw bounteously into the Treasury: the poore widow two Mites: yet Christ commends the poorer gift, for the richer charity. That worke which seemes the same, *In identitate operis*, yet differs much *Ratione agentis*, in respect of the workers. Many Heathen excelled vs in morall vertues, yet the ignorance of Christ did shut heauen against them. [q] *Væ tibi, Aristoteles: laudaris vbi non es, & damnaris vbi es*: Woe to thee, O *Aristotle*, who art commended where thou art not, and condemned where thou art: yea euen in a iustified mans workes, though pure from the Spirit, yet passing through his hands, there is some tang of this *leuen*, enough to keepe them from being meritorious. Looke then well both to the iustification of thy person, and the sanctification of thy workes. Thou indeed confessest sinne to be damnable, but it would grieue thee to go to hell for thy good deeds. Though a man should giue all his goods to the poore, yet wanting *Faith* and *Loue*, he may for his charity go to the deuill. Pray then, that thy defects may bee supplyed by Christ; [r] *Who gaue himselfe a sacrifice for vs to God of a sweet smelling sauour*: perfuming vs with the pleasant odour of his merits.

q Aug.

r Ephes. 5. 2.

3. By *Leuen* sowred we make rellishable bread for the vse of man: so by the vngodly's most cursed sinnes God will aduance his glory. Will *Pharaoh* harden his heart?

I

I will get me honour vpon him, ſaith God. That Leuen of malice which ſowred the ſoules of thoſe Brethren againſt poore *Ioſeph*, the Lord made vſe of to his glory. From that vngracious practice hee raiſed a pedegree of bleſſings. Otherwiſe there had beene no prouiſion in *Ægypt*, no bread to ſpare for *Iſrael*, no wonders wrought by *Moſes*, no Manna from heauen, no Law from *Sinai*, no poſſeſſion of *Canaan*. So from the vnnaturalleſt murther that euer the Sunne beheld, yea, which the Sunne durſt not looke vpon; God glorified himſelfe in ſauing vs. The Oppreſſor impouerisheth the righteous; God ſees and ſuffers: and from his villany effectuates their good, by taking away thoſe ſnares to ſaue their ſoules. The Lord will glorifie himſelfe in the veſſels of deſtruction: and the grones in hell ſhall honour his Iuſtice, ſo well as the ſongs in heauen honour his mercy. How much better is it to glorifie God in faithfulneſſe, that will preſerue thee: then in wickednеſſe, which will deſtroy thee?

4. A man cannot *Liue by bread only*, much worſe by *Leuen*. No man can liue for euer by his righteouſneſſe and good works, much leſſe by his ſinnes. Sinne is no nouriſhment to the ſoule: viles as ſome *Mithridates*-like haue ſo inured their bodies to poiſon, that *Venenum nutrit*; euen venime doth batten them: ſo others their ſoules to ſinne, that they cannot keepe life without it. And indeed we ſay of ſome things, that they nouriſh ſickneſſe, and feed death. *Omne ſimile nutrit ſimile*: inward corruption is fed & maintained by outward action. Couetice in *Iudas* is nouriſhed by filching his maſters money. Murder in *Ioab* is hartned and harboured with bloud. Theft is fatted with booties: pride with gay rags: vſury battens by extortion: Sacriledge by Church-robbing. [t] *Paſcitur Libido commiſſis, nutritur delicijs, vino accenditur, ebrietate flammatur.* Banketting is the diet of luſt, Wantonneſſe her Nurſe, Wine kindles a heate in her blond, and Drunkenneſſe is the powder that fets her on fire. Thus ſinne feeds vpon this

[f] Mat. 4. 4.

[t] Ambr.

this *leuen*: but with the same successe that Israel vpon quailes: they fatted their carkasses, but made them leane soules.

Though this leuen passe the swallow, yet stickes in the stomach: sinne may be deuoured, but lies heauy on the conscience: [u] *Bread of deceit is sweet to a man: but his mouth shall be filled with gravell.* [x] It may be *sweet in his mouth, but it is the gall of Aspes in his bowels.* Putrid meate is apt to breed and feed wormes, so this *Leuen* the worme of conscience: when they once come to feele it worke, then ready to cry, *This is my death*: vnlesse God giue them a good vomite of repentance, to put it off their soules, and the sober dyet of sanctification to amend and rectifie their liues.

[u] Prou. 20. 17.
[x] Iob 10. 15.

5. Lastly, Sinne and leuen are fitly compared for their sowrenesse. There is a *Leuen* sharpe and sowre, but sanatiue. [a] *The Kingdome of heauen is like vnto leuen.* But this leuen here is farre sowrer, yet hath nothing but death in it. It is sowre to God, sowre to Angels, sowre to Saints, sowre to the sinner. Sinne is sowrer then any *Leuen*.

[a] Math. 13. 33.

1. Sowre to God, who hates nothing but sinne. He made man, and man made sinne: Hee loues his owne creature, but he hates mans creature. Sinne is sowrer to him then the deuill: For, *Non odit peccatum Diaboli causa, sed Diabolum peccati causa*: He hates not sinne for the deuils sake, but the deuill for sinnes sake. It is so sowre to him, that for one sinne hee plagued a world of men: how will he plague one man for a world of sinne! So sowre, that he could relliſh no man for it, till hee had killed it in the sides of Iesus Christ. We are all so sowre, that but for this sweetning and perfume, we could neuer haue beene endured. The Scripture, for our vnderstanding, ascribes senses to God: and we finde euery sense displeased with sinne.

1. It is offensiue to his smelling: He tels the Iewes that

that their ſinnes did ſtinke in his noſthrills. So did the old World offend him, that he waſhed & ſowſed in a deluge: and then after *Noahs* ſacrifice, is ſaid to [b] *Smell a ſauour of reſt*. For this cauſe they had their Altar of *Incenſe*; and God commanded a *Perfume* to be made to him. [c] *The Lord ſaid to Moſes, Take vnto thee ſweet ſpices, Stacte, and Onicha, and Galbanum, with pure frankincenſe: and thou ſhalt make it a Perfume, pure and holy.* Both ſignified that we all ſtinke by nature, and are onely perfumed by the Incenſe of Chriſts prayers and righteouſnes.

b Gen. 8. 21.

c Exod. 30. 34.

2. It is offenſiue to his Taſting: [d] *I looked* (after all my paines and kindneſſe) *for good grapes, and the Vine brought forth wilde grapes.* When hee comes to taſte the vintage of our ſinne, they are *ſowre* grapes. [e] *Yee turne iudgment into wormwood:* Iuſtice is pleaſant vnto the Lord, but iniurie bitter as wormewood. So the Iewes ſerued Chriſt, in ſtead of wine they gaue him vineger to drink. He turned their water into wine, they turne his wine into vineger. Good workes of faith and obedience are that [f] *beſt wine*, which we ſhould giue *our Beloued: that goeth downe ſweetly, cauſing the lips of thoſe that are aſleep, to ſpeak.* But euill deeds are ſowre to his palate.

d Eſay 5. 2.

e Amos 5. 7.

f Cant. 7. 9.

3. It is offenſiue to his Feeling: ſo ſharp, that the Speare, Thornes, Whips, and Nailes, were blunt to it: Our iniquities were ſo heauy to his ſenſe, that he plaines himſelfe burdened vnder them, [g] *as a Cart is preſſed with ſheaues.* The Lord of heauen lay groueling on the earth: and as if he were cast into a furnace of his Fathers wrath, ſweating drops of bloud. They are ſo harſh ſtill to his feeling, that he challengeth *Saul* for wounding himſelfe. [h] *Why ſtrikeſt thou me?* *Saul* ſtrikes at *Damaſcus*, Ieſus Chriſt ſuffers in heauen.

g Amos 2. 13.

h Act. 9. 5.

4. It is offenſiue to his Hearing. [i] *The cry of Sodome and Gomorrah is great, becauſe their ſinne is very grieuous.* Our diſſenſions and quarrels are as iarring in Gods eares: as if diuers diſtracted Muſicians ſhould play vpon diuers bad

i Gen. 16. 20.

bad Instrument so many seuerall tunes at one time. The confusion of sinnes brought the confusion of languages: Gods eare could not endure the distraction of their harts, therefore their owne eares shall not distinguish the dissonance of their voyces. The cry of bloud and oppression makes so grieuous a noyse to heauen, that vengeance must onely quiet it. Our murmurings, our oathes, blasphemies, slanders, are like the croking of frogs, howling of dogs, and hissing of serpents in Gods hearing.

[k] Ier.2.22. 5. It is offensiue to his Seeing. [k] *Though thou vvash thee with Nitre, yet thine iniquity is marked before me, saith the Lord.* Our oppressions are like running vlcers, our

[l] Esa.64.6. adulteries as most sordid and filthy things. [l] The Prophet compares it to the most feculent defilement, & lothsome turpitude, that can be vttered. [m] *Thou art of purer*

[m] Hab.2.13. *eyes then to behold euill: and canst not looke on iniquity.* O let vs abhorre that filthinesse, which will turne the face of God from vs. Neyther are they displeasing onely to his

[n] Esa.7.13. senses, but grieuous to his minde. [n] *Is it a small thing for you to grieue men, but you will grieue God also?* It is dangerous to anger him, that can anger all the veines of our hearts. It was the Prophet *Esay's* complaint of Israel:

[o] Esa.63.10. [o] *They rebelled and vexed his holy Spirit.* Yea they are offen-

[p] Esa.1.14. siue to his very soule. [p] Your new Moones and appointed feasts, *my soule* hateth. This he protesteth against recidiuation, Heb. 10. 38. If any man draw back, *my soule* shal haue no pleasure in him. This is an emphaticall speech,

[q] Psal.11.5. and an argument of Gods hearty detestation. [q] The wicked, and him that loueth violence *his soule* hateth. Therefore he is said to bend his *Soule* to reuenge. [r] Shall not *my*

[r] Ier.5.9. *soule* be auenged on such a nation as this?

[s] Luk.15. 2. Sowre to the Angels: for if they [s] *reioyce at our conuersion*, then they grieue at our peruersion. How sowre is that sinne, which brings griefe vnto the thresholds of ioy! They blush at our falls, reioyce at our integrity.

[t] Hebr.1.14. [t] *Are they not all ministring spirits, sent forth for them who*

shall

shall be the [illegible]*res of* [illegible]*nation?* Let vs then feast them with integrity, [illegible]t with [illegible]e leauen of iniquity.

3. Sow[illegible] to the [illegible]aints: the Church is our Mother, and shee la[illegible]ents to [illegible]ee any childe of her wombe auerse from goodn[illegible]es. Th[illegible]efore as a louing Mother, whose husband w[illegible]s slaine [illegible]r the safety of her selfe & children; if she sees a[illegible]y childe transgresse the rules, and breake her husbands T[illegible]stament; she tels them of their Fathers kindnesse: she d[illegible]scribes [illegible]is deadly wounds and gastly lookes: and to mak[illegible] their fa[illegible]ts more odious, shee sheweth some garment o[illegible]is emb[illegible]ed with bloud. So the Church often offers [illegible] our co[illegible]siderations, how Christ her deare Loue and [illegible]ord was betrayed, condemned, crucified: tels vs, our sins haue done this; that they were the *Iudas* betraying, the *Herod* mocking, the *Pilate* condemning, the *Longinus* wounding, the band of Iewes re-crucifying Christ. Now as *Dido* adiur'd departing *Æneas*; *Per ego te has lacrymas, &c. Per si quid vnquam Dulce fuit nobis, horum miser[illegible]re labor[illegible]um.* So our Mother intreats vs, (yet intreating [illegible] too low a phrase for a Mother) *per talem cruorem, per t[illegible]tum amorem*; by so precious bloud, and by so gracious [illegible]oue, to sinne no more; at least to abhor such precipices [illegible]f sinne; and forbeare (as it were) to choake him with [illegible]ch curs[illegible]d *Leauens.*

4. Sow[illegible]e to th[illegible] sinner himselfe: for it euer leaues behinde it a [illegible]ng of [illegible]onscience: It may taste pleasing and palatable a[illegible] first, bu[illegible] *Leuen* is not sowrer at last. Perhaps our iudge[illegible]ents m[illegible]y be out of taste; as men in feuers: or Satan (th[illegible] crafty [illegible]pothecary) hath mingled the potion cunningly: yet [illegible]ough *saporem amisit, venenum retinet*; poyson is [illegible]poyson [illegible]hough it come in a golden cup. *Esaus* portage w[illegible]nt dow[illegible]e merrily, but the losse of his birthright was [illegible] bitter [illegible]rewell. Whatsoeuer seruice sin doth vs, it shew[illegible]es vs [illegible]ut an ill-fauoured tricke at the last. It brings vs [illegible] the d[illegible]re of Terror, and then bids vs shift for our selues. It is li[illegible]e *Lysimachus* his draught of cold water,

ter, that refreshes him for a moment, and captiues him for euer. By *Salomons* rule, vexation is intailed to *vanity*.

Eccl.1.

A hedgehogge must dwell in *Babylon*: a pricking Conscience in a prophane breast. [u] *Thy way and thy doings haue procured these things vnto thee: this is thy wickednes, because it is bitter, because it reacheth vnto thine heart.* Salomon hath the like promotion: [x] *Reioyce, O young man, in thy youth, &c. but know that for all these things God will bring thee into iudgement.* The verse begins with pleasure, but ends with terror. Sinne will be sowre at the last.

[u] Ier.4.18.

[x] Eccl.11.9.

The Allegory thus opened, the speciall treasure or Instruction remaines yet to bee drawne out. Wee perceiue what the *Leuen* signifies, and what the *Lumpe*. Now wee must consider the relation betwixt *modicum* and *totum*: a *little* Leuen, and the *whole* lumpe. *A little Leauen leaueneth the whole lumpe.*

A little sinne infecteth a great deale of righteousnesse. [a] *Whosoeuer shall keepe the whole Law, and yet offend in one point, he is guilty of all.* Hee hath broken *Totam Legem*, though not *Totum Legis*. I speake not heere of the absolutely (dissolutely) wicked: whose life is like *Elreds* raign; *Prauus in principio, peior in medio, pessimus in vltimo*: bad in the beginning, worse in the midst, worst of all in the end. But of those that haue some good measure of grace, and stand in the state of adoption: yet may admitte of *Pauls* prayer, [b] *to be sanctified throughout.* And vpon good reason: for there is an vniuersall corruption, therfore should be an vniuersall sanctification. That young man, that professeth himselfe to haue kept the Commandements; (and Christ began to loue him) yet there was a little *leuen* spoyled all, *Couetousnesse*. *Vnum restat*, one thing was vvanting; [c] *Sell that thou hast, and giue to the poore.* No, he was cosiue, and could not abide such a purge. *Herod*, though he heard many Sermons of *Iohns* preaching gladly, (and it is some good thing to heare Sermons with ioy) yet the *leuen* of *Herodias* marred all. [d] *Let him that is taught in*

[a] Iam.2.10.

[b] 1.Thes.5.23.

[c] Mar.19.21.

[d] Gal.6.6.

the

the word, communicate vnto him that teacheth him in all his goods. This was the Apostles Canon; an ordinance that will kill where it lights; yet a world of arguments hath beene inuented to stoppe it vp. We will giue of charity; but any thing of duty? yes, of duty. Well, we will giue somewhat of charity: but part of all? yes, part of all. Put out this *in vain* and wee will compound with you: though we take away a talent of your duties, wee will returne a mite of beneuolence.

I will tell you a tale: a Seignior came with his seruant to one of our Ladies Images: (no matter which, for they doe not scant her of number.) hee threw in an angell of gold; the humble picture in graritude made a curtsie to him. The seruant obseruing, and wondring at her Ladiships plausible carriage, purposed with himselfe to giue somewhat too, that she might haue a curtsie. So hee puts into the basen sixe pence, and withall takes out his masters angell: the Image takes curtsie and seemes to thanke him still. It is common with this City to take away the Cleargies angell, and to lay downe sixe pence in the stead: yet looke they for curtsie too, but I thinke no honest man will giue them thankes.

This little *leaue* vndoes all goodnesse. [e] *You shall walke in all the way which the Lord your God commands you.* All? put out *in omnibus*, in *All*, and wee will say something to it. But as *Deus remittit omnia peccata, aut nulla.* God forgiues all sinnes, or none: so we must faithfully resolue against all sinnes, or we repent of none. As is Gods remission, such must be our contrition. Euery man is an *Adam*, good conscience his Paradise, lust the forbidden fruit: one lust is able to turne him out of all his comforts. Hast thou kept thy hands from iniury? yet if thy tongue haue offended, thou shalt bee iudged of thy *idle words.* Suppose thou hast preserued *Castitatem linguæ*, sobriety of speech, yet [f] *if any man offend not in word, the same is a perfect man*: but thy thoughts haue welcommed

[e] Deut. 5. 33.

[f] Iam. 3. 2.

a pleasing lust, those thoughts haue leuend thy soule. [g] *For God will* (not onely) *bring euery worke into iudgement*, but *euery secret thought, whether it be good or euill.* Men haue brought that opinion into a prouerbe; Thought is free: no, thy *Thought* is Gods bond-slaue. As thou canst not thinke a good thought but by his suggestion, so nor an euill thought but by his permission. If but thy thought harbour this *leuen*, the whole *lumpe* is sowred. Actions men see, thy thoughts onely God and thy selfe. *Ille liber inter accusatores, quem propria non accusat conscientia.* That man needes feare no accusers, that is freed from the condemnation of his owne conscience. There are sixe motiues that inferre and inforce a caution of little sinnes.

[g] Eccles. 12. 14.

Little sinnes are dangerous; because they are

- *Mortalia*, they are deadly.
- *Plurima*, they are numerous.
- *Insensibilia*, not easily felt.
- *Materialia maximorũ*; they are the materials or seeds of grosse sins.
- *Maximas inficiunt virtutes*, they leuen the best vertues.
- *Facilius perdunt*, they more cunningly destroy the soule.

1. *Minima mortalia*; euen the least offence is mortall in it owne nature, culpable of transgression, and liable to malediction. [h] *The wages of sinne is death.* It was a strange glosse of *Haymo* vpon that Text: *Hoc non de omnibus peccatis intelligendum est, sed de criminalibus.* This is not meant of all sinnes, but onely of such as are criminall: such (saith he) as S. *Iohn* speakes of; [i] *There is a sinne vnto death, I say not that thou shouldst pray for it.* So S. *Pauls* indefinite speech of *all* sinnes, he restraines to S. *Iohns* particular sense of *one* sinne; that sinne (which shall neuer be forgiuen) against the Holy Ghost. For otherwise if S^t. *Iohn* should intend it of all criminall sins, then it would follow

[h] Rom. 6. 23.

[i] 1. Iohn 5. 16.

follow that we should not pray for heretikes, adulterers, homicides; which were directly crosse to the rule of charitie. Certainly *Paul* in that generall rule admitted of no exception; it is an Aphorisme wherein no sober iudgement can find distinction. The Apostle thought of no veniall, when he called all mortall. *The wages of sinne* (not of this or that sinne, as sacriledge, robbery, blasphemy, &c. but of sinne, any sinne, euery sinne: though men deeme it triuiall, they shall find it mortall) *is death.*

I know there is a fault distinction of sinnes, of greater & lesse. Puritie and equality of all transgressions is an idle dreame. It was a worse murder to kill *Zachariah* at the Altar, then *Vriah* in the field. To steale *Sacra de Sacro*, holy things out of a holy place, is worse theft then to steale *profana de profano*, common things out of a profane place. The difference of the punishments manifests a difference of the sinnes. As in heauen *one starre excells another starre in glory*: so in hell, one firebrand exceeds another in burning; though all feele the fire hote enough. Christ tells the Phariſes, that they make their *Proselite* [k] *two-fold more the child of hell then themselues.* [l] *Tolerabilius erit Sodomis*: It shall be *more tolerable for Sodom* in the day of Iudgement, then for *Capernaum*: and yet the Sodomites were then in hell. They that deuoure widowes houses vnder the colour of long prayers, [m] *shall receiue greater damnation.* As they haue been more wicked, they shall be more wretched. This distinction of sinnes vvee take vp and iustifie: yea we dare goe further, and say there are some sinnes mortall, and some veniall, but not in their owne nature. The difference is not *ratione Peccatorum, sed Peccantium*; not in respect of the sinnes, but of the Sinners. To the faithfull and penitent all sinnes are veniall: to the vnbeleeuers and impenitent, all sinnes are mortall. It is *misericordia remittentis*, not *natura transgressionis*, the mercie of the forgiuer, not the qualitie of the sin, that maketh it veniall. All transgressions are mortall in

[k] Mat. 23. 15.
[l] Math. 11. 24
[m] Luk. 20. 4.

themselues, and by repentance all veniall in Christ. The least sinne legally considered, is mortall: the greatest sin Euangelically considered, is pardonable.

This difference we approoue: yea wee say, that small sinnes are more easily pardoned: and great sinnes, when they are remitted, are more hardly remitted. For certainly offenders are more or lesse punished, accoding to the qualitie of the offence. An eye with an eye, but bloud with bloud, and life with life. Yet still say we not, that a sinne is in it owne nature veniall. For euen the least is ἀνομία, [n] *the transgression of the Law.* It is for the doctrine of *Rome*, to lessen sinne, and to extenuate punishment: and that for two reasons. First that they might please the people with some liberty: and next, that hereby they might build vp their Purgatory. For they assigne mortall sinnes to hell, and veniall to that purging fire. They offer herein a double wrong, both to their owne modestie, and to Gods mercy. To their owne modestie, for they extenuate their faults in sinning: to Gods mercy, for they disparage his goodnesse in forgiuing. They affirme that sinnes of omission, weakenesse, forgetfulnesse, and ignorance, be *Prater legem Dei*, but not *contra legem Dei*: that they be *Besides* the Law of God, not *Against* the law of God. This doctrine, like the [o] *lippes of that strange woman, drop as an hony-combe, and are smooth as oyle.* But their [p] *end is bitter as worme-wood, sharpe as a two-edged sword.* This is a dangerous deluſion; for hence they come so to neglect those lesse sinnes, that *Peccata minima*, be at last thought *Nulla*. As they haue certaine Orders among them, Fryers *Minorites*, Fryers *Minim's*, and then *Nullani*, Nullans. So sinne bates and dwindles, from a Minorite or lesse sinne to a Minim or least sinne, and from a Minim to a Nullan, to be no sinne at all. Thus *Incipit esse licitum, quod solet esse publicum.* The commonnesse takes away the haynousnesse: from being generally practised, it comes to be vniuersally allowed.

n 1.Ioh.3.4.

o Prou.5.3.

p ver.4.

Euery

Euen sinne committed against God, [q] *Against thee, thee only haue I sinned.* Looke vpon the infinite Maiestie offended, and by that iudge the quality of thy offence. There be sinnes of weaknesse, sinnes of ignorance, and sinnes of malice. Those of *weakenesse*, are said to be committed against God the *Father*, whose speciall attribute is *Power*. Those of *Ignorance* against God the *Sonne*, whose speciall attribute is *wisdome*. Those of *malice* against God the *Holy Ghost*, whose speciall attribute is *loue*. Whether then they be of weakenesse, of ignorance, or of malice, they offend either the Power of God, or the Wisedome of God, or the Loue of God: therefore acknowledge *Secundum magnitudinem Dei, magnitudinem peccati*: confesse the least sinne great and bad, that hath offended a Maiestie so Great and Good.

[q] Psal. 51. 4.

2. *Minima plurima*, sinnes lesse haynous, are the most numerous. Many littles make a mickle. Small droppes of raine commonly cause the greatest flouds. *Quò minus violentum, & magis perpetuum*: the lesse violence, the longer continuance. The drisling sleete, that falls as it were in a mist, fills the riuers; they swell the riuers, the ouercharged riuers send forth their superfluous waters ouer the conteyning bankes: now the medowes are polluted, the Corne-fields spoyled, the Cattell drowned; yea euen houses, and townes, and inhabitants endangered; and firme continents buried vnder a deluge of waters. Many little sands, gathered to an heape, faile not to swallow a great Vessell. *Multa pars grandis acervus erit.* You haue Eagles, Hawkes, Kites, and such great fowles of rapine, flying alwaies alone: but the sparrowes and pidgeons, that deuour the graine, by innumerable troupes. There were not more grieuous plagues to the Egyptians, then came by the contemptible creatures: as frogges, lice, flyes, locusts: by reason of the monstrous swarmes, [r] *couering the face of the earth, and darkning the Land, and deuouring the fruit of the wood Country.* Yea euen killing the people, that

[r] Exod. 10. 15.

[Wisd.16.9. *there was no remedie found for their life.* Thus great destruction ariseth from little causes: therefore, *Non contemnenda quia parua, sed metuenda quia multa.* Let vs not despise our sinnes because they are little, but feare them because they are many, saith *Augustine.* The smal drops of sinne, continually falling, haue drowned many soules. As they haue been our Armes to fight against GOD, so God will make them his Armies to confound vs. *Timenda ruina multitudinis, etsi non magnitudinis.* Let vs feare them for their number, though we slight them for their nature.

A pace is but a little space of ground; yet a thousand paces make a mile, and many miles bring to hell. *Si negligis quia non pessima, caueas quia plurima.* If they be not the worst, they are the most: and is it not all to one purpose, vvhether one *Goliah*, or a thousand Philistims ouercome thee? The bird brings so many little strawes as makes vp her nest: the reprobate so many little sticks, as makes vp his owne burning pile. *Augustine* saith, there is in Sinne both weight and number. *Etsi non timeas quando expendis, time quando numeras.* Iudge them by tale, and not by waight. Put a wanton speech, a loose gesture into the balance, (though Christ found it heauy, & euery soule shall, for whom he did not beare it, yet) it is censured *vix culpa*, a little faulting, a little failing: so little, that vvere it lesse, it were nothing. But now leaue thy Geometry, & come to Arithmetike: beginne to number thy vvanton works, and vnchristian gestures, and carnall thoughts; now loe, they come in by troupes and heards, thicker then the frogges into Egypt, *miraris numerum*: thou standest amazed at their number, and now cryest, *Miserere mei Deus*; Lord haue mercy on me a most wretched sinner. Yet when thy recognition hath done the best, and thy memory represented those swarmes of sinnes to thy conscience, thy view is as farre short, as will be thine answer: neither can extend *ad milleſimam, vel minimam partem.*

Thou

Thou hast not see[n] one of a thousand. [t] *Who can vnderstand his errors? Lord, cleanse thou mee from my secret faults.*

[t] Psal. 19. 12.

Thus it is not *Tr[u]tina*, but *Scrutinium*, that will teach thee the danger of thes[e] little sinnes. Thou didst neuer steale thy neighbours g[oo]ds by breaking into his house, therefore pleadest not g[u]ilty to that Law, *Thou shalt not steale.* Examine, thou sha[lt] find cast from thee so many couetous wishes, as make vp [a] robberie. Thou art no swearer, yet through the dore of thy lips haue scaped out so many idle words, as being put together will make vp a blasphemie. Thou neuer madest the member of Christ, a member of a harlot by vncleannesse; yet thou hast giuen indulgence to as many lustfull thoughts and desires, as beeing summed, will make vp a great adultery. I feare that many who haue forborne the forbidden bed, haue yet by their lusts scatteringly and forgetfully admitted, framed vp an adultery as great as *Dauids*. Some that haue made a conscience of grand oathes, and impudent blasphemies; yet haue eiaculated so many lewd, lewd, and false attestations, as haue conflated a blasphemy no lesse impious then *Rabshakeh's*. A tradesman disdaines to lye, abhorres to oppresse: yet hath vttered so many commodities of dissimulations, concealments, false warrantings, cunning frauds, as make vp an oppression equall to *Ieconiah's*. A Protestant abhorres sacriledge, and down-right robbing the Church: yet hath so long been bold to make vse of this Impropriation: or if in a meaner condition, with his Compositions, Customes, detinies, legall alienations, leases and fines, as make vp a sacriledge not inferiour to *Achan's*. Put my money to Interest? No, saith another, I defie all vsurious contracts: yet by his pawnes, morgages, forfets, couzenages, and such tricks knowne best to GOD his Iudge, and Deuill his Enginer, his Scriuener, and himselfe, he pulls downe vnconuerted *Zacchees* for vsury. Oh the incredible soules lost in the Labyrinth of

these vnsuspected, (and in their imagination iustifiable) sinners!

3. *Minima Insensibilia*; these little sinnes are not so easily felt, therefore most pernicious. If a man hath died his hand in bloud, *irrequieta conscientia*; a peacelesse conscience haunts him with vncessant vexation: let him hate his brother, this little murder he feeles not. The deuill like a roring Lyon is soone heard: forming himselfe to a foxe, his insinuation is not perceiued. Hee roares in monstrous iniquities, in treason, murder, sacriledge, oppression: these be thundring sinnes, that will waken the soule if it be not lethargiz'd. But creeping like a silent Foxe, he deuoures the grapes without disturbance. [u] *Take vs the Foxes; the little foxes: for they spoyle the Vines.* If Satan hew at the timber, and knock at the foundation of the house, we heare the noise, and preserue the building. They are those small *Teredines*, little sinnes, that insensibly eate it to dust, and it is ruined ere we are aware. So long as Sinne comes not in thunder, it neuer wakens men: if it doe not enter into Theomachie, and denounce open warre against GOD, they make but a tush of it. To abuse the good creature is nothing, so long as they are not drunke: to giue nothing to the poore is no sinne, so long as they take not from the poore: to sleepe out the Sermon is but a little drowsinesse, all is wel so long as they break not the Sabbath in absence from Church. These and such like are the common thoughts, and so triuiall an estimate they beare of these sinnes, that they thinke God should doe them wrong to call them to any reckoning for them.

[u] Cant. 2. 15.

Thus they sowe sinnes, as that enemy did tares, here a *little*, and there a *little*: but growne vp, the whole fielde was ouergrowne with them. A sinne that cannot be committed, *Sine grandi corruptione sui, graui lasione proximi, magno contemptu Dei*: without his owne notorious deprauation, his brothers greeuous oppression, Gods manifest contempt and prouocation; this quickly amazeth a man,

and

and he ſtarts backe from the deuils firſt offer. If the deuill at firſt had come to *Iudas*, here's a hundred peeces, betray thy Maſter: none, he was not yet hardned enough in villany: let Satan firſt worke him to hypocriſie, then to couetouſnes, and laſtly he ſhall preuaile him with him for treaſon too. Hee might refuſe a hundred peeces before, now he will take thirty.

When that good Prophet wept vpon *Hazael*, he asked; *Why weepeth my Lord?* He anſwered, *Becauſe I know the euil that thou wilt doe to the children of Iſrael. Their ſtrong holds wilt thou ſet on fire, ſlay their young men with the ſword, daſh their children againſt the ſtones, and rip vp their women with child.* He replyed, *What, is thy ſeruant a dog, that I ſhould doe ſo great thing?* He thought it impoſſible, that the deuill ſhould euer worke him to ſo horrid a miſchiefe. But he ſaw ambition brought him to a kingdome, a kingdome brought him to tyrannie, tyrannie to inſolence, inſolence not onely to oppreſſion of his owne, but to inuaſion of other Countreys: among which Iſrael felt the ſmart, in the burning of her Cities, and maſſacring her Inhabitants. Thus by degrees he was wrought to this ſelfe-incredited miſchiefe: as impoſſible as at firſt he iudged it, at laſt he performed it. Doubtleſſe there be ſome that would ſhudder at the temptation to periurie: yet *pedetentim*, by inſenſible ſteppes they arriue at it: by lying they come to ſwearing, by ſwearing to forſwearing. If the Vſurer had an oppreſſed mans widow, and orphanes lying and crying at his doores, perhaps ſhame, if not remorſe, would ſeize on him: but let him exact, inhaunce, oppreſſe, excoriate the Common-wealth, and not heare it in a publique clamour, he neuer wincheth for the matter. A fact that bore at the firſt bluſh horrid and intollerable, is preſently either auoided, or within ſome modeſt limits reſtrained: but another *Dum paruum creditur, ſecurius in vſuram ruitur*: the opinion of paruitie abates the opinion of prauitie: that which is weakely cenſured, is

2. King. 8. 13.

ſtrongly retained. Our officious lies, ſoothing adulations, amorous wiſhes, wanton ſongs, ſcoffing at Miniſters, cenſuring of Sermons; being reprooued, we laugh them out. But theſe laughing ſinnes, will be one day found crying ſinnes. And if we cry not to God for mercy by repentance, they ſhal cry to God againſt vs for vengeance.

4. *Minima materialia maximorum*: little ſinnes are the materaills of great ſinnes. The ſeedes of all ſinnes are naturally in vs: not ſo much as treaſon, homicide, periurie, but are in vs *Quoad potentiam*, yea *Quoad naturam et propenſionem*: there is in our nature a procliuitie to them. Now the heart is ſo apt ground to produce and mature theſe *Innata mala*, inbred ſeeds to actualls, that without the preuenting Grace of GOD we cannot auoid them. Thou art a Chriſtian, and feareſt not that euer thou ſhouldſt apoſtate into the deniall of thy Sauiour: yet let me ſay thou haſt the materialls of this ſinne within thee, timorouſneſſe and ſelfe-loue. Thou ſaieſt, Sure I ſhall neuer be a drunkard, that belluine folly ſhal neuer apprehend me: yet thou haſt the materialls of this within thee, and that naturally and hereditarily from thy firſt Grandmother *Eue*: a ſweet tooth in thy head, a liquouriſh appetite to delicate meates, and intoxicating wines.

Thou canſt not be a traitour, nor admit of conſpiracie againſt thy Soueraigne, yet the materiall of this wickednes is within thee. That which wee call Gunpowder, is made of the ſalt & fatter earth: in the ground are the materials, which when Art hath concocted, chym'd, prepar'd, charged, and diſcharged, it ouerturnes towres and townes, forts and cities. We were once too neere iuſtifying by a wofull experience the violence of it: but the goodneſſe of our good Lord Ieſus auerted it. So in thy earth, thy heart, there is this ſalt and ſpumy matter, the minerall of treaſon; vnleſſe the reaſon of a man, and Religion of a Chriſtian keepe it from eruption. Thou art reſolued

ſolued neuer to th[i]nke highly of thine owne worth, yet thou haſt the ſeed of pride within thee: thou art naturally (as *Luther* ſaid) borne with a Pope in thy belly: there's the materiall, to be too well affected to thy owne doings. It is impoſſible, thou thinkſt, for thee to be made an vſurer, now thou haſt no money: yet thou haſt the ſeede of vſury within thee; and *Creſcit amor nummi quantum ipſa pecunia creſcit*: all the ſons of *Adam* loue earth too well. Who ſhall euer perſwade thee to bow downe before an Idoll? yet a dainty feaſt perſwades thee to worſhip thine owne belly: this is no Idolatry. It was but a little Cloud, that *Eliahs* ſeruant ſaw, [a] *riſing out of the ſea like a mans hand*: yet it portended a great ſhowre. Sin ſeemes at firſt like a little cloud, but it prognoſticates a deluge of enſuing wickednes. The careleſſe Gallant by many trifles often fetch'd, runs ſo farre in the Mercers bookes vnawares, that he cannot endure to heare of a reckoning. Theſe little arrerages, taken vpon truſt, runs our ſoules ſo deepe into Gods debt, that if the bloud of Chriſt doe not pay it: though we be ſold wife and children, and all we poſſeſſe; [b] *non habemus vnde*, we can neuer diſcharge it.

[a] 1. King. 18. 44

[b] Math. 18. 25.

5. *Minima peccata maximas inficiunt virtutes*: a little ſinne infects a great deale of righteouſneſſe. The Leproſie infected the garments, and the very walls of the houſe; but Sinne hath infected wood and wooll, and walls, earth, ayre, beaſts, plants, & planets: and ſtucke a ſcarre on the chryſtall brow of nature it ſelfe. [c] *For wee know that the whole creation groaneth, and trauelleth in paine together vntill now*. If the great world grone for mans ſinne, ſhall not the little world man, grone for his owne ſinne? Send a little temptation but at the eare, or eye; it will not reſt working, till it runne like poyſon to the heart. *Dauid* let in a little *leuen* at his eye, it quickly wrought to his heart, gangrened to adultery, to bloud; hardly cured.

[c] Rom. 8. 22.

A little Colloquintida ſpoyles all the broth: a ſpotte in the face blemiſheth all the beauty. [d] *Naaman* the *Syrian* is

[d] 2. King. 5. 1.

is plentifully commended: *He was captaine of the hoſt, a great man with his maſter, and honorable, becauſe the Lord by him had giuen deliuerance to Syria: he was alſo a mighty man of valour: but he was a Leper.* This ſame *But* marres all; *But* he was a Leper. So in the ſoule, one vice diſgraceth a great deale of vertue. When hee was cured and conuerted by *Eliſha*, firſt he's charitable, offers gold & garments, but he excepts *bowing in the houſe of Rimmon*: he is deuout, and begs earth for ſacrifice, but excepts *Rimmon*: he is religious, and promiſeth to offer to none but the Lord, but he excepts *Rimmon*. This little *leuen*, this *But Rimmon*, ſowred all. [e] *Dead flies cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſauour.* The Apothecaries vnction is a thing praiſed in the Scriptures, compounded of many excellent ſimples, made (not ſo much for medicine, as) for Odour: yet the flies of death putrifie it. *So doth a little folly him that is in reputation for Wiſedome and Honor.*

[e] Eccl. 10. 1.

When one commended *Alexander* for his noble acts, and famous atchieuements; another obiected againſt him, that he killed *Caliſthenes*. He was valiant, and ſucceſſefull in the warres: true, but he kill'd *Caliſthenes*. Hee ouercame the great *Darius*: ſo, but he kill'd *Caliſthenes*. Hee made himſelfe maſter of the world: grant it, but ſtill hee killed *Caliſthenes*. His meaning was, that this one vniuſt fact poyſoned all his valorous deeds. Beware of ſinne, which may thus *leuen* the whole *lumpe* of our ſoule. Indeed we muſt all ſinne, and euery ſinne ſowres: but to the faithfull and repentant Chriſtian it ſhall not be damnable. [f] *There is no damnation to them that are in Ieſus Chriſt.* There is in al corruption, to moſt affliction, to none damnation, that are in Chriſt. Our *leuen* hath ſowred vs, but we are made ſweet againe by the all-perfuming bloud of our bleſſed Sauiour.

[f] Rom. 8. 1.

6. *Minima peccata facilius deſtruunt*: the leaſt ſins are the moſt fatall to mens deſtruction. *Anima eſt tota in toto*: ſo that if the toe akes, the head feeles, the eye lets fall a teare,

teare, the very heart mournes. So let but the eye luſt, the ſoule is in danger to be loſt. *Mors per feneſtras*, ſaith the Prophet. g *Death comes in at the windowes, then enters into the Palaces, to cut off the children without, and the young men in the ſtreets.* Is it but an vncleane thought? *Mors in illâ*; as the children of the Prophets cryed *Mors in ollâ*: there is death in it, and for it. A dramme of poyſon diffuſeth it ſelfe to all parts, and ſtrangle the vitall ſpirits, and turne out the ſoule from her Tenement. h *How great a matter a little fire kindleth!* It is all one whether a man bee killed with the pricke of a little thorne, or with the hewing of a broad ſword, ſo he bee killed. Wee haue ſeene a whole arme impoſtumated with a little pricke in the finger: if Satan can but wound our heele, (as the Poets faigne of *Achilles*) he will make ſhift to kill vs there; euen from the heele to ſend death to the heart. Therefore Chriſt cals *Hatred* murder, a *wanton eye* adultery: beſides the poſſibility of act, they are the ſame in the intention of heart. The horne is a little flye, yet it ſtings deadly.

g Ier.9.21.

h Iam.3.5.

I know that heauier ſinnes ſhall haue a heauier waight of puniſhment: yet is the leaſt heauy enough to ſinke the ſoule to the bottomleſſe pitte. Greater fury of iniquity ſhall haue the hotter fire, but O let vs neuer feele the heat of one. A little leake ſinkes a great veſſell. Pope *Marcelline* being accuſed for Idolatry, anſwered for himſelfe; I did but caſt a few graines of Incenſe into the fire; that was little or nothing. Yes, it was manifeſt offering to Idols, is that nothing? Chriſt would not obey Satan in his *minimis*: hee would not anſwer his deſire in the ſmalleſt ſute he could requeſt; i of turning *ſtones into bread*, euen vvhiles hee was ſo hungry as forty daies faſting could make him. Teaching vs to deny Satan in his beſt motions; leſt cuſtome of hauing them granted make him ſo impudent, as to take no repulſe in his greateſt temptations.

i Mat.4.3.

This is the Deuils method of working; as it is in the firſt Pſalme:

Pſalme: *Bleſſed is the man that hath not walked,* &c. Firſt he gets a man to walke a turne or two with him in ſinne, as it were to conferre and debate the matter. After ſome walking, leſt he ſhould be weary, he preuailes with him to *ſtand in the way of ſinners*; after admiſſion of the thought, to commiſſion of the act. Laſtly, hee perſwades him for his eaſe to *ſit downe in the ſeate of the ſcornefull*; falling to deſpiſe God, and deride all goodneſſe. Thus hee brings him from *walking* to *ſtanding*, from ſtanding to *ſitting* ſtil: and this is *limen inferni*, the very threſhold of hell. Wee iudge of ſinne, as of the Sunne; little becauſe far off: yet indeed it is bigger then the earth. The neerer wee come to the ſenſe of iniquity, the greater it appeares. Was it ſuch a ſinne for *Adam* to eate a forbidden Apple? Yes, the greatnes is remonſtrable in the euent, it brought deſtruction vpon himſelfe and his poſterity. Is it ſuch a haynous offence for *Dauid* to know the number of his people? Doe not Princes make good their Muſter-books by ſuch a *Quære*, and numeration? The plague witneſſed the greatneſſe of it, and himſelfe cryes, *Peccaui*, [k] *I haue done wickedly*. Looke on the leaſt ſin in Satans falſe glaſſe, and it ſeemes contemptible: behold it in the true glaſſe of Gods Law, and it appeares abhominable. The Deuill ſtands betwixt wicked men and their ſinnes all their life: but placeth their ſinnes betwixt heauen and themſelues in death: writes them in Text letters on the Curtaines, that their amazed ſoules cannot chuſe but read them. Thus he that led them liuing by ſin to preſumption; now driues them dying by ſinne to deſperation.

[k] 2. Sam. 24. 17

Satan ſeemes modeſt, and will bee contented vvith a *little*, when hee can get no more: he will play at ſmall game, before he ſit out. Wilt thou not cut throats? yet quarrell and appoint fields: not ſo, yet hate thine enemies: not profeſſe hatred, yet watch occaſions to hinder his good: if thou wilt not iniure his eſtate, yet at leaſt ſcandalize his good name. He will take little, rather then nothing.

nothing. The Israelites in the Desart had no rich and costly sacrifices to offer to [l] *Baal Peor*. They had not such store of beasts, but the oblations to God tooke them vp. I cannot see what they should haue fit for this sacrifice to *Baal*, except Manna and water: (too good for the Deuill) but hee's content with this. Yet it is euident that they committed Idolatry. [m] *Neyther be yee Idolaters, as were some of them: as it is written, The people sate downe to eate and drinke, and rose vp to play.* Rather then want their custome, Satan will take such as they had. Will *Naaman* worship God? yet let him worship *Rimmon* too: no, hee will not doe so, yet let him bow to *Rimmon*: no, nor so much: yet let him [n] *bow before Rimmon*: the Deuill is glad of this, where he can get no more. Thus *Pharaoh* minceth and limits with *Moses* concerning the dismission of Israel. Gods charge was; *Let my people goe three daies iourney in the wilderneſſe*, to celebrate a feast to the Lord. Now marke how *Pharaoh* would compound it. First *Sacrifice to God in this land*: no, saith *Moses*, wee must goe into the wilderneſſe. Then saith *Pharaoh*, If there be no remedy, Goe, and goe to the wilderneſſe, and sacrifice to your God; but *goe not farre*: nay, wee must goe three dayes iourney. Then *Pharaoh*; Goe ye the men, but leaue your *children behinde vs*: nay we must goe old and young, sons and daughters. Then *Pharaoh*; Goe ye men, women, and children, so farre as your feet can measure in three dayes: but your *flocks and your heards* shall be stayd: nay, *we will not leaue a hoofe behinde* vs. So when the Deuill perceiues no remedy, hee falls to indenting with niggardly grants and allowances.

[l] Num. 25. 2.

[m] 1. Cor. 10. 7.

[n] 2. Kin. 5. 18.

Exod. 8. and 10. chap.

Somwhat hath some sauor; giue him at least a thought, a word, a looke (as *Lots* wife) and it something pleaseth him. Among the Heathen they vsed to ioyne together *Epula* and *Sacrificia*: with solemne sacrifices to their gods, solemne bankets among themselues. So the Apostle deliuers the custome of the Moabites, 1. Cor. 10. 7. In the middest

midst of their *Idolatry, they sate downe to eate & drinke*. So the Psalmist writes of that cursed commixtion of *Israel* with *Moab*; that they had Idolatrous feasts. ° *They ioyned themselues to Baal-Peor: and did eate the sacrifices of the dead.* One nation had a custome in these superstious feasts, to sacrifice to their Idol *Capita*, some Noble mens heads according as it fell to their lots, together with their hearts and their liuers. It came to the turne of the Kings speciall fauourite, thus to lose his life: the King resoluing both to keep the custome, yet to saue his friend, obiected that God was no murderer, nor delighted in the bloud of men. That if he were a God, he was certainely good, and goodnesse stood not in the desire of his owne creatures destruction. Therefore in stead of the mans head, he offered the head of an onyon: and for bloud, heart, and liuers of men, all these of birds or beasts. The Deuill must be pleased with this: hee saw that this little homage was some acknowledgement of his soueraignty.

° Psal. 106. 28.

Satan can hold a mans soule in by a little, as a bird that hangs in the net by a claw. Perhaps shame & feare keepes some from eruption into scandalous things: the appearance is vizarded, the affection is not mortified. Like an Eunuch, he doth not beget palpable & grosse turpitudes: yet hath a lust, itch, and concupiscence: this little serues the Deuils turne. Satan would keepe away the light of the Truth from a man; well, he is so feared that hee will haue it; by knowledge he seemes to cast out Satan. Yet if he can but insinuate into his affection, this little cord will pull him in againe with ease. Must he lose the Sconce of thy vnderstanding? Let him hold the Cittadell of thy desires: this little gate will let him in at his pleasure.

I draw to conclusion; let this teach vs all to make a scrutiny in our soules, and seriously to repent of this *little leuen*. Little in quantity, great in quality: little in estimation, powerfull in operation. Little in the sight of men, iudging, by outward appearance, great in the sight of

of God iudging in truth. *Lot* said of the City of Zoar; p *Is it not a little one? and my soule shall liue:* thou sayest of thy sinne; Is it not a little one, and why should my soule die? A little Postern opened, may betray the greatest City. *Ionathan* tasted but q *a little honey* on the top of his wand, and hardly he escaped death for it. A little *leauen* makes the head heauy, and the heart sicke. Eschevv this little, if thou wouldst be great in heauen. r For *whosoeuer shall breake one of these least Commandements, hee shall bee called least in the kingdome of heauen. Minimus*, that is indeed *Nullus*: the least here, because he shall not be there at all. Let no tang of corruption come to thy least part, if thou desirest to preserue body and soule s *blameless to the appearing of our Lord Iesus Christ.*

p Gen.19.20.

q 1.Sam.14.43

r Mat.5.19.

s 1.Thes.5.23.

Repentance must be to all dead workes: sanctification takes liberty in no sinne. *Nullum peccatum retinendum spe remissionis.* No euill must be reserued vnder the hope of forgiuenesse. God gaue a Law, but no dispensation for any breach of it: His Generall rules haue no exceptions, vnlesse it please the Diuine Oracle to dispense vvith it. Thou shalt not worship an Idoll: no, not to saue my life? Not to saue life, as those three seruants of God professed to *Nebuchadnezzar.* t *If the God wee serue will not deliuer vs, yet we will not serue thy gods, nor worship thy golden image.* Thou saiest, *Minimum est*, it is *little*: but *in minimis fidelem esse, magnum est*: to be faithfull in a little, is no little vertue. u *Well done, good seruant: thou had beene faithfull in a little, therefore I will make thee ruler ouer much.* Hee that is not carefull in a little, is not to bee trusted for more. If any man will corrupt his conscience for a pound, what would he doe for a thousand? If *Iudas* will sell his Master for thirty pence, about some 22. shillings of our money; what would he haue sold for the Treasury? God neuer gaue a *Non obstante* for sinne. The Pope indeed giues Buls and Indulgences, & Pardons for cursed works before their perpetration: but God neuer allowes leaue

t Dan.3.18.

u Luk.19.17.

to

to doe ill. The Pope ſayes, Kill an hereticall King. God ſayes, *Touch him not*: woe to that ſoule who takes the Popes word, before the Lords word. God charged a Prophet, that [a] *he ſhould eate no bread, nor drinke water in Bethel.* Another Prophet came; ſaying, [b] *An Angell ſpake to me* (bleſſed Angels ſpeake truth: nay more, hee ſpake) *by the word of the Lord. Bring him backe, that hee may eate bread, and drinke water.* He did ſo, but marke the euent: returning home, [c] *a Lyon ſlew him* by the way. Beleeue not a man, beleeue not a Pope, beleeue not a Prophet, beleeue not an Angell againſt the word of the Lord.

[a] 1. King. 13. 9.
[b] Verſ. 8.
[c] Verſ. 24.

Let vs refuſe iniquity in what extenuation of quantitie, or colour of qualitie ſoeuer it be offerd vs. For ſinne is like a bemired dog; if it fawnes on vs, it foules vs. And the leaſt ſinne is like a little leake in a ſhippe, which if it be not ſtopped, will ſinke the whole veſſell. The Frenchmen haue a military Prouerbe; *The loſſe of a nayle, the loſſe of an Army.* The want of a nayle looſeth the ſhooe, the loſſe of a ſhooe troubles the horſe, the horſe indangereth the rider, the rider breaking his ranke moleſts the company, ſo farre as to hazard the whole Army. From ſlender and regardleſſe beginnings, grow out theſe fatall and deſtructiue effects. The dores are ſhut, the theefe cannot enter: a little boy is put in at the window, and he opens the dore for the great thiefe; ſo the houſe is robbed. A charme is caſt in at the window, eye, or eare; that quickly vnlocks the dore of the heart, till all the roomes be ranſak't, not a peece of vertue, or one gemme of grace left.

Pompey marching to the warres, requeſted to lodge his Army in a certaine Citie, by whoſe borders he muſt needs paſſe: the Gouernour anſwered that he would not trouble his Citie with ſo numerous and dangerous a gueſt. *Pompey* then deſired but entertainement and reliefe for his ſicke ſouldiours, who were periſhing for want of ſuccour: the Gouernour thought, ſicke men could do them

no

no mischiefe; this was granted, they admitted. Being there awhile, they recouered their health, opened the gates to the rest, so became strong enough to take the Citie. If Satan cannot get leaue for his whole Army of lusts, yet he begs hard for his weake ones, as sinnes of infirmitie: but those sickly soldiours soone get strength to surprise the soule.

The trees of the Forrest held a solemne Parliament, wherin they consulted of the innumerable wrongs which the *Axe* had done them: therefore made an Act, that no tree should hereafter lend the *Axe* a helme, on paine of being cut downe. The Axe trauels vp & downe the Forrest, begs wood of the Cedar, Oke, Ash, Elme, euen to the Poplar; not one would lend him a chip. At last he desired so much as would serue him to cut downe the bryers and bushes; alledging that those shrubs did suck away the iuyce of the ground, hinder the growth, and obscure the glory of the faire and goodly Trees. Hereon they were content to afford him so much; when he had gotten his helme, he cut downe themselues too. These be the subtle reaches of sinne; giue it but a little aduantage, on the faire promises to remooue thy troubles; and it will cut downe thy soule also. Therefore *Obsta principijs*: trust it not in the least. Consider a sinne (as indeed it is) a crucifying of Christ; wilt thou say, I may crucifie Christ a little? I may scourge his flesh, wound his side, pierce his heart a little? What man loues the Lord Iesus, who would either say it, or doe it? Consider thy falling into sinne, a hurling of thy selfe downe from some high pinacle: wilt thou say, I may breake my necke a little? Consider it a casting thy selfe into vnquenchable fire; wilt thou say, I may burne my soule and body a little? As suffering wee thinke the least misery too great, so sinning let vs thinke the least iniquitie too great. So auoiding also little sinnes, we shall finde great fauour with Iesus Christ. *Amen.*

FAITHS ENCOVRAGEMENT.

LVKE 17. 19.

And he said vnto him, Arise, goe thy way; thy faith hath made thee whole.

THESE words were spoken by our Saviour Christ to the penitent and faithfull *Leper*. For induction I will observe two remarkeable circumstances, preceding my Text. First, that Christ did mend him, and then commend him: hee did purge him, and praise him.

1. Hee mended him, curing first his body, then his soule. His body of the *Leprosie*, a disease not more lothsome to endure, then hard to cure. The difficulty of healing it, appeares by the answere of the King of *Israel*, vpon the receit of the King of *Syria's* letters: [a] *Am I God, to kill and make alive, that this man doth send vnto me, to recouer a man of his Leprosie?* intimating that onely God is able to cure the Leprosie. His soule of the spiri-

[a] 2. King. 5. 7.

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tuall Leprosie: and this was the perfection of health. For this cure the Prophet so earnestly prayes; *Sana animam*; [b] *Lord, be mercifull vnto me, heale my soule, for I haue sinned against thee.* This is a supernaturall cure, fit onely for the great Physician of soules to performe: the more difficult, *Quo minus in natura sit, quod prosit*: because nature hath no influence in her starres, no minerals in her earth, no herbes in her garden, that can heale it.

[b] Psal. 41. 4.

2 Hee commends him: of all the ten cleansed, [c] *there are none found that returned to giue glory to God, saue this stranger*: God had his Tythe there, whence he might least expect it. Now what doth Christ commend him for? For his thankefulnesse, for his humility, for his faith: why these graces were Christs owne; doth hee praise him for that himselfe had giuen him? Yes, this is Gods custome; *Sua dona coronat*; hee crownes his owne graces, hee rewards his owne gifts. Which teacheth how wee should vnderstand *Reward* in the Scripture. [d] *Call the labourers, and giue them their hire.* [e] *Whosoeuer giues a cup of cold water to a Disciple, shall not lose his reward.* This *hire* and *reward*, is not the stipend of our labours, but of Gods loue. He giues vs the good of grace, and then rewards it with the good of glory. It is a reward *Secundum quid*, a gift *simpliciter*. Compare eternall life to the worke, looking no farther, it is a reward. [f] *Reioyce and be glad, for great is your reward in heauen.* But examine the Originall from whence it proceedes, then it is the gift of God. [g] *Eternall life is the gift of God through Iesus Christ.* He is said to [h] *Shew mercy to them that keep his Commandements*: the very keeping the Commandements is not merit, it hath neede of mercy. Loe thus the Lord giues grace, then praiseth it, blesseth it, rewards it. Christ cloatheth his *Sponse* with his owne [i] *garments, the smell of Myrrhe, Aloes, and Cassia*; A white robe of his perfect righteousnesse imputed; with his golden merits, and inestimable Iewels of graces; and then

[c] verse 18.
[d] Mat. 20. 8.
[e] Mat. 10. 42.
[f] Mat. 5. 12.
[g] Rom. 6. 23.
[h] Exod. 20. 6.
[i] Psal. 45. 8.

then praiseth her; [k] *Thou art all faire, my Loue: there is no spot in thee.* When God made the world, with all creatures in it, he beheld it, and *Euge bonum; behold, it is exceeding good*: so when he makes a Christian (*Maiorem, meliorem mundo*) and hath furnished him with competent graces, hee turnes backe and lookes vpon his owne workemanship; *Ecce bonum*, it is exceeding good: hee forbeares not to commend it.

[k] Cant. 4. 7.

Now what doth hee especially commend in this conuerted Leper? his praising of God. The Leper prayseth God, God praiseth the Leper. He prayseth in his praysing two things; the *Rightnesse*, and the *Rarenesse*. 1. The Rightnesse, that he gaue praise to God; directed it thither where it was onely due. *He returned to giue glory to God*: *non mihi sed Deo*, saith Christ: not to me, but to God. Perhaps his knowledge was not yet so farre enlightned, as to know him that cured him, to be God: therefore bestowed his praise where hee was sure it should be accepted, where onely it is deserued; on God. *I seeke not my owne praise*, saith Iesus, but *mittentis, the praise of him that sent me.* [m] *If I honour my selfe, my honour is nothing.* 2. The Rarenesse, and that in two respects. 1. That hee alone of ten, blessed God, God had but his Tenth: it is much if the tenth soule goe to heauen. The godly are so rare, that they are set vp [n] *for markes, and signes and wonders*; as if the world stood amazed at them. 2. That hee onely was the Stranger; a Samaritan.

[m] Ioh. 8. 54.

[n] Esay 8. 18.

Many great vertues were found among the Samaritans; Faith, Charity, Thankfulnesse. First, Faith; [*] *Many of the Samaritans of that Citie beleeued on him.* Secondly, Charity; It was the Samaritan that tooke compassion on the man wounded between Ierusalem and Iericho. The *Priest* and the *Leuite* passed by him without pitie, but the Samaritan [o] *bound vp his wounds.* Thirdly, Gratitude exemplified in this Samaritan Leper: none of the Iewes

[*] Iohn. 4. 39.

[o] Luke 10. 34.

gaue God praise for their healing, but only the Samaritan. It was strange that in Gentiles should be found such vertue, where it was least looked for. p *Verily I say vnto you, I haue not found so great faith, no not in Israel.* The least informed did proue the best reformed. Samaritan was held a word of reproach amongst the Iewes; as appeares by their malicious imputation to Christ. q *Say we not well, that thou art a Samaritan, and hast a Diuell?* They were esteemed as dogges: r *It is not meete to take the childrens bread, and to cast it to dogs.* And at the first promulgation of the Gospell, the Apostles receiued a manifest prohibition; s *Goe not into the way of the Gentiles, and into any City of the Samaritans enter ye not.* It was therefore rare to reape such fruites out of the wild Forrest, cursed like the mountaines of *Gilboa*; t *Let there be no dew, neither raine vpon you, nor fields of offerings.* To be good in good company is little wonder: for Angels to be good in heauen, *Adam* in Paradise, *Iudas* in Christs Colledge, had been no admirable matter: to apostate in these places so exemplary of goodnesse, was intolerable weakenesse. But for *Abraham* to be good in *Chalde*, *Noah* in the old world, *Lot* in *Sodome*: for a man now to be humble in Spaine, continent in France, chaste in Venice, sober in Germany, temperate in England; this is the commendation. Such a one is a Lilly in a Forrest of thornes, a handfull of wheate in a field of cockle. Let me not here omit two things, worthy my insertion, and your obseruation.

p Mat.8.10.

q Ioh.8.48.

r Mat.15.26.

s Mat.10.5.

t 2. Sam. 1.21.

1. Gods iudgement and mans do not concurre: the Samaritans were condemned of the Iewes, yet here nine Iewes are condemned by one Samaritan. They that seeme best to the world, are often the worst to God: they that are best to God, seeme worst to the world. When the Moone is lightest to the earth, she is darkest to heauen: when she is lightest to heauen, she is darkest to the earth. So often men most glorious to the world,

are

are obscureſt to the diuine approbation: others obscure to the worlds acknowledgement, are principally reſpected in Gods fauor. Man would haue cleared the Phariſe, and condemned the Publican, when they both appeared in the Temple together; the one as it were in the Quire, the other in the belfrey. But Chriſts iudgemēt is, that the Publicane [u] *departed rather iuſtified.* The Iewes thought, that if but 2. men in the world were ſaued, the one ſhould be a Scribe, the other a Phariſe: But Chriſt ſaith, neither of them both ſhall come there. [x] *You ſhall ſee others in the Kingdome of heauen, and you your ſelues thruſt out.* Some like the Moone are greater or leſſe by the Sunne of mens eſtimation. *Samuel* was miſtaken [y] in *Eliab*, *Abinadab* and *Shammah*: for the Lord had choſen *Dauid*. *Iſaac* preferred *Eſau*, but God preferred *Iacob*: and made the father giue the bleſſing to that ſonne, to whom he leaſt meant it. All this iuſtifies that, [a] *my thoughts are not your thoughts, neither are your wayes my wayes, ſaith the Lord.*

[u] Luke 18. 14.

[x] Luke 13. 28.

[y] 1. Sam. 16.

[a] Eſay 55. 8.

2. Learne we here from Chriſt, to giue men their due praiſe to them that deſerue praiſe. God ſpeakes of vices with comminations, of vertues with commendation. Let vs ſpeake of others ſinnes with griefe, of their good workes with praiſe and ioy. Of others ſinnes with griefe: ſo did S. Paul. [b] *Many walke, of whom I haue told you often, and now tell you weeping, that they are enemies of the croſſe of Chriſt.* So Dauid: [c] *Riuers of waters run downe mine eyes, becauſe men keep not thy Law.* Our Sauiour wept ouer apoſtate Ieruſalem: he wept ouer the people, beholding them as ſcattered *ſheep without a ſhepheard.* Who can forbeare weeping to ſee ſoules muffled & miſſe-led by ignorance: like the babes of *Niniueh*, not able to diſtinguiſh the *right hand from the left?* Alas, there are innumerable ſoules, that know not their owne eſtate; O pitie them. *Becauſe thou will not heare this, my ſoule ſhall weepe in ſecret for thy pride.*

[b] Phil. 3. 18.

[c] Pſal. 119. 136

But let vs mention others vertues and good actions with praiſe. It is the argument of a ſullen and proud diſpoſition, not to commend them that do well. Yet there is no ointment ſo ſweet, but there will bee ſome [d] *dead flies* to corrupt it. There bee certaine dogs that will barke at the Moone: Critickes, that ſpend the larger part of their time ſeeking knots in a bulruſh. The Snow is not ſo white, but there is an *Anaxagoras* to make it blacke. It was Gods commendation of *Iob*, that, [e] *there was none like him in the earth*: he had no fellow, yet the deuill pickes quarrels, and inuenteth ſlanders againſt him. Traducers of their brethren, I call not *Dæmones*, but *Dæmonis agunt*: I do not ſay they are deuils, but they do the worke of deuils.

[d] Eccl.10.1.

[e] Iob 1. 8.

This miſchiefe of deprauing, hath alſo infected the Church: Many a Preacher thinkes his owne glory eclipſed, if the next Orbe be lightned with a brighter Starre. Hence they fall to faulting and inueighing; as if there were no way to build vp their owne credites, but by the ruins of anothers diſgrace. God doth otherwiſe; [f] *The Lord commended the vniuſt Steward, becauſe he had done wiſely*. Though he had many faults, yet Chriſt praiſeth him for what was worthy praiſe: his policy. S. *Paul* found groſſe errours in the *Corinthians*; [g] *In this I praiſe you not, that you come together, not for the better, but for the worſe*. But wherein they did well, he commends them, *ver.* 2. *I praiſe you brethren, that you remember me in all things*. Thus *Ezekiel* commends *Daniel*, a Prophet of his owne time, and thought it not any derogation from himſelfe. [h] *Behold, Art thou wiſer then Daniel?* As *Salomon* ſaith of beggers: *A poore man oppreſſing the poore, is like a ſweeping raine which leaueth no food behind it*. So a Miniſter diſparaging a Miniſter, is a breach, whereby the deuill comes out; and many ſoules go into hell. Now to the words: *Ariſe, go thy way; thy faith hath made thee whole*.

[f] Luk.16. 8.

[g] 1.Cor.11.17.

[h] Ezek.28.3. Prou. 28. 3.

The

The verse may be distinguished into a Pasport, and a Certificate. *Arise, go thy way*, there is the Pasport: *Thy faith hath made thee whole*, there is the Certificate. Hee giues him first a Dismission, leaue to depart: then a Testimonie, or Assurance, both to certifie the Church actually, that he was cleansed of his leprosie; but especially to certifie his owne conscience that he was conuerted, and that the faith of his soule brought health to his body. In the Pasport, or Dismission, there are two words considerable: *Surge* and *Vade*; *Arise, Goe*: *Surge ad incipiendum, vade ad proficiendum.* First, let vs speake of them *secundum sonum*, then *secundum sensum*. First, according to the Historie, then according to Mysterie. Allegories are tolerable when they be profitable: Nor can it be much from the Text, by occasion of those two words spoken to the eare of the Lepers body, to instruct your soules how to *Arise* from the *Seate of Custome*, the couch of sinne: and to *Goe* on in the way of saluation.

Arise.

The *Leper* casts himself downe, and Christ bids him *arise*. Humility is the Gentleman Vsher to Glory. God (that sends away the rich empty from his gates) loues to [i] *fill the hungry with good things*. The ayre passeth by the full vessell, and only filleth that is emptie. This is the difference betweene the poore and beggers: both agree in not hauing, differ in crauing. The proud are *Pauperes Spiritus*, the humble are, *pauperes spiritu*: [k] *Blessed are* (not the poore in spirits, but) *the poore in spirit, for theirs is the Kingdome of heauen.* Such as felt their wants, sought, and besought God for supply. [l] *Euery Valley shall be filled, and euery Mountaine be brought low.* The lowly minde shall be exalted, the high-towring ambitious shall be throwne downe. How should God say to the Marchant that glories in his wealth, to the Vsuret that admireth his moneyes, to the Gallant, that wonders

[i] Luke 1.53.

[k] Math. 5. 3.

[l] Luk. 3. 5.

wonders that his good cloathes do not preferre him: *Arise!* alas, they are vp already, they were neuer down. A dwarfe in a great throng seeming low on his knees, was bidden by the Prince to stand vp: alas, he was before at his highest. God cannot be so mistaken, as to encourage their standing vp, who neuer yet had the manners to cast themselues downe. *Aug.* *Descendite vt ascendatis ad Deum: cecidistis enim ascendendo contra eum.* Descend, that yee may rise vp to God: for you haue fallen by rising vp against God. He that is a Mountebanke, must leuell himselfe euen with the ground: if humblenesse hath once throwne him downe, and brought him on his knees, he shall heare the Patron and patterne of humblenesse, comforting him with a *Surge*; *Arise.*

The gueſt that sets himselfe downe at the lower end of the Table, shall heare the Feast-maker kindly remoue him; [m] *Friend, sit vp higher.* If *Hester* fall at *Assuerus* feete, hee will take her by the hand, and bid her *arise.* When [n] *Peter fell downe at Iesus knees, saying, Depart from me, I am a sinfull man, O Lord*: He presently was raised vp with; *Feare not, from henceforth thou shalt catch men. Zacheus* is gotten vp on high to see Iesus; see him hee may with his eye of flesh: but he must descend, that hee may see him with his eye of faith. [o] *Come downe, Zacheus; this day is saluation come to thy house:* Descend to the ground, that thou maist be raised aboue the clouds. Pride euen in good things, *Non ditio, sed perditio*; is no argument of possession, but destruction. The haughtie-minded lookes alwaies beyond the marke, and offers to shoote further then hee lookes; but euer falls two bowes short, humility and discretion: who is heard to say with *Paul*, [p] *Quorum ego sum primus; I am the chiefe of sinners*: such an humble confession scarce heard of: But Christ had giuen him a *Surge*, on his former humbling: *Arise, and beare*

[m] Luke 14. 10.

[n] Luk. 5. 8, 10.

[o] Luk. 19. 5.

[p] 1. Tim. 1. 15.

my

my name before Gentiles and Kings, &c. Let vs all thus cast our selues downe in humility, that the Lord may say to vs in mercy, *Arise.*

ce.

This was the word of *dismission*, wherewith Christ sends him away. Though he were healed, therein had his hearts desire; what could he expect more of Christ? why is he not gone? No, he has not yet his *Vade*, hee will not go till he is bidden. Hee found such sweetnesse in the Lord Iesus, that could you blame him though he were loth to depart? From another mans house, we say, after some small tarrying, Let vs saue our credites, and go before we are bidden: but from the Lord let vs not depart without a dismission. The hearts of the people were so set on Christ, that hee was faine to send them often away, *Mat.* 14.22. *Hee sent the multitudes away*, *Math.* 15.39. *Hee sent the people away.* As *Simeon*, that Swanne, which sung his owne funerall: *Nunc dimittis; Lord, now lettest thy seruant depart in peace.* Mark. 6. 45.

This makes to the shame of their faces, that without other cause then of wearinesse, waywardnesse, or wantonnesse, will not tarry for their *Discedite*, but depart the Church without the blessing: they will not stay till Christ bids them *Goe*. They venture therein wretchedly and dangerously, if they could so conceiue it, to depart without the *Peace of God.* It is an vsuall complaint of man in distresse, *Quare dereliquisti me, Domine?* Why hast thou forsaken me, O Lord? God iustly answeres, *Quare dereliquisti me, Homo?* Why didst thou forsake me first, O man? Would you needs depart when you should not? you therefore shall depart when you would not. *Discedite*, [q] *Depart*, indeed a wofull reiection. [r] *Depart from me, yee cursed:* why cursed? good reason, you would not tarry for a blessing. Thus is God euen with the wicked, *Recessistis à me, recedam à vobis:* [q] Math. 7.23. [r] Math. 25. 41.

You

You left me, I therefore leaue you, Will you go without bidding? *Abite*, get you gone. *He that will goe into captiuity, let him go. Deus prior in amore, posterior in odio.* God loued vs before we loued him, hee doth not actually hate vs, till we first hate him. *Nunquam deserit, nisi cum deseritur*: Hee forsakes not vs, till wee forsake him: no man can take Christ from thy soule, vnlesse thou take thy soule from Christ. God complaines of the Iewes, that they had left him: [f] *My people haue forsaken mee.* Forsake thee, O Lord, liuing Father of mercies, and God of all comfort? [t] *Will a man forsake the snow of Lebanon, and the old flowing waters that come from the Rockes?* If any will do so, then heare the curse: [u] *O Lord, the hope of Israel, all that forsake thee shall bee ashamed, and they that depart from thee shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.* But let them that cleaue to the Lord, heare the blessing, [x] *I will not leaue thee, nor forsake thee.* Let vs hang on the mouth of God for decision of all our doubts, direction of all our waies: like the Centurions seruants, [a] *Going* when he bids vs, *comming* when he cals vs, *doing* what he commands vs. At his Word let vs *arise* and *goe* on earth; at his Call wee shall *arise* and *goe* to heauen. Hee that obeyes the *surge* in grace, shall haue the *surge* in Glory: Hee that goes in the wayes of Holinesse, shall go into the courts of Happinesse. *Hee* [b] *that goeth forth weeping, bearing with him precious seed, shall come againe reioycing, and bring his sheaues with him.* [c] *They that haue done well, shall goe into euerlasting life.*

[f] Ier. 2.13.
[t] Ier.18.14.
[u] Ier.17.13.
[x] Heb. 13. 5.
[a] Math. 8.9.
[b] Psal. 126. 6.
[c] Math. 25.

Thus much of these two words, as they belonged to that person, the Leper: Now let vs vsefully apply them to our selues. First, let vs obserue from this

Arise,

1. It is Christ that giues the *Surge* which reuiueth vs: we can neuer stirre from the seate of impietie, till

hee

hee bids vs *Arise*. [d] *No man can come to me, except the Father draw him.* The Spirit of Christ must draw vs out of the black and miry pit of iniquity; as [e] *Ebed-melech drew Ieremy out of the dungeon*: We cannot *arise* of our selues; Nature hath no foote, that can make one true step toward heauen. [f] *That which is borne of the flesh, is flesh*: not fleshly in the concrete, but *flesh* in the abstract. We cannot speake, vnlesse he open our lips. God sayes to the Prophet, [g] *Cry. What shall I cry?* the Spirit must giue the word; *All flesh is grasse, &c.* Wee cannot stand, vnlesse hee giues vs feet: [h] *Sonne of man, stand vpon thy feete*: alas, he cannot, but *ver. 2. The Spirit entred into me, and set me vpon my feete.* We cannot see except hee giues vs eyes. *Intelligite, insipientes*, Bee wise, O yee fooles: Alas, they cannot: but *Da mihi intellectum*, do thou, O Lord, giue them wisedome. [i] *Bee yee not conformed to this world, but transformed by the renewing of your minde, that you may proue, &c.* There are first two verbes Passiue, then an Actiue: to shew that we are double so much Patients, as we are Agents. Being moued, we moue. *Recta fit actiua voluntas*: when God hath enclined our will to good, that will can then incline vs to performe goodnesse.

If we cannot speake without lips from him, nor walke without affection from him, nor see, except hee giue vs eyes; then neither can we *arise* except he takes vs by the hand: as *Peter* tooke the [k] *Creeple, and lift him vp, and immediately his feete and ancle bones receiued strength.* If the spirit of our Lord Iesus giue vs a *Surge*, our lame soules shall grow strong and liuely in the nerues of graces, we shall *Arise and walke; leaping, and singing, and praising God.*

2 We must *arise*, for wee are naturally downe. By nature a man [l] *lyeth in wickednesse*: [m] by grace he *riseth to newnesse of life.* Nature and Religion are two opposites: I meane by nature, corrupted nature; and by Religion,

[d] Ioh.6.44.
[e] Ier.38.13.
[f] Ioh.3.6.
[g] Esay 40.6.
[h] Ezek.2.1.
[i] Rom.12.2.
[k] Act.3.7.
[l] 1.Ioh.5.19.
[m] Rom.6.4.

Religion, true Religion: for otherwise, the accepting of some Religion, is ingraffed to euery Nature. It is Nature, to [n] *bee dead in sinnes*: it is Religion, to be [o] *dead to sinne*. It is Nature, to be [p] *Reprobate to euery good worke*: Religion, to be [q] *ready to euery good worke*. It is nature, to be a *Louer of ones selfe*, 2. *Tim.* 3.2. Religion, to *deny ones selfe*, *Luk.* 9.23. It is nature for a man to [r] *seeke onely his owne profite*: Religion, to [s] *Serue others by loue*. Nature esteemes [t] *Preaching*, *folly*: Religion, the *power of God to saluation*. There are two lights in man as in heauen, Reason and Faith: Reason, like *Sara*, is still asking; *How can this bee?* Faith, like *Abraham*, not disputes, but beleeues. There is no validity in Morall vertues: Ciuill mens good workes are a meere carkase, without the soule of *Faith*.

[n] Eph. 2. 1.
[o] Rom. 6.2.
[p] Tit. 1. 16.
[q] Tit. 3.1.
[r] Phil. 2. 21.
[s] Gal. 5.13.
[t] 1. Cor. 1. 21.

They are like that Romane, that hauing fortunately slaine his three enemies, the *Curiatij*: comming home in triumph, and beholding all the people welcome him with acclamations, onely his sister weepe, because hee had slaine her loue: hee embittered his victories with the murder of his owne sister. Carnall men may doe glorious deeds, flourish with braue atchieuements: but they marre all, by killing their owne sister, the deare soule. Thus we are downe by Nature, Grace can onely helpe vs vp, and make vs *arise*. If you aske how Nature hath deiected vs: how we came originally thus depraued: I answer, We know not so well how we came by it, as we are sure we haue it. *Nihil ad prædicandum notius, nihil ad intelligendum secretius*: Nothing is more certainely true to be preached, nothing more secretly hard to be vnderstood. Therefore, as in case of a Town on fire, let vs not busily enquire how it came, but carefully endeuour to put it out. A Traueller passing by, and seeing a man fallen into a deep pit, began to wonder how he fell in: to whom the other replyed; *Tu cogita quomodo hinc me liberes, non quomodo huc ceciderim quæras*:

Aug.

queras: Do thou, good friend, rather ſtudy how to helpe me out, then ſtand queſtioning how I came in. Pray to Chriſt for this *Suite*: *Libera nos Domine*, wee are naturally downe, do thou, O Lord, graciouſly raiſe vs vp.

3. Wee muſt *Ariſe* before we can *Goe*. Firſt *ariſe*, then *goe thy way*, ſaith Chriſt. Hee that is downe, may creep like a ſerpent, cannot go like a man. Thou art to fight with cruell enemies; *Not fleſh and bloud, but* [u] *Principalities and Powers, wicked ſpirits in high places*: Thou wilt performe it poorely whiles thou art along on the ground: The fleſh will inſult ouer thee with vndenyed luſts. *Quicquid ſuggeritur, ceteris aggeritur*: there is not a ſinfull motion ſuggeſted, but it is inſtantly embraced, and added to the miſerable dunghill of iniquity. And is not this wretched, to haue *Chams* curſe vpon thee, to be a *ſlaue to ſlaues*? The world will hold thy head vnder his girdle, whiles he tramples on thy heart: thou ſhalt eate no other food then he giues thee; he will feed thee with bribes, vſuries, iniuries, periuries, blaſphemies, homicides, turpitudes: none of theſe muſt be refuſed. The deuill will tyrannize ouer thee: thou canſt hardly grapple with that great Red Dragon, when thou art mounted like Saint *George* on the backe of faith; Alas, how ſhouldſt thou reſiſt him, being downe vnder his feet? *Ariſe* therefore, and [x] *take the whole armour of God*, that you may both *Stand*, and *Withſtand*.

[u] Eph. 6. 12.

[x] Eph. 6. 13.

Ariſe, leſt God comming, and finding thee downe, ſtrike thee lower. *From him that hath not, ſhall bee taken away that he ſeemed to haue*. *Pauper vbique iacet*, is a Prouerbe more plentifully true in a myſticall, then temporall pouerty. We ſay, *Qui iacet in terris, non habet vnde cadat*: hee that lies on the ground, hath no lower a deſcent to fall to: yes, there is a lower place. *Iudas* found a lower fall then the earth, when hee departed

In

[a] Act. 1. 25. *In locum suum,* [a] *into his owne place.* Such was that great
[b] Esay 14. 12. Monarchs fall, [b] *How art thou fallen from heauen, O Lucifer? how art thou cut downe to the ground?* This was a great descent, from heauen to earth. But, ver. 15. *Thou shalt be brought downe to hell, to the sides of the pit:* This was a greater descent, from heauen to hell. Wee esteeme it a great fall (ceremonially) from a Throne to a Prison: and the deuill meant it a great fall (locally) from the Pinacle to the ground: But there is *Abyssus inferna,* a lower precipice. *Dauid* beginnes a Psalme of
[c] Psal. 130. prayer, *De profundis;* [c] *Out of the depths haue I cryed vnto thee, O Lord.* But there is a depth of depths; and out of that deepe there is no rising. *Arise* now, lest you fall into that deepe then.

Arise, for if thou wilt not, thou shalt be raised. *Si non surrexeris volenter, suscitaberis violenter.* If thou refuse to *rise* willingly, thou shalt be rowsed against thy will. If thou wilt not heare the first *Surge,* which is the Ministers voice; thou shalt heare the last *Surge,* which is the Arch-angels voyce. *Dicis, Surgam,* thou saist, I will *rise;* but when! *Modò Domine, modò:* Anon Lord, all in time. Will not this be a silly excuse at the
[d] 1. Cor. 15. 52. day of Iudgement, *I will rise anon?* Thou must rise [d] *in a moment, in the twinkling of an eye, at the last Trumpe.*
[e] Reu. 6. 16. Though thou cry to the [e] *Mountaines, Fall on me,* and to the *Rockes, Hide me:* yet *Nulla euasio,* thou must *arise* and appeare. There are two voices that sound out this *Surge:* one Euangelicall, and that is of mercy; yet we drowne this, as Italians do thunder; by Drums, Bels, Cannons. The other Angelicall, and that is of Iustice, a voice vnpossible to be auoided. This is that last Sermon, that all the world shall heare: *Arise ye dead, and come to iudgement.*

Arise; let vs now raise vp our selues from corruption of soule, that we may one day be raised from corruption of body; They that will not *rise,* their soules must,

and

must, and carry their bodies to iudgement. This vvorld was made for man, not man for this world: therfore they take a wrong course that lye downe there. He that lyes downe when he should arise and goe, shall rise and goe, when he would lie downe. He that sleepes in the cradle of securitie all his life, sinnes soundly without starting: when he once starts and wakes, he must neuer sleepe againe. The deuill and mischiefe are euer watching: and shal man, whom they watch to hurt, sleepe? Hee that would deceiue the deuill, had need to rise betimes. The Lyon is said to sleepe with one eye open, the Hare vvith both: the worldling with both eyes of his soule shut. He neuer riseth till he goes to bed: his soule wakens not, till his body falls asleepe on his death-bed: then perhaps he lookes vp. As sometimes they that haue been blind many yeeres, at the approching of death haue seene: (whereof Physicians giue many reasons) so the death-bed opens the eyes of the soule. Indeed at that time there is possibilitie of waking, but hazard of rising. That poore winter-fruit wil hardly relish with God. *Miserum incipere viuere, cum desinendum est.* It is wretched for a man then to begin his life, when hee must end it. It is at the best but *morosa et morbosa pœnitentia*; a wearish and sick repentance: wheras God requires a [f] *quicke and liuely sacrifice*; this is as sick as the person that makes it. This indeed is not a Conuersion, but a Reuersion, or meere refuse. [f] Rom. 12. 1.

To *raise* the secure from their vnseasonable, vnreasonable sleepe, God doth ring them a peale of fiue Bells.

1. The first Bell is Conscience: this is the trebble, and doth somewhat trouble: especially if the hand of GOD pulls it. Many thinke of their consciences, as ill Debtors doe of their Creditors; they are loth to talke with them. Indeed God is the Creditor, and Conscience the Seriant, that will meet them at euery turne. It makes a syllogisticall conclusion in the mind. Reason, like *David*, drawes the sword, and Conscience, like *Nathan*, knocks him on

the breſt with the hilts. *Dauid* made the Propoſition, *The man that hath done this, ſhall die the death*: *Nathan* the Aſſumption, *Thou art the man*: Conſcience the Concluſion, *Therefore thou muſt die.* If you heare not, yea feele not the ſound of this bell, ſuſpect your deadneſſe of heart: for that Citie is in danger, where the Alarme-bell rings not.

2.Sam.12.

2. The ſecond Bell is the Stint, or certaine to all the reſt; *Vox Euangelij*, the voice of the Goſpell. This Bell of *Aaron* is ſo perpetually rung amongſt vs, that as a knell in a great mortalitie, (*quia frequens, non terrens*) ſo cõmon that no man regards it. Indeed, if ſome particular clapper ring melodiouſly to the eare, we come to pleaſe that rather then the ſoule. Luxurient wits thinke the Scripture-phraſe groſſe: nothing delights them but a painted and meretricious eloquence. There are ſome that vvill not heare this Bell at all: like *Ieroboam*, they will not trauell to Ieruſalem for a Sermon, but content themſelues with a Calfe at home. Others looke that the Preachers tongue ſhould inceſſantly walke, but let their own hearts lie ſtill. Thus often our Lecturer ſhall preach, we will giue the hearing when we liſt. Thus many Miniſters come to a Pariſh with their bones full of marrow, veynes full of bloud: but all is ſoone ſpent, and the people neuer the better. We ring, but you doe not *riſe*.

3. The third Bell is the Meane; and this is *Suſpiria gemituſque morientium*; the cryes & grones of the dying. Anothers Paſſing-bell is thy warning-bell. Death ſnatcheth here and there about vs, thouſands on our left, tenne thouſands on our right: yet as if we had a *Superſedeas*, or Protection againſt it, we neither relent nor repent. Our ſecuritie is argued of the more madneſſe, becauſe we haue ſo common motions and monitions of death. Yet *Non erimus memores eſſe neceſſe mori.* How horrible is it to be drunke in a charnell houſe? As Chriſt ſpake, *Let the dead bury the dead*: So we bring to the Church dead bodies with deader ſoules.

Forma

Forma, fauor populi, flauor iuuenilis, opesque,
Surripuere tibi noſtre quid ſit homo.

We confeſſe our ſelues mortall, yet we liue as if death had no quarrell againſt vs. This Bell is the Meane, but it is too meane to wake vs.

4. The fourth Bell is the Counter-tenor: *vox pauperum*, the cry of the poore. This bell rings loud, either to vs for mercy, or againſt vs for crueltie. Let vs know, that if it cannot waken vs, it ſhall waken God againſt vs. g *Their cryes are entred into the eares of the Lord of Sabbaoth*. Set not thy ſoule in danger of the peoples curſe: by inhauncings, ingroſſings, oppreſſions, &c. But thou ſayeſt they are wicked men that will curſe, and God will not heare the wiſhes of the wicked. I anſwere, it is often ſeene that the curſe of the vndone waſter, lights vpon the head of the vndooing Vſurer. The imprecation of one euill man may fall vpon another: God ſo ſuffers it, not becauſe he curſed thee, but becauſe thou haſt deſerued this curſe. Let this Bell make Oppreſſors *ariſe* to ſhew mercy, that God may riſe to ſhewe them mercy. Otherwiſe the poore man is ready to pray, h *Ariſe, O Lord*, in thine anger; lift vp thy ſelfe, becauſe of the rage of our enemies: *awake for vs* to the iudgement thou haſt commanded. Yea, though they pray not for it, God will doe it. i *For the oppreſſion of the poore, for the ſighing of the needy, now will I ariſe, ſaith the Lord.* I will ſet him in ſafety from him that puffeth at it. If this Bel ſound mournfully to thee for bread to the hungry, *ariſe* to this ſound, as that neighbor roſe at midnight to relieue his importunate friend. If it cannot waken thy couetous ſoule to ſhew mercy to Chriſt *tempore ſuo*, in his time of need; nor will Chriſt ariſe to ſhew mercy to thee *tempore tuo*, in thy time of need.

g Iam. 5. 4.

h Pſal. 7. 6.

i Pſal. 12. 5.

Luke 11. 8.

5. The laſt Bell is the Tenor, the Bow-bell; able to waken all the Citie. But though that materiall Bell can teach vs when it is time to goe to bedde, yet this myſticall bell cannot teach vs the time to *ariſe*. This is the abuſe of

the creatures: [k] *The ruſt of the gold cryes* againſt the hoorder: *the ſtone out of the wall* againſt the Oppreſſor: the corne and wine againſt the Epicure. This is a roring and a groning Bell. [l] *The whole creature grones, and trauells in paine* vnder vs. This is the creatures ordinary Sermon: *Accipe, redde, cane*; vſe vs without abuſing; return thankfulneſſe without diſſembling; or looke for vengeance without ſparing. They ſeeme to cry vnto vs: We deſire not to be ſpared, but not to be abuſed: *Neceſſitati ſubſeruire non recuſamus, ſed luxui*: we would ſatisfie your naturall neceſſity, not intemperate riot. We are the nocent creatures, that cauſe their innocencie to become miſerable. And but that the Diuine prouidence reſtraines them, it is maruell that they break not their league with vs; and with their hornes, and hooſes, and other artillery of nature make warre vpon vs, as their vnrighteous and tyrannicall Lords.

Let ſome of theſe Bells waken vs: leſt as God once proteſted againſt Iſrael, that ſeeing they would not when it was offered, therefore they ſhould neuer *enter into his reſt*: ſo a renuntiation come out againſt vs; *If any will be filthy, let them be filthy ſtill*: if they will not *ariſe*, they ſhal lie ſtill for euer. If this peale cannot effect it, yet God hath foure things more to rouze vs.

1. A Goad, that pricks the skin, and ſmarts the fleſh; Affliction: he hath Croſſes and Curſes; thoſe gall, theſe deepely wound: they are able to make any but a *Pharaoh* ariſe. It was affliction that waken'd *Dauid*: *It is good for me that I was troubled.* The Leproſie brought *Naaman* to the Prophet; the Prophet brought him to God. It is ſtrange, if bloudy ſides put not ſenſe into vs. Yet ſuch was the obduracy of Iſrael; [m] *Thou haſt ſtricken them, but they haue not ſorrowed: thou haſt conſumed them, yet they refuſed to returne.* Inſenſible hearts! [n] *The people turneth not to him that ſmiteth them: neyther doe they ſeeke the Lord of Hoſts.* Haſt thou beene wounded, and wilt thou not

[k] Iam.5.3. Haba.2.
[l] Rom.8.22.
Hebr.3.
Reue.22.
[m] Iere.5.3.
[n] Eſay 9.13.

not be wakened? beware lest God speake to thy soule, as in another sense Christ did to *Peter*; ° *Sleepe on now, and take thy rest.* ° Mark.14.41.

2. Hee hath to rouze us Thunder of heauier Iudgements: perhaps the light scratches which some aduerse thornes make, are slightly reckoned; scarce change countenance for them. But he sleepes soundly, whom thunder cannot wake. *Humanas mouet tonitrua mentes.* When God thundred that menace in the eares of *Niniueh*, it waked them. Let *Absolon* fire *Ioabs* barley fields, and he shal make him *rise*. Shake the foundations of the Prison, and the sterne Iayler will rise a conuerted Christian; *Sirs, what shall I doe to be saued?* This thundring of iudgements should cleanse our ayre, awaken our sleepy mindes, purge our vncleane hearts. ᵖ *If the Lyon roare, who will not feare?* If the Lord thunder, what man will not be afraid? 2.Sam.14. Acts 16. ᵖ Amos 3.8.

3. He hath an Ordnance to shoot off, Death. *Statutum est omnibus mori.* It is a Statute-Law of heauen, an Ordinance from the Court of Iustice, Euery man shall die. When this Canon is discharged at thy paper-walls, then let thy soule *rise*, or neuer. The shooting off this Ordinance made *Belshazzar* stagger before hee was drunke. ᵠ *His knees smote one against another, when that fat all hand* wrote his destiny on the wall. Indeed most doe slumber on the Couch of health, they are quiet, no sicknesse stirs them: they are at a couenant with the graue: *Sed cito finitam datur istam cernere vitam. Præceps mortis iter*: Death makes a headlong progresse. This Ordinance carries death in the mouth: it is an open hand that shootes; one that will neuer misse the marke: let this rouze vs. ᵠ Dan.5.6.

4. God hath a Trumpet to sound. ʳ *The Lord shall descend from heauen with a shout, with the voyce of the Archangell, and with the Trumpe of God. Altisona, grandisona Tuba*: the lowdest Instrument of warre; euery eare shall heare it. As it was in the dayes of *Noah*, and *Lot*; ˢ *So shall it be in the day when the Sonne of man is reuealed.* From eating ʳ 1.Thes.4.16. ˢ Luk.17.30.

ting and drinking, building and planting, buying and selling, marrying and dancing, shall this Trumpe call them. It shall fetch the Drunkard from his Ale-bench, the Harlot from her luxurious bed, the Epicure from his riotous table, the Vsurer from his Charnell house of mens bones, and beasts skins, his study: now *Surgendum est vndeque*; there must be an vniuersall *rising*. Well, let vs waken before this last Trumpets last summons, lest then wee rise onely to iudgement, and bee iudged to lie downe againe in torments. God long expects our *rising*; *Quanto diutius nos expectat vt emendemus, tanto districtius iudicabit si neglexerimus.* With how much patience he waits for our neglected conuersion; with so much vengeance hee will punish our continued rebellion. The Lord of his mercy, giue vs the first resurrection to Grace, that we may enioy the *Rising* to Glory. *Arise*, and

Bern.

Goe.

Being got vp, it is not fit we should stand still, we must be *going*. The maine worke was to raise vs; now we are vp, I hope an easie matter will set vs a *going*. And to helpe forward our iourney, let our meditations take along with them these three furtherances; the Necessity, the Conueniency, the End. The Necessity, we must goe: the Conueniency, how we must goe: the End, whither we must goe.

1. The Necessity, all that haue hope of heauen, must be *going*. The seruants of God vnder the Law, Exod. 12. 11. the sonnes of God vnder the Gospell, Ephes. 6. 15. are commanded to haue their *Feet shod*: to vvitnesse their preparation of *Going*. God doth not onely charge *Eliah* with a *Surge*, [t] *Arise*; but also with a *Vade*, [u] *Goe*. The sitting bird is easily shot; so long as shee is flying in the ayre, the murdering piece is not leuelled at her. There were two principall occasions of *Dauids* sinne, *Otium & Oculus*: Idlenesse and his Eye. The one giues Satan opportunity, the other conueniency to iniect his temptati-

[t] 1. King. 19. 5.
[u] ver. 7.

on

on. *Otia si tollas, periere Cupidinis arcus. Dauid*, hast thou nothing to doe? Come, walke with mee on thy Palace roofe, I will shew thee beauty; a snare able to take a Saint. It is necessary therefore to be *going*; for so we are not so fair a mark for Satan. *Adam*, so long as he was at his work in the Garden, was safe enough: when he became lazie, and fell a dallying with *Eue*, Satan shot him. It was *Ieromes* counsell to *Rusticus*; Be euer doing, *vt quando diabolus veniat, inueniat occupatum*: that when the Deuill comes with his businesse, he may find thee at thine owne businesse. So thou shalt answere him knocking at thy dore; I am busie; I haue no time to talke, with you, Satan. Do you think the Deuill could be so sure to meet his friends at the Theater, Tauerne, Brothell-house; but that mistresse Idlenesse sends them thither? Yea by this he takes a worldling by the hand at Church: well mette; you are so full of businesse all the weeke, that you breake your sleepes, cannot take your rest: come, heere be two Sermons on the Sunday, sleepe out them. The Sabbath seemes tedious to some, they haue nothing to doe? Nothing? Alas, they know not a Sabbaths dayes worke. To pray, to heare, to reade, to meditate, to conferre, to visit, to pray againe: is all this nothing? Because they labour not in their worldly calling; they thinke there needes no labour about their Christian calling: the *working out their saluation* they hold no paines; indeede they take no paines about it. If they did performe these duties, they should find the right spending the Sabbath, not *Nullum laborem, sed aliquem*: not no labour, but another kinde of labour then euer they conceiued. And this not *Opus tedij, sed gaudij*. Thinke on that sweete vicissitude of workes and comforts; And *Breue videbitur tempus tantis varietatibus occupatum*: that time must needs seem short, that is spent in such variety of delights. It was the principall of those three faults, whereof *Cato* professed himselfe to haue so seriously repented. One was, pas-

ſing by water, when he might goe by land: another was, truſting a ſecret to a woman: but the maine one was, ſpending an houre vnprofitably. How many houres, not only on common dayes, but euen vpon the holy Sabbath, that concernes the buſineſſe of our ſoules, haue vvee vnprofitably lauiſhed, and yet neuer heartilie repented them?

2. The Conueniencie; if we *Goe*, we muſt haue *feete*. All our Preaching is to beate the buſh, put you from your couerts, and ſet you a *going*: but now *Quibus pedibus?* on vvhat *feet* muſt you goe? The Foot is the Affection or Appetite, ſaith S. *Auguſtine*. *Eô feror, quocunq; feror*: that carries me, vvhither ſoeuer I goe. The foote moues the body, the affection moues the ſoule. The regenerate ſoule hath three principall faculties, as the naturall body hath three ſemblable members: the eye, hand, and foote. In the ſoule the *Eye* is *Knowledge*, the *Hand* is *Faith*, the *Foote* is *Obedience*. The ſoule without knowledge is like *Bartimeus*, blind: without faith, like the man with a vvithered hand: vvithout obedience, like *Mephiboſheth*, lame.

True Chriſtians are not *Monopodes*, one-footed: the Apoſtle ſpeaks in the plural number, of their feet. [a] *Stand, hauing your Feete ſhod with the preparation of the Goſpell of peace*. Hee meant not corporall feet: the ſoule muſt therefore haue ſpirituall ſeete, like the bodies,

for { Number, Nature.

For Number, the body hath two feet, ſo hath the Soule: Affection and Action, deſiring and doing. The former, that puts forward the ſoule, is a hopefull affection. One ſaid, Hope is a foote; *Pes Spes*: but hope is rather a nerue that ſtrengthens the motion of this foot, then the foot it ſelfe. The latter is Action, or operatiue obedience; that rightly walkes in the bleſſed way of holineſſe. [b] *I deſire to doe thy will, O my God*; there's the foot of affection.

[a] Epheſ. 6. 15.

[b] Pſal. 40. 8.

ction. [c] *I will runne the way of thy Commandements*; ther's the foot of action. [d] *I haue longed after thy precepts*; there is the foote of desiring: [e] *I turned my feet vnto thy testimonies*; there's the foot of obeying.

[c] Psal.119.32.
[d] Vers.40.
[e] Vers. 59.

For nature, they are fitly compared to feet, and that

Ratione { *Situs* / *Transitus* } for { Placing / Passing.

For Site or placing, the feete are the lower parts of the body, so are affections of the soule. The head is the directer, the foote the carrier: the feet helpe the head, the head guides the feete. The vnderstanding and affection, are like the blinde man and the lame: the lame hath eyes but no feet; the blinde hath feete but no eyes. But whiles the blinde carries the lame, and the lame directs the blind, both may come to their iourneyes end. The vnderstanding sees well, but of it selfe cannot goe; the Affection is able to goe, but of it selfe cannot see: let the one direct well, the other walke after that direction, and they vvill bring the soule to heauen.

For Transition or Passing, as the feete corporally, so these spiritually, moue and conduct the man from place to place. Indeed none can come to the [f] *Sonne, vnlesse the Father draw him*: but when he hath giuen vs *feet*, he looks we should *goe*. *Hee that hath eares to heare, let him heare*: he that hath hands, let him worke: hee that hath feet, let him *goe*. Henee is that exhortation; [g] *Draw neer to God, & he will draw neer to you*. In this foot-manship there is *Terminus à quo recedimus, Terminus ad quem accedimus, motus per quem procedimus*. From the waies of darknes, from the wages of darknes: to the fruition of light, to the conuersation in light. From darknes exterior, interiour, inferiour. Outward; this land is full of darknes, fraught *operibus tenebrarum*, with the works of darknesse. Inward, [h] *Hauing the vnderstanding darkned, being alienated frõ the life of God, through the ignorance that is in them, & because of the blindnes of their heart*. Outer darkenesse, that which Christ cals

[f] Iohn 6.44.
[g] Iam.4.8.
[h] Eph.4.18.

i Mat.22.13. k Iude verſ.6.

l Pſal.119.105. m Pſal.51.6. n Dan.12.3.

o Iohn 1.8.

p Luk.1.79.

i τὸ σκότος τὸ ἐξώτερον: or lower darkeneſſe. k *Hee hath reſerued the Loſt angels in euerlaſting chaines vnder darkeneſſe.* Vnto light externall, internall, eternall. Outward Light; l *Thy word is a lampe vnto my feet, and a light vnto my path.* Inward light; m *In the hidden parts thou ſhalt make mee to know wiſedom.* Euerlaſting Light, n *They ſhall ſhine as the brightneſſe of the firmament, and as the ſtarres for euer and euer.* Bleſſed feet that carry vs to o *That light which lightneth euery man that commeth into the world*: and to the beames of that Sunne, which p *giues light to them that ſit in darkeneſſe, and in the ſhadow of death*: happy *feet*, they ſhall bee *guided into the way of peace.* Looke to thy foote whereſoeuer thou treadeſt: beware the gardens of temporall pleaſures: *Eſt aliquid quod in ipſis floribus angat.* It is worſe going on fertile ground, then on barren: the ſmooth wayes of proſperity are ſlippery, in rough afflictions we may take ſure footing. Let your *feet* bee ſhod, ſaith *Paul*; your affections reſtrained: barre luſt of her vaine obiects, turne her from earth to heauen. Set her a trauelling, not after riches, but graces. Keepe the foot of deſire ſtill going, but put it in the right way, direct it to euerlaſting bleſſednes. And this is

3. The End, whither we muſt *goe*, to perfection. Thou haſt done well, yet *goe* on ſtill. *Nihil præſumitur actum, dum ſupereſt aliquid ad agendũ*: nothing is ſaid to be done, whiles any part remaines to doe. No man can goe too far in goodneſſe. *Nimis iuſtus, et nimis ſapiens potes eſſe, non nimis bonus.* Thou maieſt be too iuſt, thou maiſt be too wiſe, but thou canſt neuer be too good. *Summa religionis eſt, imitari quem colis.* It is a true height of religion, to be a follower of that God, of whom thou art a worſhipper. Come ſo nigh to God as poſſibly thou canſt, in imitation, not of his power, wiſedome, maieſtie, but of his mercie. q *Be holy, as the Lord is holy.* r *Be merciful, as your heauenly Father is mercifull.* The going on forward to this perfection, ſhall not diſpleaſe him, but crowne thee. Giue

q 1.Pet.1.16. r Luk.6.36.

not

not ouer this *going*, vntill with Saint *Paul* thou haue quite [f] *finished thy course.*

[f] 2.Tim.4.7.

Aime at perfection, shoot at this marke, though thou cannot reach it. When the wrastling Angel said to *Iacob*, [t] *Let me goe, for the day breaketh*; he answered, *I will not let thee goe except thou blesse me*: happy perseuerance! [u] *When I caught him whom my soule loued, I held him, and would not let him goe.* O sweet Iesus, who would let thee goe? *Qui tenes tenentem, apprehendentem fortificus, fortificatum confirmas, confirmatum perficis, perfectum coronas.* Thou that holdest him that holdeth thee, that strengthenest him that trusteth thee, confirmest whom thou hast strengthened, perfectest whom thou hast confirmed, and crownest whom thou hast perfected. In the behalfe of this continuance, the Holy Ghost giues those exhortations; *Hold fast, Stand fast.* [a] *Hold that thou hast, that no man take thy crowne.* The same to the Church of Thyatira; *Tene quod habes*, Reu. 2.25. [b] *Stand fast in the libertie wherewith Christ hath made vs free.* It is an ill hearing, [c] *Ye* (not doe, but) *did runne well.* The Prophet in his threnes weepes, that [d] *they which were brought vp in scarlet, embrace dunghils.* It is iust matter of lamentation, when soules which haue beene clad with zeale, as with scarlet, constantly forward for the glory of God, fall to such Apostacie, as with *Demas* to embrace the dūghil of this world, and with an auarous hausse-re to lick vp the mudde of corruption.

[t] Gen.32.26.
[u] Cant.3.4.
Bern.
[a] Reu.3.11.
[b] Gal.5.1.
[c] Vers.7.
[d] Lam.4.5.

Ioseph had a coat reaching downe to his feete: our religion must be such a garment, neither too scant to couer, nor too short to continue *ad vltimum*, to the last day of our temporary breath. [e] *Be thou faithfull vnto the death, and I will giue thee the crowne of life*: this crowne is promised to a good beginning, but performed to a good ending. Striue to [f] *comprehend with all Saints, what is the breadth, and length, and depth, and height.* If we can comprehend with the Saints not onely the height of hope,

[e] Reu.2.10.
[f] Eph.3.18.

the

the depth of faith, the breadth of charity, but also the *length* of continuance, we are blessed for euer. Euen the tired horse, when he comes neere home, mends his pace: be good alwaies, vvithout wearinesse; but best at last: that the neerer thou commest to the end of thy dayes, the neerer thou mayest be to the end of thy hopes, the saluation of thy soule. *Bern.* *Omnis cœlestis Curia nos expectat, desideremus eam quanto possumus desiderio.* The whole Court of heauen waites for vs, let vs long for that blessed society with a hearty affection. The Saints looke for our coming, desiring to haue the number of the elect fulfilled: the Angels blush when they see vs stumble, grieue when vve fall, clappe their vvings vvith ioy when vve goe cheerefully forward: our Sauiour Christ stands on the battlements of heauen, and with the hand of helpe and comfort wafteth vs to him. When a noble Souldier in a forraine Land hath atchieued braue designes, wonne honourable victories, subdued dangerous aduersaries; and with worthy Chiualry hath renowned his King and Country: home he comes, the King sends for him to Court, and there in open audience of his Noble Courtiers, giues him words of grace, commendeth and (vvhich is rarely more) rewardeth his Valour, heapes dignities, preferments, and places of honour on him. So shall Christ at the last day, to all those Souldiers that haue valiantly combated and conquered his enemies; in the sight of heauen and earth, audience of men and Angels, giue victorious wreathes, crownes and garlands, & *long white robes*, to witnesse their innocency, and *Palmes in their hands*, to expresse their victory: and finally he shall giue them a glorious kingdome to enioy for euer and euer. & Reuel. 7.9.

Now yet further to encourage our *going*, let vs thinke vpon our company. Foure sweet associates go with vs in our Iourny; good Christians, good Angels, good works, our most good Sauiour Iesus Christ.

1. Good

1. Good Christians accompany vs euen to our death. If thou go to the Temple, they will go with thee. [h] *Many people shall say, Come, and let vs go vp to the Mountaine of the Lord, to the house of the God of Iacob.* If thou say, [i] *Come, let vs build vp the walles of Ierusalem*: they will answer, [k] *Let vs rise vp and build.* So when *Ioshua* protested to Israel; do what you will, [l] *but as for mee and my house, we will serue the Lord*: they ecchoed to him; [m] *God forbid that we should forsake the Lord, to serue other gods: we also will serue the Lord.* Thou canst not say with *Elias*, [n] *I am left alone*; there be *seuen thousand*, and thousand thousands, that neuer bowed their knee to *Baal*.

h Esay 2.3.
i Nehem.2.17.
k Ver.18.
l Iosh.24.15.
m Ver.16.18.
n Rom.11.3.

2. Good Angels beare vs company, to death in our guarding, after death in our carrying vp to heauen. *Angelis mandauit*; [o] *He hath giuen his Angels charge ouer vs.* There are malicious deuils against vs, but there are powerfull Angels with vs. That great Maiestie whom wee all adore, hath giuen them this commission. [p] *Are they not all ministring spirits, sent forth to minister for them, who shall be heires of saluation?* An Angell counsels *Hagar* to returne to her Mistresse; an Angell accompanies *Iacob* in his iourney; an Angell feeds *Elias*; an Angell pluckes *Lot* out of Sodome. *Gaudent Angeli te conuersum illorum sociari consortio.* The Angels reioyce at our conuersion, that so their number might haue a completion.

o Psal.91.11.
p Heb.1.14.
Gen.16.
1.King.19.
Gen.48.
Origen.

3. Good workes beare vs company: Good Angels associate vs, to deliuer their charge; good workes to receiue their reward. Though none of our actions bee meritorious, yet are none transient, none lost. They are gone before vs to the Courts of ioy; and when wee come, they shall welcome our entrance. *Virtutis miseris dulce sodalitium.* What misery soeuer perplexeth our voyage, vertue, and a good conscience are excellent company.

4. Lastly,

4. Lastly, Iesus Christ beares vs company. Hee is both *Via* and *Comitator*; [q] *the way*, and companion in the way. When the two Disciples went to *Emaus*, [r] *Iesus himselfe drew neere, and went with them.* If any man *go to Emaus*, which *Bernard* interpreteth to be *Thirsting after good aduice*; he shall be sure of Christs company. If any man [s] entreate *Iesus to goe a mile, he will go with him twaine.* None can complaine the want of company, whiles his Sauiour goes along with him. [t] *Truely our fellowship is with the Father, and with his Sonne Iesus Christ.* There we finde two Persons of the blessed Trinity, our Associates, the Father and the Sonne: now the Holy Ghost is not wanting. [a] *The grace of the Lord Iesus Christ, and the loue of God, and the communion (or fellowship) of the Holy Ghost, be with you all. Amen.*

Goe we then comfortably forward, and [b] *God will bring vs to our desired Hauen.* But *Pauci intrant, pauciores ambulant, pauciſsimi perueniunt.* Few enter the way, fewer walke in the way, fewest of all come to the end of the way; their saluation. Men thinke the way to heauen broader then it is: But [c] *straite is the gate, and narrow is the way which leadeth vnto life, and few there bee that finde it.* All say, they are going to glory, but the greater number take the wrong way. A man somewhat thicke-sighted, when he is to passe ouer a narrow bridge, puts on spectacles to make it seeme broader: but so his eyes beguile his feete, and he fals into the brooke. Thus are many drowned in the whirle-poole of sinne, by viewing the passage to heauen onely with the Spectacles of flesh and bloud: They thinke the bridge broad, so topple in. Happy eyes that well guide the feete, and happy feet that neuer rest *going*, till they enter the gates of heauen. Thus much for the Pasport: now we come to

The Certificate.

Thy faith hath made thee whole. Wherein Christ doth comfort

q Ioh.14.6.
r Luk.24.15.
s Math.5.41.
t 1.Ioh.1.3.
a 2.Cor.13.13.
b Psal.107.30.
c Math.7.14.

comfort and encourage the Leper. First, he comforts him, that his faith was the meanes to restore health to his body: then thereby hee encourageth him that this faith encreased, would also bring saluation to his soule.

I might here obserue, that as faith is onely perceiued of God, so it is principally commended of God. The Leper *glorified God*, and that *with a lond voyce*; there was his thankfulnesse: he *fell downe at Christs feet*, there was his humblenesse. The eares of men heard his gratitude, the eyes of men saw his humility: but they neither heard, nor saw his faith. But how then, saith Saint *Iames*, [d] *Shew mee thy faith?* Himselfe answeres, *By thy workes.* It cannot be seene in *habitu*, in the very being; yet may easily be knowne *in habente*, that such a person hath it. No man can see the winde as it is in the proper essence; yet by the full sailes of the ship one may perceiue which way the winde stands. The sap of the tree is not visible, yet by the testimony of leaues and fruites we know it to be in the tree. Now Christ sees not as man sees: man lookes vpon the externall witnesses of his gratitude and humility, but Christ to that sap of *faith* in the heart, which sent forth those fruits. *Thy faith hath saued thee.*

[d] Iam. 2. 18.

The words distribute themselues into two principall and essentiall parts:

The { Meanes, *Thy faith.*
Effects, *Hath made thee whole.*

The meanes is partly Demonstratiue; *Faith*; partly Relatiue, *Thy* faith. The Quality and the Propriety: the Quality of the meanes, it is *Faith*; the Propriety, it is (not anothers, but) *Thy* faith.

Faith.

This is the demonstratiue quality of the meanes of his healing. But what was this *Faith?* 1. There is a faith

faith that beleeues *veritatem historiæ*, the truth of Gods word: This we call an Historicall Faith; but it was not this faith. [c] *King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.* 2. There is a faith that beleeues *Certitudinem Promissi*, the certainety of Gods promises: that verily is perswaded, God will bee so good as his word: that he will *not breake his conenant with Israel*, nor [f] *suffer his faithfulnesse to faile vnto Dauid*: yet applyes not this to it selfe: but it was not this faith. 3. There is a faith that beleeues *Potestatem Dicentis*, the Maiestie and Omnipotencie of him that speakes: so the deuill, that God is able to turne [g] *Stones into bread*: so the Papist, that he can turne bread into flesh, and cause one circumscribed body to supply millions of remote places at once: But it was not this faith. 4. There is a faith beleeues *se moturam Montes*, that it is able to [h] remoue Mountaines: a miraculous faith; which, though it were specially giuen to the Apostles, [i] *In my name shall they cast out deuils, take vp Serpents*, cure the sicke by imposition of hands; say to a Tree, [k] *Pluck thy selfe vp by the rootes, and plant thy selfe in the sea, and it shall obey them*: yet reprobates also had it; for euen they that are cast out with a *Discedite à me*, plead this; [l] *In thy name haue we cast out deuils, and done many wonderfull workes.* But it was not this faith. 5. There is a faith that beleeues to go to heauen, though it bend the course directly to hell: that thinks to arriue at the *Ierusalem* of blessednesse, through the *Samaria* of prophaneneſse: a presumption: but it was not this faith. 6. There is a faith that beleeues a mans owne mercy in Iesus Christ, and liues a life worthy of this hope, and becomming such a profession: and it was this faith that our Sauiour commendeth.

When *Samuel* came to anoint one of the sonnes of *Iesse*, *Eliab* was presented to him, and he said, [m] *Surely the Lords Anoynted is before him.* He was deceiued, hee

[c] Act. 26. 27.
[f] Psal. 89. 33.
[g] Math. 4. 3.
[h] 1. Cor. 13. 2.
[i] Mark. 16. 17.
[k] Luk. 17. 6.
[l] Math. 7. 22.
[m] 1. Sam. 16. 6.

hee might haue a goodly countenance and a *high stature*: but it was not he: Then passed by *Abinadab*; nor is this he: then *Shammah*; nor is this hee: Then seuen of his sonnes were presented, *The Lord hath chosen none of these.* Be here all, saith *Samuel? Iesse* answered, No, *the yongest is behind, and he keepeth the sheepe.* Then said *Samuel, Send and fetch him, for we will not sit downe till he come.* When he was come, he [n] *was ruddy, and withall of a beautifull countenance, and goodly to looke on: And the Lord said, Arise, and anoint him, for this is he.* If wee should make such a quest for the principall *Grace*: Temperance is a sober and matronly vertue, but not shee: Humility in the lowest is respected of the *Highest*, but not she: Wisedome is a heauenly grace, *similisque creanti*, like the Maker, but not shee: Patience a sweet and comfortable vertue: that lookes cheerefully on troubles, when her brest is red with the bloud of sufferance, her cheekes are white with the pureneſse of innocence, yet not shee: Iustice hath a hand spotlesse as the brow of heauen, a heart transparant as Christall, a countenance able to daunt temptation it selfe, yet not she: Charity is a louely vertue, little innocents hang at her brests, Angels kisse her cheekes; [o] *Her lips are like a threed of scarlet, and her speech is comely, her Temples are like a Pomegranate within her lockes*; all the ends of the earth call her blessed: yet not shee. Lastly *Faith* appeares, beautified with the robe of her Sauiours righteousnesse, adorned with the iewels of his graces, and shining in that faireneſse which hee gaue her: *Iam Regina venit*, now comes the Queene of Graces: This is she.

[n] Ver. 12.

[o] Cant. 4. 3.

Now as *Faith* excells all other graces, so there is a speciall degree of faith that excells all other degrees. For euery faith, is not a sauing faith. The King of Syria commanded his Captaines, [p] *Fight neither with small nor great, saue onely with the King of Israel.* How should they know him?

[p] 1. King. 22. 31

By his Princely attire, and royall deportment. Perhaps they met with many glorious personages, slew heere and there one; none of them was the King of Israel. Setting vpon *Iehoshaphat*, they said, *Surely this is the King of Israel*; no, it was not. One drew *a bow at a venture*, *smote* a man in his Charet, and that was the King of Israel. The faith that believes Gods Word to be true, is a good faith, but not *Illa fides*, that saving *Faith*. The faith that beleeues Christ to be the worlds Saviour, is a true faith, but not that faith. The faith that believes many men shall be saved, is *vera fides, non illa fides*, a true faith, but not that faith. The faith that beleeues a mans owne soule redeemed, iustified, saued by the merits of Iesus Christ; not without vvorks answerable to this beliefe: this is that faith. That was the King of Israel, and this is the Queene of Israel: all the other be but her attendants.

There is *Fides Sentiendi, Assentiendi, and Appropriandi*: a man may haue the first, and not the second: he may haue the first and second, and yet not the third: but if he haue the third degree, he hath all the former. Some know the truth, but doe not consent to it: some know it, and assent to it, yet beleeue not their owne part: they that believe their own mercy, haue all the rest. As meat digested turnes to iuyce in the stomake, to bloud in the liuer, to spirits in the heart: so faith is in the braine knowledge, in the reason assent, in the heart application. As the child in the wombe hath first a vegetatiue life, then a sensitiue, last a rationall. So faith, as meere knowledge, hath but a vegetation: as allowance, but sense: onely the applying and apportioning the merites of Christ to the owne soule by it, this is the rationall, the very life of it.

But thus we may better exemplifie this Similitude. The vegetatiue soule is the soule of plants, and it is a true soule in the kind, though it haue neither sense nor reason. The sensitiue soule is the soule of beasts, a true soule; includes vegetation, but is voide of reason. The rationall soule is

the ſoule of man, a diſtinct ſoule by it ſelfe, comprehends both vegetation and ſenſe, hauing added to them the perfection of reaſon. So there are three kindes or degrees of *Faith*. 1. To beleiue there is a God; this is the faith of Pagans, and it is a true faith, though it neither beleiue the Word of God, nor mercy from God. 2. To beleiue that what God ſayes is true: this is the faith of deuils and reprobates, and a true faith; including the faith of Pagans, and going beyond it; yet it apprehends no mercy. 3. To beleiue on God, to rely vpon his mercy in Chriſt, and to affie their owne reconciliation; this is the faith of the Elect; comprehends both the former, yet is a diſtinct faith by it ſelfe.

This faith onely ſaues; and it hath two properties. 1. It is a repenting faith: for Repentance is Faiths Vſher, & deawes all her way with teares. Repentance reades the Law and weepes. Faith reads the Goſpell and comforts. Both haue ſeueral bookes in their hands; *Pœnitentia intuetur Moſem, Fides Chriſtum*. Repentance lookes on the rigorous brow of *Moſes*, faith beholds the ſweet countenance of Chriſt *Ieſus*. 2. It is a working faith: if it worke not, it is dead: and a dead faith no more ſaues, then a painted fire warmes. Faith is [illegible] great [q] *Queene*, *her cloathing is of wrought gold: the virgins her companions that follow her*, are good deeds: *Omnis fidelis tantum credit, quantum ſperat & amat: & quantum credit, ſperat, & amat; tantum operatur*. A Chriſtian ſo farre beleeues, as he hopes and loues: and ſo farre as he beleiues, hopes and loues, he workes. Now as *Moſes* is ſaid to [r] *ſee him that is inviſible*, becauſe he ſaw his backe-parts: and as when we ſee the members of the body moouing to their ſeuerall functions, we know there is a ſoule within, albeit vnſeene: ſo faith cannot be ſo inviſible, but the fruites of a good life will declare it.

[q] Pſal.45.14.

Greg.

[r] Hebr.11.27.

Thus by degrees you ſee what is the right ſauing faith. As a Lapidary that ſhewes the buyer an orient pearle; and

hauing a little fed his eye with that, outpleaseth him with a Saphyre; yet out-values that with some Ruby or Chrysolite: wherwith rauished, he doth lastly amaze him with a sparkling Diamond transcending all. Or as Drapers shew diuers cloathes of excellent colours, yet at last for a Master-piece exceed all with a piece of Scarlet. So there are diuers vertues like Iewels, but the most precious Iewell of all is Faith: And there are diuers degrees of faith, as diuers coloured cloathes; but the sauing faith is arrayed in the Scarlet robe, hath dipped and died her selfe in the bloud of her Sauiour Iesus: yet is she white, pure white as the snow of Lebanon: so are all that be washed in that red fountaine. [c] *They haue washed their robes, and made them white in the blood of the Lambe.*

[c] Reu. 7. 14.

Thy Faith.

This is the property of that faith that healed him; his owne faith. But how could Christ call it *His* faith, when as faith is Gods gift? It is indeed *Datum*, so well as *mandatum*. Commanded, [t] *This is his Commandement, that we should beleeue on the name of his Sonne Iesus Christ.* So also giuen, [u] *To you it is giuen in the behalfe of Christ to beleeue on him.* And [x] *This is the worke* (so well as the will) *of God, that ye beliene on him whom he hath sent.* But this is not giuen without meanes, as the woman of *Tekoah* said to *Dauid*; [y] *GOD doth deuise meanes.* What's that? [a] *Faith comes by hearing.* Now when God hath giuen a man Faith, he calls it his; *Thy faith*; for what is freer then gift? So the Prophet calls it their own mercy; [b] *They that wait on lying vanities, forsake their owne mercy.* As the water in the Cesterne is said to be the Cesternes, though it haue it from the fountaine.

[t] 1. Iohn 3. 23.
[u] Phil. 1. 29.
[x] Iohn 6. 29.
[y] 2. Sam. 14. 14.
[a] Rom. 10. 17.
[b] Ion. 2. 8.

But yet how doth Christ call it *his* faith? had he a faith by himselfe? [c] *There is one faith*: therefore not more his, then others. In regard of the Obiect vpon whom our faith reflects, there is but one faith: in regard of the subiect wherein faith resides, euery one must haue his owne faith.

[c] Eph. 4. 5.

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his { Person from common men. / Faith from common Faiths.

1. To distinguish his person from others: the Nine had not this Faith. They beleeued not, but thou beleeuest. *Thy* faith; this declares him to be out of the common road. [d] *Thou shalt not follow a multitude to doe euill*: that *Bellua multorum capitum* must not lead thee. Some were deuoted to Christ, but [e] *they could not come nigh him for the preasse*. It was the multitude that [f] *rebuked* the blind mans prayers. As a riuer leades a man through sweet meadowes, greene woods, fertile pastures, fruit-loden fields; by glorious buildings, strong Forts, famous Cities; yet at last brings him to the salt Sea: So the streame of this world carries along through rich commodities, voluptuous delights, stately dignities, all possible content to flesh and bloud: but after all this brings a man to death, after death to iudgement, after iudgement to hell.

[d] Exod.23.2.
[e] Mark.2.4.
[f] Luk.18.39.

Heare one of the Romists authenticall pleas for their Church falls to the ground, vniuersality. They pleade Antiquity; so a homicide may deriue his murder from *Cain*. They plead vnity; so Pharises, Sadducees, Herodians combined against Christ. They plead vniuersality: yet of the ten Lepers but one was thankfull. The way to hell hath the greatest store of passengers: Company is good, but it is better to goe the right way alone, then the broad with multitudes. It is thought probably, that at this day Mahometisme hath more vnder it then Christianity; though wee put Protestant, and Papist, and Puritan, and Separatist, and Arminian; and all in the scale to boote: and that meere Paganisme is larger then both. Where many ioyne in the Truth, there is the Church:

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not for the many's ſake, but for the Truths ſake. Saint
g In Pſal. 39. g *Auguſtine* teacheth vs to take Religion, not by tale, but by waight. Numbers make not a thing good, but the waight of truth. Some are ſo mannerly, that they will not goe one ſteppe before a great man; no not to heauen.
h 2. Sam. 16. 18 Many ſay with *Huſhai*, h *Whom the people, and all the men of Iſrael chuſe, his will I be.* But they leaue out one principall thing, which *Huſhai* there put in as the prime ingredient; *Whom the Lord chuſeth*: they leaue out the Lord.
i Ioſh. 24. 15. But *Ioſhua* was of another minde: i *Chuſe you what gods ſoeuer you will ſerue; I and my houſe will ſerue the Lord.* The Inferiour Orbes haue a motion of their owne, contrary to the greater: good men are moued by Gods Spirit, not by the Planetary motions of popular greatneſſe. Let vs prize righteouſnes highly, becauſe it is ſeldom found. The pebles of the world are common, but the pearles of graces rare. The vulgar ſtreame will bring no veſſell to the land of peace.

2. To diſtinguiſh his faith from the common faith. *Thine*; another kinde then the Phariſes faith. To believe the Word, but traditions withal, *vera fides, non pura fides*; is a true, but not a pure faith. To beleeue the *Maior* of the Goſpell, not the *Minor*, *Vera, non ſana fides*; is a true, not a ſound faith. To believe a mans own ſaluation, how debauchedly ſoeuer he liues, *nec vera, pura, ſana, nec omnino fides*; is neyther a true, pure, ſound faith, nor indeed a faith at all: but a dangerous preſumption. To believe thy owne reconciliation by the merits of Chriſt, and to ſtrengthen this by a deſire of pleaſing God; is a true, ſound, ſauing faith: and this is *Fides tua*, *Thy* Faith.

Whoſoeuer vvill goe to heauen, muſt haue a faith of his owne. In *Gedeons* Campe euery ſouldier had his own pitcher: among *Salomons* men of valour, euery one wore his owne ſword: and theſe were they that got the victories. The fiue wiſe Virgins had euery one *oyle in her owne lampe*:

lampe: and onely these enter in with the Bridegroome. Anothers eating of dainty meate makes thee neuer the fatter. Indeed many haue sped the better for other mens faith: so the Centurions seruant was healed for his masters sake. [k] *As thou hast beleeued, so be it done vnto thee.* But for the saluation of the reprobates; [l] *Though Moses and Samuel stood before me*, saith the Lord, *yet my minde could not be toward*, such people. [m] *Though Noah, Daniel, and Iob* interceded, *yet they should deliuer but their owne soules by their righteousnesse.* Pious mens faith may often saue others from temporall calamities: but it must be their own faith that saues them from eternall vengeance. *Luther* was wont to say, There is great Diuinity in Pronounes. *Thy* faith. One bird shall as soone flie with another birds feathers, as thy soule mount to heauen by the wings of anothers faith. It is true faith, and *thy* faith: true with other mens faith, but inherent in thy owne person that saues thee. True, not an empty faith; *Nuda fides, nulla fides.* [n] *Inseparabilis est bona vita à fide, imò verò ea ipsa est bona vita*, saith *Augustine*. A good life is inseparable from a good faith; yea a good faith is a good life. So *Irenaeus*; To beleeue, is to doe Gods will. *Thine*, therefore vve say *Credo*, not *Credimus*; I beleeue, not we beleeue. Euery man must professe, and be accountant for his owne faith. Thus much of the Meanes; now to

The Effect.

Hath made thee whole or *saued thee*: It may be read eyther way; It hath *saued* thee, or It hath *salued* thee. First, of them both ioyntly, then seuerally.

Faith is the meanes to bring health to body, comfort to soule, saluation to both. I call it but the meanes; for some haue giuen it more. Because the Apostle saith, that *Abraham* obtained the promise [o] *Through the righteousnesse of faith*: therefore say they, *Fides ipsa Iustitia*; Faith is righteousnesse it selfe. But let S. *Paul* answere them, and expound himselfe: [p] I desire *to be found in Christ, not having*

[k] Mat. 8. 13.
[l] Ier. 15. 1.
[m] Ezek. 14. 14.
[n] De fide & oper. c. 23.
[o] Rom. 4. 13.
[p] Phil. 3. 9.

hauing mine owne righteousnesse, which is of the law, but that which is through the faith of Christ, (whose is that?) *the righteousnesse which is* (not of vs, but) *of GOD by Faith.* Thus faith is said to saue vs, not of it selfe: the hand feeds the mouth, yet no man thinkes that the mouth eates the hand, onely as the hand conueyes meat to the body, so faith saluation to the soule. Wee say the King stancheth bloud, when indeed it is not the Ring, but the stone in it. There are many that make faith an almighty Idoll; it shal saue: but thus they make themselues idle, and trust all vpon nothing. That faith is a meritorious cause of iustification; this a doctrine that may come in time to trample Christs bloud vnder feet.*

Now these speeches rightly vnderstood; *Faith* adopteth, faith iustifieth, faith saueth; are not derogatory to the glory of God, nor contradictory to these speeches, Christ adopteth, Christ iustifieth, Christ saueth. One thing may bee spoken of diuers particulars in a different sense. God the Father adopteth, the Sonne adopteth, the holy Spirit adopteth, Faith adopteth: all these are true, and without contrariety. They be not as the young men that came out of the two armies before *Ioab* and *Abner*: q 2.Sam.2.16. q *euery one thrust his sword into his fellowes side, and fell down together.* But like *Dauids* r Psal.133.1. r *Brethren, dwelling together in peace.* God the Father adopteth as the Fountaine of adoption; God the Sonne as the Conduit; God the holy Ghost as the Cesterne; Faith as the Cocke whereby it runnes into our hearts.

Faith brings iustification, not by any speciall excellency it hath in it selfe, but onely by that place and office which God hath assigned it: it is the condition on our parts. So the Apostle instructed the Iailour, s Acts 16.31. s *Beliene on the Lord Iesus Christ, and thou shalt be saued, and thy house.* Gods ordinance giues that thing the blessing, which it hath not in the owne nature. If *Naaman* had gone of his owne head, and washed himselfe seuen times in Iordan, he

he had not been healed: it was Gods command that gaue those waters such purging vertue. If the Israelites stung with these fiery serpents in the Desart, had of their owne deuising set vp a brazen serpent, they had not beene cured: it was neyther the materiall brasse, nor the serpentine forme, but the direction of God which effected it. It was not the Statue, but the Statute, that gaue the vertue. So Faith for it owne merit brings none to heauen, but for the promise which the God of Grace and Truth had made to it.

In common speech wee say of such a man; His Lease maintaines him: is there any absurdity in these words? No man conceiues it to bee a parchment lined vvith a few words, accompanyed with a vvaxen Labell, that thus maintaines him: but that House or Land, or rents so conueyed to him. So Faith saueth: I ascribe not this to the Instrument, but to Iesus Christ whom it apprehends, and the inheritance by this meanes conueyed.

But now wouldest thou know thy selfe thus interessed? looke to thy faith, this is thy proofe. If a rich man die, and bequeath all his riches and possessions to the next of bloud; many may challenge it, but he that hath the best proofe carries it. To Christs Legacy thou layest claime, looke to thy proofe: it is not, [t] *Lord, Lord, I haue prophecied in thy Name*: nor, [u] *We haue feasted in thy presence, and thou hast taught in our streets*: but [x] *I beleeue, Lord, helpe my vnbeleefe*; and then thou shalt heare, *Bee it vnto thee according to thy faith.* And this a little faith doth, if it bee true. There is a faith like a graine of mustard seede; small, but true: little, but bite it, and there is heate in it: faith warmes where euer it goes. In a word, this is not the faith of explication, but of Application, that is dignified with the honor of this conueyance.

[t] Mat.7.22.
[u] Luk.13.26.
[x] Mark.9.24.

Hath made thee whole. Faith brings health to the body.

dy. There was a [a] woman vexed with an vncomfortable diſeaſe twelue yeres, [b] *ſhee ſuffered many things of Phyſicians*; ſome torturing her with one medicine, ſome with another, none did her good, but much hurt, [c] *Shee had ſpent all her liuing vpon them*, and heerein, ſaith *Eraſmus*, was *bis miſera*: her ſickneſſe brought her to weakeneſſe, weakeneſſe to Phyſike, Phyſike to beggery, beggery to contempt. Thus was ſhee anguiſhed in body, vexed in mind, beggerd in eſtate, deſpiſed in place, yet faith healed her. Her wealth was gone, Phyſicians giuen her ouer, her faith did not forſake her, [d] *Daughter, be of good comfort, thy faith hath made thee whole.* There was a vvoman bowed downe with a ſpirit of infirmity [e] *eighteene yeeres*; yet looſed: there was a man bedrid [f] *eight and thirty yeeres*, a long and miſerable time, when beſides his corporall diſtreſſe, he might perhaps conceiue from that, Eccl. 38.15. *He that ſinneth before his Maker, let him fall into the hand of the Phyſician*; that God had caſt him away, yet Chriſt reſtored him.

[a] Math.9.20.
[b] Mark.5.26.
[c] Luke 8.43.
[d] Math.9.22.
[e] Luke 13.11.
[f] Iohn 5.5.

Perhaps this Leproſie was not ſo old, yet as hard to cure; yet faith is able to doe it; *Thy faith hath made thee whole.* But it was not properly his faith, but Chriſts vertue that cured him: why then doth not Chriſt ſay, *Mea virtus*, and not *Tua fides*: My vertue, not thy faith hath made thee whole? True it is, his vertue onely cures, but this is apprehended by mans faith. When that diſeaſed woman had touched him, [g] *Ieſus knew in himſelfe that vertue had gone out of him, and hee turned him about in the preaſe, and ſaid, Who touched my clothes?* Yet ſpeaking to the woman, he mentioneth not his vertue, but her faith; [h] *Daughter, thy faith hath made thee whole.* Faith in reſpect of the Obiect, is called in Scripture, [i] *The faith of Ieſus Chriſt*: in reſpect of the ſubiect vvherein it is inherent, it is my faith, and thy faith. *Thy faith hath made thee whole.*

[g] Mark.5.30.
[h] Mark.5.34.
[i] Gala.3.22.

Hath ſaued thee: made whole, not thy body only, that's but

but part, the worſt part: but thy ſoule alſo, *Totum te*, thy whole ſelfe: *ſaued thee*. The other nine had whole bodies, this tenth was made whole in ſoule too; ſaued. The richeſt Iewell Chriſt left to his Church, is Saluation. [k] *My hearts deſire and prayer to God for Iſrael is, that they might be ſaued.* Not their opulencie, not their dignitie, not their proſperitie, was Saint Pauls wiſh; but their Saluation. If the deuils would confeſſe to vs the truth, they would ſay, The beſt thing of all is to be ſaued. That rich man would faine ſend this newes out of hell; [l] *Let Lazarus teſtifie to my brethren, leſt they alſo come into this place of torment.* The teſtimony of ſaluation was bleſſed newes, from the mouth of him that giues Saluation, Ieſus Chriſt. The veſſell of mans ſoule is continually in a Tempeſt, vntill Chriſt enter the Shippe, and then followes the calme of peace.

[k] Rom. 10.1.

[l] Luke 16. 28.

It is remarkeable, that God giues the beſt gifts at laſt. Chriſt gaue this Leper [m] health: *bonum*, this was good: For *Vita non eſt viuere, ſed valere*: It is more comfortable to die quickly, then to liue ſickly. He gaue him a good name, [n] *that he returned to giue glory to God*; *melius*; this was better. But now lastly he giues him ſaluation, [o] *Thy faith hath ſaued thee*; *Optimum* this is beſt of all. *Vltima optima.*

[m] Ver. 14.

[n] Ver. 18.

[o] Ver. 19.

Hath God giuen thee wealth, bleſſe him for it: hath hee giuen to thee health, bleſſe him for it: hath hee giuen thee good reputation, bleſſe him for it: hath he giuen thee children, friends, peaceable dayes; bleſſe him for all theſe. But hath hee giuen thee Faith? eſpecially bleſſe him for this: hee hath giuen thee vvith it, what we beſeech his mercy to giue vs all, Saluation in Ieſus Chriſt.

I conclude, there is a faith powerfull to iuſtifie the ſoule by the righteouſneſſe of Ieſus Chriſt: but it neuer dwelt in a boſome that lodgeth with it luſt and diſſoluteneſſe. [p] *If while we ſeeke to be iuſtified by Chriſt, we our ſelues are*

[p] Gala. 2. 17.

are found ſinners, is therefore Chriſt the Miniſter of ſinne? God forbid. Which verſe may not vnfitly bee diſtinguiſhed into foure particulars. *Quòd ſit, Si ſit, An ſit, Abſit.* There is a Conceſſion, a Suppoſition, a Queſtion, a Deteſtation. 1. The Conceſſion, *Quòd ſit*; that is ſo: he takes it granted that all true Chriſtians ſeeke their onely Iuſtification by Chriſt. 2. The Suppoſition *Si ſit*; if it bee ſo, that in the meane time *wee are found ſinners.* 3. The Queſtion or diſcuſſion, *An ſit*; is it ſo? is *Chriſt therefore the Miniſter of ſinne?* 4. The Deteſtation, *Abſit, God forbid.*

Where let vs behold what the Goſpell acquireth for vs, and requireth of vs. It brings vs liberty: the *Law gendereth to bondage:* and that, ſaith *Aquinas*, *Quantum ad Affectum*, and *Quantum ad Effectum.* 1. The Law begets an affection of feare, the Goſpell of Loue. [q] *Ye haue not receiued the ſpirit of bondage againe to feare, but the ſpirit of adoption, whereby we cry, Abba Father. Breuiſſima & apertiſſima duorum Teſtamentorum differentia, Timor & Amor.* There is a ſhort and eaſie difference betwixt the olde Teſtament and the new; Feare, and Loue. 2. The Law brought forth onely ſeruants, the Goſpell ſonnes. [r] *Ieruſalem aboue is free, which is the mother of vs all. Libera, quòd liberata*, free becauſe ſhee is freed. For [ſ] *if the Sonne make you free, you ſhall be free indeed.*

This it brings to vs, it alſo challengeth ſomething of vs; [t] *that wee vſe not our liberty for an occaſion to the fleſh, but by loue ſerue one another.* All things are free to vs by faith, yet all things ſeruiceable by charity. *Vt ſimul ſtet ſeruitus libertatis, & libertas ſeruitutis:* that the ſeruice of liberty, and liberty of ſeruice, might ſtand together. A Chriſtian for his Faith is Lord of all, for his loue ſeruant to all. That therefore we might not abuſe our freedome, nor turne the grace of God into wantonneſſe; the Apoſtle, after the reines giuen, puls vs in with the Curbe: though iuſtified by Chriſt, take heed that wee bee not found

q Rom.8,15.

Aug.

r Gal.4.26.

ſ Iohn 8.36.

t Gal.5.13.

Luther.

found sinners: a checke to our iocund looseneſſe, a corrective not so much *libertatis*, as *liberatorum*; of our freedome, as of our selues being freed. In vaine wee pleade that Christ hath made vs Saints, if our owne euill liues proue vs sinners. Indeed, as God couenants by the Gospell to remit our sinnes, so wee must condition by the law to amend our liues. For that faith to which the promise of Iustification and eternall life is made, is a faith that can neuer be separated from charity. Whereſoeuer it is, there is loue ioyned with it, bringing forth the [u] *fruits of righteouſneſſe, which are by Iesus Christ vnto the glory and praiſe of God.* This is that faith to which [x] *all the promiſes of God are yea and Amen in Christ to the glory of God by vs.*

[u] Phil.1.11.

[x] 2.Cor.1,20.

The Lord that hath made them *Yea* and *Amen* in his neuer-failing mercies make them also *Yea* and *Amen* in our euer-beleeuing hearts, through our blessed Sauiour *Iesus Christ.*

Amen.

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THE SAINTS MEETING, OR Progresse to Glory.

Ephes. 4. 13.

Till we all meete in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the stature of the fulnesse of Christ.

THe first word of the Text, is a gate to let in our considerations, to contemplate this goodly citie: which indeed is like *Ierusalem, a Citie of peace and vnitie*; harmoniously *compact together. Whither the tribes goe vp, the tribes of the Lord, vnto the testimonie of Israell: to giue thankes vnto the name of the Lord.* And when we are in, let vs number and ponder the towers & powers of it: for euery pinne and pinnacle shall afford vs comfort. But we must first passe by this Portall; *Vntill*: and this very entrance will giue vs two obseruations.

Psal. 122. 4.

1. Teacheth vs, that God hath ordained the Ministery of the Gospell to last to the end of the world. *Christ hath giuen Apostles, Prophets, Euangelistes, Teachers: To perfect the Saints, and to edifie his bodie*: to continue *Till we all meete in the vnitie of faith, &c.* So was his promise after his Charge. Mat. 28. His charge, *Goe teach all nations*: his promise; *Loe I am with you alway, vnto the end of the world.* God will send Shepheardes, till euerie lost

Mat. last chap. last verse.

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ſheepe be brought to the folds of peace. The Miniſters voyce ſhall ſound, till it bee ouertaken by the Archangels Trumpe. The miniſtration of the *Law* had an end; but there is none to the miniſtration of the Goſpell, before the end of the world. Hereof may be giuen a double excellency to the Goſpell: and prelation aboue the Law. It is more { Gratious. Glorious.

a 2. Cor. 3. 6. 1. The Goſpell is more gratious. [a] *God hath made vs able Miniſters of the New Teſtament, not of the letter, but of the Spirit: for the letter killeth, but the ſpirit giueth life.* The proper office of the Law was to threaten, terrifie, condemne. *Lex non damnans eſt ficta & picta lex*, ſayth *Luther*. That law that doth not condemne, is a fained and a painted law. But the power of the Goſpell is to conuert, and ſaue. b Eſa. 61. 1. [b] *The Lord hath annointed me*, (ſayth the Prophet in the perſon of Chriſt) *to preach good tydings vnto the meeke, to bind vp the broken-hearted, to proclaime libertie to the captiues, and the acceptable yeare of the Lord, to comfort all that mourne.* The law was called the *Miniſtration of death*; but the Goſpell, like *Iohn Baptiſt* points vs to Chriſt a Sauiour; c Ioh. 1. 29. [c] *Behold the Lambe of God, taking away the ſinne of the world.* The law menaced death; but the Goſpell aſſures vs; d Rom. 8. 1. [d] *There is no damnation to them which are in Chriſt.* When the law, like a ſterne Seriant, arreſteth thee; Pay that thou oweſt; the Goſpell produceth an acquittance, ſealed in the bloud of *Ieſus*; and ſayes to thy faith, All is payed. *Aug.* *Quod lex operum minando imperat, lex fidei credendo impetrat.* What the law of workes commanded threatning, the new law of fayth obtaineth by beleeuing.

2. The Goſpell is alſo more glorious: and that both in regard of the Countenance, and Continuance. For beautie more glorious: becauſe it is more honourable to be the meſſenger of mercie and life, then to be the miniſter of terrour and death. A deathſman is accounted

ted base, but *their feete are beautifull that bring tydings of peace* and pardon. [c] *If the ministration of condemnation be glorie, much more doth the ministration of righteousnes exceede in glorie.* For Continuance; *Moses* glory is done away; but the glory of *Moses* his Lord remaines for euer. [f] *The law was giuen by Moses, but grace and truth came by Christ Iesus.* The type is vanished, banished; but the substance abideth euer. [g] *When that which is perfect comes, that which is in part is done away.* There was a second Testament to succeed the first; but after the second shall succeed none. So that if any man shall wilfully and finally euacuate to himselfe the vertue of this new Couenant, [h] *there remaineth no more sacrifice for his sinnes.* Therefore the Apostle concludes; [i] *If that which is done away, was glorious; much more that which remaineth is glorious.* The bloud of Christ doth mystically run fresh to the end of the world; therefore the Gospell must be preached, that this bloud may be applied. The Gospell is that Star that must bring vs to Christ: therfore shall shine till our soules come to him in glory. The very subiect of the Gospell is euerlasting life: therfore it shall not leaue vs, till it hath brought vs thither.

c 2. Cor. 3. 9.

f Ioh. 1. 17.

g 1. Cor. 13. 10

h Heb. 10. 26.

i 2. Cor. 3. 11.

2 This *Vntill* giues matter of exhortation; instructing vs to waite with patience for this blessed tyme; to be content to stay for Gods *Vntill*. It is a sweet mixture of ioy in trouble, the certaine hope of future ease. Thou art captiued, thou shalt be freed: thou art persecuted, shalt triumph: thou art fought against, shalt raigne: thou art derided, but thou shalt shine in glory. Onely quietly expect this *Vntill*. [k] *Yet a little while, and he that shall come will come, and will not tarry.* But *Vntill this recompense of reward comes, ye haue neede of patience.* Labour not a violent extrication of thy selfe; abide and waite *Till we all meete in the vnitie of fayth, &c.*

k Heb. 10. 37.

We are got through the gate, let vs now enter the Citie

tie: wherein we ſhall find fiue principall

Paſſages or Streets
- *What*; there ſhall be a *meeting*.
- *Who*; *We*, yea *we All*; all the Saints.
- *Wherin*; *In Vnitie*; that vnitie; εἰς τὴν ἑνότητα.
- *Whereof*; *Of the Faith & knowledge of Gods Sonne.*
- *Whereunto*; *To a perfect man, Vnto the meaſure of the ſtature of the fulneſſe of Chriſt.*

What; *Meete.*

l Act. 28. 15. The meeting of friends is euer comfortable. l *When the brethren heard of vs, they came to meete vs as farre as Appij forum: whom when Paul ſaw, he thanked God and tooke courage.* They haue ſullen and tetricall ſpirits, whom the ſight of good friends cannot cheare. *Fraternum verè dulce ſodalitium.* m *Ecce quam bonum, &c. Behold how good and how pleaſant it is for brethren to dwell together in vnitie!* Some things are good but not pleaſant; as afflictions; they are not ſweet yet profitable n *It was good for me that I haue bene afflicted, that I might learne thy ſtatutes.* Other things are pleaſant but not good: *The wicked take delight in ſinne, which ſlayeth the ſoule.* But this is both *Bonum*, and *Iucundum*; good and pleaſant alſo.

m Pſal. 133. 1.

n Pſal. 119. 71.

There is a threefold meeting of the godly.

1 In this life, with their ſoules in their bodies.
2 After death, of their ſoules without bodies.
3 At the laſt day, of both together in glory.

1. In this life; and here the *communis terminus* of their meeting is Gods houſe. Where alwayes Chriſt himſelfe is one of the number. o *Whereſoeuer two or three of you be gathered together in my name, I will be in the midſt of you.* But to haue his bleſſed ſocietie, we muſt not only bring our bodyes, but our minds with them. *Quomodo erit Chriſtus in medio noſtrum, ſi nobiſcum non erimus?* How ſhould Chriſt be with vs if we be not with our ſelues?

o Math. 18. 20.

Plus

Plus valet consonantia voluntatum quàm vocum. The harmonie of our voyces is not so pleasing to God, as of our hearts. This is the happiest meeting in this world. The denyall of this comfort made the soule of *Dauid* sicke, p *cast downe & disquieted within him.* And his reuiuall was, that he might q *goe vnto the altar of God, vnto God his exceeding ioy.* Indeed the vngodly thinke not thus: theyare more delighted with the tabernacles of *Meshek* and the tauernes of *Kedar.* In the 2. of *Luke*, when *Ioseph* & *Mary* had lost *Iesus*, comming from *Ierusalem*; *they sought him among their kinsfolke and acquaintance.* But they found him not till they came to *Ierusalem*; & there he was *in the Temple.* The children of God, when they seeke Christ, find him not in the world, among their kinred & friends in the flesh; but *in Domo Dei*, in the house of God. It is dangerous to be absent from these holy *meetings*, least we misse of our Sauiours companie. God did not promise to meete thee here; thou vsurer at the Banke, thou drunkard at the alehouse, thou sluggard on thy vnseasonable couch; but at the Church. Christ comes to appeare to vs, and we are gone; some about our farmes or couetousnes, others about carnall pleasures. In vaine we seeke God if not in his right *Vbi*, where he hath promised to be found. *Fugiens bonum consortium, obuenit corruptum & corrumpens sodalitium.* He that eschewes Christian meetings, shall be met withall, either by the Deuill when he is lazy, or by the Deuils friends when he is busie.

2. When death shall manumit and set free our soules from the prison of the body, there shalbe a second meeting. *Many haue come from east & from west*, farre remote in place, and haue met with *Abraham and Isaac*, and the holy Patriarches, which liued long before them in this world, *in the kingdome of heauen.* So already in a *Mount Sion* are the *Spirits of iust men made perfect.* The purer part is then glorified, and *meets* with the triumphant Church

Bern.

p Psal.42.2.10

q Psal.43.4.

Luk.2.44.

a Heb.12.23.

Church in bliſſe. This meeting exceeds the former in comfort. 1. In reſpect that our miſeries are paſt, our conflict is ended, & *teares are wiped from our eyes.* The very releaſe from calamitie is not a litle felicitie. So *Auſtin* meditates of this place negatiuely. [b] *Non eſt ibi mors, non luctus: &c.* There is no death nor dearth, no pining nor repining, no ſorrow nor ſadnes, neither teares nor feares, defect nor lothing. No glory is had on earth without grudging & emulation; in this place there is no enuie. [c] *Non erit aliqua inuidia diſparis claritatis, quum regnabit in omnibus vnitas charitatis.* None ſhall malice anothers glorious clearneſſe, when in all ſhall be one gratious dearenetſe. God ſhall then giue reſt to our deſires. In our firſt meeting we haue *Deſiderium quietis*: in this ſecond *Quietem deſiderij*. Here we haue a deſire of reſt, there we ſhall haue reſt of deſire. 2. In regard, that we ſhall ſee God; behold him whoſe glory filleth all in all. This is great happineſſe: for [d] *in his preſence is the fullneſſe of ioy, & at his right hand are pleaſures for euer.* We ſhall not only [e] *meete with the ſpirits of iuſt men made perfect*, but alſo with him that made them iuſt and perfect; *Ieſus the mediatour of the new couenant*: euen God himſelfe.

b De ſymb. lib. 3.

c Idem de vita æterna.

d Pſal. 16. 11.

e Heb. 12. 24.

3 Our laſt *meeting*, which is called the *Generall aſſembly and Church of the firſt borne written in heauen* is the great meeting, at the end of the world. When our re-vnited bodies & ſoules ſhall poſſeſſe perfect glory, and raigne with our Sauiour for euer. When as no mountayne or rocke ſhall ſhelter the wicked from doome & terrour; ſo no corruption detayne one bone or duſt of vs from glory. [f] *We ſhal be caught vp together in the cloudes, to meet the Lord in the ayre, and ſo ſhall we be euer with the Lord.*

f 1. Theſ. 4. 17

Who; *We.*

There is a time when the elect ſhall meete in one vniuerſalitie. Though now we are ſcattered all ouer the broad face of the earth; diſperſed and diſtreſſed; yet

we

we shall meet. There is now a Communion of Saints
1. As of all the members with the *Head*; all haue inter-
est in Christ. For he is not a garden flower, priuate to
few; but the g *Rose of Sharon, and the Lillie of the valleys*;
common to the reach of all faythfull hands. So *Iude*
calls this our h *common saluation*. 2. So of one member
with another: euen of the Church triumphant with
this militant. They sing *Hosanna's* for vs, & we *Halleluiah's* for them: they pray to God for vs, we prayse God
for them. For the excellent graces they had on earth,
and for their present glory in heauen. We meete now
in our affections, to solace one another, and serue our
God: there is a mutuall sympathie betweene the parts.
i *If one member suffer, all suffer with it.* But this meeting
shalbe voyd of passion, and therfore needlesse of com-
passion; though loue shall remaine for euer.

This Instruction is full of comfort. We part here with
our parents, children, kinred, friends: death breakes
off our societie; yet there shall be a day of *meeting*.
k *Comfort one another with these wordes.* Hast thou lost a
wife, brother, child? you shall one day meete: though
not with a carnall distinction of sexe, or corrupt relati-
on which earth afforded. No man carries earth to hea-
uen with him: the same body but transfigured, purified,
glorified. There shall be loue hereafter, not the offals of
it. A wife shall be knowne, not as a wife; there is no
marriage, but the Lambes. Thou shalt reioyce in thy
glorified brother, not as thy brother according to the
flesh, but as glorified. It is enough, that this meeting
shall affoord more ioy, then we haue knowledge to
expresse.

This giues thee consolation dying; with griefe thou
leauest those, thou dearely louest. Yet first thou art go-
ing to one, whose loue is greater then *Ionathans*; that
gaue his life to redeeme thee. And well pondering the
matter, thou art content to forsake all, to desire a disso-
lution

g Cant. 2. 1.

h Iud. ver. 3.

i 1. Cor. 12.

k 1. Thes. 4. 18

lution, that thou mayeſt be with Chriſt. Yet this is not all; thou ſhalt againe meet thoſe, whom thou now departeſt from; and that with greater ioy, then thou haſt left in preſent ſorow.

This comforts vs all: if it be a pleaſure for friends to meet on earth, where Satan is ſtill ſcattering his troubles of diſſention; what is it to meete in heauen, where our peace is free from diſtraction, from deſtruction! where if there be any memorie of paſt things, *meminiſſe iuuabit*; it ſhall rather delight vs, to thinke of the miſeries gone, and without feare of returning. It is ſome delight to the merchant, to ſitte by a quiet fire, and diſcourſe the eſcaped perills of wrackes and ſtormes. Remoue then your eyes from this earth; whether you be rich, for whom it is more hard; or poore, for whom it is eaſier: and know, it is better liuing in heauen together, then on earth together. So then run your race, that in the end you may meet with this bleſſed ſocietie; the Congregation of Saints in glory.

We, yea *All we*.

In this world we muſt neuer looke to ſee an vniuerſall Church; but at that generall day we ſhall *All* meete. In heauen there are none but good: in hell none but bad, on earth both good and bad, mingled together. I confeſſe, that the Church militant is the Suburbes of heauen, yea called the *Kingdome* of heauen; becauſe the King of heauen gouernes it by his celeſtiall lawes; but ſtill it is but heauen vpon earth. In Gods floore there is chaffe mixed with the wheat: in his field cockle with corne: in his net rubbiſh with fiſh: in his houſe veſſells of wrath with thoſe of honour. The Church is like the moone, ſomtimes increaſing, ſomtimes decreaſing: but when it is at the full, not without ſome ſpottes. Now this mixture of the vngodly is ſuffred for two cauſes; either that themſelues may be conuerted, or that others by them may be excerciſed. *Omnis malus aut ideo*

Aug.

vinit

uiuit vt corrigatur : aut iste vt per illum bonus exerceatur.

1. For their owne emendation, that they may be conuerted to embrace that good, which they haue hated. So *Saul* a persecutor becomes *Paul* a professor. *Mary Magdalen, turpissima meretrix fit sanctissima mulier*; a putrified sinner, a purified Saint. *Zacheus*, that had made many rich men poore, will now make many poore men rich; when he hath payed euery man his owne; (and that now he iustly) fraudulently got from them) [l] *Behold halfe my goods I giue to the poore.* The theefe after a long lewd life, hath a short happy death; and goes from the Crosse to Paradise. If these had been rooted vp at the first, Gods Garner had wanted much good wheat. He that is now cockle, may proue good corne. l Luk. 19. 8.

2. For the exercise of the godly. For the reprobate doe not onely *fill vp the measure of their sinnes*; that so not [m] *beleeuing the truth, they might be damned for their vnrighteousnes*; making their condemnation both iust and great. But they serue also for instruments to exercise the faith and patience of the Saints. *Babilon* is a flaile to bruise the nations, at last it selfe shall be threshed. They are but the rubbish, wherewith the vessells of honour are scowred: the vessell made bright; the scowring stuffe is throwne to the dunghill. They are Apothecaries to minister vs bitter potions, for the recouerie of our spirituall health: but so that they cannot put in one dramme more then their allowance: and when they come to be payed for their bills, they find the sum totall their owne vengance. They are like shepheards dogges, that serue to hunt the lambes of Christ to the sheepfolds of peace, but their teeth are beaten out, that they cannot worry vs. *Fremit lupus, tremit agnus*; the wolfe rageth, and the Lambe quaketh, but [n] *feare not little flocke*; he is greater that is with you, then all they that are against you. *Istorum malitia, est vestra militia*: their malice m 2. Thes. 2. 11.

n Luk. 12. 32.

o Rom.8.37. malice is your warfare; but o *in all you shall conquer.* They shall make you better, not worse. Hence let vs learne.

1. Not to flie from the Church, because there are some wicked men in it. *Aug.* *Non propter malos boni sunt deserendi, sed propter bonos mali sunt tolerandi.* Forsake not the good because of the euill, but suffer the euill because of the good. when we can brooke no imperfection in the Church, know then p *Diabolum nos tumefacere superbia,* that the Deuill doth blow vs vp with pride; sayth *Calvin.* I hold the Church, saith *Augustin*; full of both wheat and chaffe: *I better whom I can, whom I cannot I suffer. Fugio paleam, ne hoc sine non arcam, ne nihil sim.* I auoid the chaffe, least I become chaffe: I keepe the floore, least I become nothing. q *We sinne all in many things*: and many in all things: let vs flie from all sinnes, not from all sinners; for r *then we must goe out of the world*; out of our selues. But *I beleeue the holy catholicke Church*; I beleeue it, though through the shadowe of infirmities I cannot see it. *Intelligit fides, qua non vides.* If it was perspicuous to sence, there was no place to faith, no vse or exercise of beleeuing. But here s *we walke by faith, not by sight.* All the glory of the *Kings daughter* is *Intus, within.* Psal. 45. *Shee is glorious within.* wretched are they that forsake her, and when they speake of her, blesse themselues that they are fled out of *Babel.* Blind fooles, that will not know *Ierusalem* from *Babel.* Their fault is the more hainous for two causes. 1. They seemed our most zealous professors: and a lewd seruant is easilyer brook'd then an vndutifull sonne. 2. They know so much, that their owne conscience tells them; Ignorance cannot excuse their separation. An ignorant iniurie is in more hope, both of amends and mercie. All their hote urging, was our purging; not from our vices, but our good order: which when they could not effect, they purged themselues out of our companie. And their very malice

p Aduersus Anabaptist.art.2

q Iam.3.2.

r 1.Cor.5.10.

s 2.Cor.5.7.

Psal.45.14.

did

did vs good; for I am sure we haue beene euer since the cleaner.

They send vs word of many vnreformed, vncensured euills among vs, for which they separate. It cannot be denyed, it cannot be auoided, but that among so many millions of men there will be some lepers: but what? must their vncleannes needs infect all? [t] *Certè nullius crimen inficit nescientem.* Let me not participate of their sinne, not shunne the Church because they are in it. yea, I am commanded to come, though they be there. If a man will come vnworthy, the sinne is his: but if I come not because he comes, the sinne is mine. God sayes to the wicked guest, *How cammest thou in hither?* not to the prepared, How came you in with such a guest? His fault cannot dispense with my dutie: nor shall my dutie be charged with his fault. But our euills are innumerable: I would to God they were lesse: yet I am sure the Gospell is faire, though our liues be fowle: Our profession is good, though many mens conuersation be full of euill. And yet the number of our euills is somewhat abated by their absence: we cannot complaine of all euills, whiles we want them. To the vncleane, they say; all things are euill; yet they are content to take some euill from vs. They will eate victualls, yea and take them vp; as if for anger, rather then hunger. They will purse vp our moneys; take aduantages of their forfeted bonds; and plead a prouidence in it; their owne prouidence they meane: and so, though not pray with vs, yet pray vpon vs. If all our things be euill, I perceaue they loue some of our euill. Let them go: they from vs, not vs from our selues. But rather

2. Seeing there are wolues among the Lambes, let vs be wise to saue our selues, and patient to suffer others. The good are for thy comfort, the wicked for thy exercise: let thy life be good, to the consolation of the one,

[t] Aug. Ep. 48.

one, and conuiction of the other. [u] *Non valdè laudabile eſt, bonum eſſe cum bonis, ſed bonum eſſe cum malis. For as it is a wretched fault not to be good among the good: ſo it is a worthy prayſe to be good among the euill.* [a] *Let your light ſo ſhine, that others may glorifie God* for your good; and be [b] *aſhamed* of their owne euill. You are the *light* of the world; if there be any dimneſſe in your ſhining, the whole Countrey is full of ſnuffers. In the Temple were [c] *golden ſnuffers*; we haue not many of thoſe, to make vs burne brighter: but baſe ſtinking ones, that would rather put vs out.

3. Let vs abhorre wicked ſocieties, knowing that they ſhall be conuented againe in hell. There muſt be ſome acquaintance with them, muſt be no familiarity. A meare commerce with them is not vtterly in it ſelfe vnlawfull, but dangerous. *Factum licitum prohibetur, propter vicinitatem illiciti.* Thou hadſt better loſe a good bargaine at a worldlings hand, then purchaſe ſome of his wickedneſſe. The ſecond Chariot of Egypt taught Ioſeph to ſware by the life of *Pharaoh*. Let them ſee thy good life, heare thy gratious words: thy true deteſtation, and wiſe reprehenſion of their wickedneſſe. Gods ſeruants would haue all ſerue their maſter, that they might haue the more companie with them to heauen. But let thy [d] *delight be with the Saints on earth, and with thoſe that excell in vertue.* Let vs meete now in ſyncerity, that hereafter we may meete in glory. [e] *I am a companion of all them that feare thee, and keepe thy precepts.* Death may breake off for a while this gratious meeting, but our glorious ſecond meeting ſhall triumph ouer death: it ſhall be *Generall*; it ſhall be eternall.

Wherin; *In the vnitie.*

A perfect vnitie is not to be expected in this life; it is enough to enioy it in heauen. Indeed the Church is euer but one. *There are threeſcore* [f] *Queenes, and foureſcore concubines, and virgins without number: My doue, my vndefiled*

[u] Greg. Mor. 1

[a] Math. 5. 16.

[b] 1. Pet. 3. 16.

[c] 1. King. 7. 50

[d] Pſal. 16. 3.

[e] Pſal. 119. 63.

[f] Cant. 6. 8.

vndefiled is but one, she is the onely one of her mother. Though a kingdome have in it many shires, more Cities, and innumerable Townes; yet is it selfe but one; because one King gouernes it, by one law. So the Church though vniuersally dispersed, is one kingdome; because it is ruled by one Christ, and professeth one faith g *There is one bodie, one spirit, one Lord, one faith.* So much *Vnitie* now.

g Ephe. 4. 5.

But that vnitie which is on earth may be offended, in regard of the partes subiectuall to it. What familie hath not complained of distraction? What fraternitie not of dissention? What man hath euer beene at one with himselfe? h *There must be diuisions*, sayth *Paul*: are and must be, by a kind of necessitie. But there is a twofolde necessitie. One absolute and simple: God must be iust; a necessitie of infallibilitie. The other *exhypothesi*, or of consequence; as this, there *must be heresies.* Satan will be an aduersarie, man will be proued; a necessitue vpon presupposition of Satans malice, & mans wickednesse. But *woe vnto them by whom offences come:* we know not the hurt we bring by our diuisions. i *Thus sayth the Lord of Hosts.* Zach. 8. *Loue the truth, and peace.* Some loue peace well, but they care not for truth. These are secure worldlings: let them alone in their sinnes, and you would not wish quieter men. *Pacem quærunt, Pietatem fugiunt*: they seeke peace, but they flie righteousnesse: as if they would disvnite those things which God hath ioyned together, righteousnesse and peace. *Righteousnesse and peace shall kisse each other.* Others loue truth well, but not peace. Let them fabricke a Church out of their own braines, or rather a discipline to manage it; and they will keepe within verges of the maine truth. They cannot be content to haue good milke, but they must chuse their spoone to eate it with. They are wanton children, and worthy the rod of correction: let them be whipt, onely discipline may mend them.

h 1. Cor. 11. 19

i Zach. 8. 19

I

I would our eyes could see, what hurt the breach of *vnitie* doth vs, *Sciurus* his arrowes taken singly out of the sheafe, are broken with the least finger: the whole vnseuered bundle feares no stresse. We haue made our selues weaker, by dispersing our forces. Euen the encouraged Atheist walkes to Church in the lane of our diuisions; and is still no lesse an Atheist, then the deuill was a deuill when he [k] *stood among the sonnes of God.* It is the nature of our controuersies to fight peremptorily at both ends, whiles truth and pietie is left in the middle, and neglected. Whiles men haue contended about the body of Religion, some haue thought it quite dead: as no doubt *Moses* body was, when the [l] *Archangell disputed with the Deuill about it.* As one sayd of his *Donatists*; Betwixt our [m] *Licet*, and your *Non licet*, many soules stagger: and excuse their irresolution by our want of peace. Indeed this is euentually one good effect of many controuerted poynts; the way is cleansed for others, though not for themselues. Theeues falling out, true men come by their goods. Two flints beaten together, sparkles out fire: and by the wrastling of two poisons, the health is preserued. So are some vnited to the truth, by these diuisions of peace. But others are more vnsetled: they condemne all for the dissension of some: our comfort is, God doth not so. The diuisions of a few, and that about the huske of Religion, Ceremonie; cannot redound to the condemnation of a whole Church. In Gods iudgement it shall not; we must care little, if in theirs. Doe not we know, that Satan by his good will, would allowe vs neither Truth nor Peace? but if we must haue one, will he not labour to detaine the other? If he can keepe vs from Truth, he cares not much to allow vs peace. The wicked haue securitie, the deuill lets them alone. What fowler sets his ginnes for tame birds, that will come gently to his hand? But if we embrace the truth, then haue at our peace.

k Iob 1.6.

l Iude ver.9.

m Optat. cont. Parm.

peace. Shall the Prince of darkenesse bee quiet, when his Captiues breake loose from him? The good are soonest tempted. *Inuidia fertur in magnos.* It was the king of *Syria* his command to his 32. captaines; [n] *Fight neither with small nor great, saue only with the King of Israell.* It is the Deuils charge to his souldiers; fight against none, but the godly, that fight against mee. *Dauid* was safe among his sheepe, and *Moses* leading a priuate life. No man layes snares for his owne birds; nor the Deuil for such as [o] *are taken captiue by him at his will.* But *pax conscientiæ* is *bellum Satanæ*: and this iust warre is better then an vniust peace.

n 1. King. 22. 31.

o 2. Tim. 2. 26.

Let all this giue condemnation to peace-haters, and commendation to peace-louers. There are some quite gone, not diuerse but diuerse to vs; with these warre, and no peace: for they haue no peace with Christ. Sinewes cut in sunder can neuer be knitte, nor can there be *Integralis vnitas in solutione continui.* They will be gone, let them goe. I would we were as well ridde of all those, whose soules hate vnitie. The Christians of of the first age were neither *Albinians*, nor *Nigrians*: the report of faction was scarce heard. *Athanasius*, on whose shoulder our mother the Church leaned, in her sharpest persecution to take her rest; reioyced, that though the aduersary hate was violent, the loue of brethren was found. *Peter* was commanded to put vp his sword, euen when Christ was at his elbow, to heale the greatest wound he could make: why doe we smite and hurt, that haue not such meanes of cure? King *Richard* the holy warriour hauing taken a Bishop in coate-armour, in the field; was requested by the Pope (calling him his Sonne) to release him. The King sent not him, but his coate to the Pope; and asked him; *An hæc esset Filij sui tunica?* whether this was his sonnes coate: alluding to the coate of *Ioseph*, which his brethren brought to their Father. The ashamed Pope answers;

Tertull.

swers; *Nec hanc esse filij sui tunicam*; This was none of his Sonnes coate. These are wretched spirits: boldnes vndertakes, wit contriues, assistance furthers, conscience prepares, scrupulositie consents, strength preuailes, and *Peace* suffers. And now loe they plotte, not *tollere vnum*, but *vnitatem*; not to single out one to wreake their malice on, but to dissolue and vndoe the vnited strength of all. Either the scepter must stoope to the miter, or no peace.

Betweene the rootes of *Iudah* and *Leui*, by *Moses* law, the separations and distances were so wide, that neither need to crosse anothers walke, nor to ecclipse anothers dignitie. The rod of *Moses* was once turned into a serpent, to giue terrour: but the rod of *Aaron* was preserued, not *in campo martio*, in a field of warre and sedition; but *Testimonij tabernaculo*; sprowting forth greene leaues of *Truth*, and sweet blossomes of *Peace*. Well let our enemies cry;

Non Pacem petimus Superi, date gentibus iram.

Our voyce be for *Peace*.

Nulla salus bello, Pacem te poscimus omnes.

Peace was that last and rich Iewell, which Christ departing to his Father, leaft his Spouse for a legacie. Ioh. 14. 27. *Peace I leaue with you, my peace I giue vnto you.* This *Peace* be with vs for euer.

Whereof.

This vnitie hath a double reference. 1. to *Faith*. 2. to *Knowledge*. And the Obiect to both these, is *the Sonne of God*.

Of the faith.

Faith is taken 2. wayes: either passiuely, or actiuely

Vel pro eo { *Quo creditur.* / *Quod creditur.* } Either for that whereby a man beleeues, or for that which a man beleeues. So it is vsed both for the instrument that apprehends

prehends, and for the obiect that is apprehended.

If we take it for the former, we may say there is no vnitie of faith; but by distinction. *Faith* is one *Ratione obiecti, non ratione subiecti*: One in respect of the Obiect on which it resteth, not one in respect of the Subiect in which it resides. Euerie man hath his owne *faith*; euerie *faith* resteth on Christ. *The iust shall liue by his owne faith. Nulla fides [illegible]nte, nisi qua in te.* Euery man must see with his owne eyes, reach with his owne hand, haue a *oile* ready in his owne *Lampe*, that he may enter in with the *Bride-groo[illegible]*. He must labour in the vineyard himselfe, that we[illegible]ld haue the *penie* he shall not haue another's pay. It is [illegible]appie perfection of *faith*, when we shall all beleeue [illegible] one Christ, after one manner. Not one with a Grec[illegible]n faith, another with a Romane, a third with an Arria[illegible], a fourth with an Anabaptisticall; but *all meete in the vnitie of* [illegible]ll the holy Catholicke *faith*.

But if we rather take it *Praobiecto quod creditur*, for Christ in whom we haue beleeued, we shall all meete in the vnitie of those ioyes & comforts which we haue faithfully expected. [illegible]ome beleeued before the law, some vnder the law, others vnder the Gospell: all shall *meete in the vnitie of faith*: *Receiuing the end of their faith, the saluation of their soules*. Whether some beleeued in Christ to come, or others in Christ alreadie come, or we in Christ come and gone to glory: *Veniturus & venit, diuersa sunt verba, eadem fides*; To come, or come, are diuerse wordes, but there is but one *faith*. c *One Lord, one Faith*.

Now since *faith* must bring vs to our Beloued, and by that we shall come to the Son of God, how precious should it be vnto vs! Let the great worldlings possesse their prepostero[illegible] wishes; *Epicurus* his pleasure, *Alexander* his honour, *Midas* his gold. Be our delight, desire, prayer, *O Lord encrease our faith: I beleeue, Lord helpe*

a Math. 25. 9.

1 Cor. 13. 8.

e Ioh. 17. 2.

f Cant. 2. 9.

b 1. Pet. 1. 9.

1 Cor. 13. 13.

c Ephe. 4. 5.

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helpe my vnbeliefe. There is nothing more honourable, more rich, more pleasant, then to be a true beleeuer: for against this no euill on earth, no deuill in hell shalbe euer able to preuaile.

Of the knowledge.

That knowledge which we nowe haue is shallow in all of vs, and dissonant in some of vs. There is but one way to know God, that is by *Iesus Christ*: and but one way to know Christ, and that is by the Gospell. Yet there are many that goe about to know him by other wayes; they will know him by traditions, images, reuelations, miracles, deceiuable fables. But the Saints shall *meete in the vnitie of the knowledge of the Son of God*: there shall be *vnitie* and perfection in their knowledge at that day.

d 1. Cor. 13, 8. But it is obiected, that Paul sayth, *knowledge shall vanish away.* The manner, not the matter of our present knowledge shall vanish: we shall not know by schooles, tutors, or arts in heauen: so the manner of knowing ceaseth. But the matter remaines: for e *this is eternall life to know God.* Now we know Christ in some manner & measure here, but through a window or lattelle: f *My beloued looketh forth at the window, shewing himselfe through the lattesse.* Thus the Apostle: *Now we see through a glasse darkely, but then face to face.* When a man sees a mappe of *Ierusalem*, wherein is presented the Towers and Bulwarkes, he presently conceiues what manner of Citie it is: but imperfectly, as a man that onely reades the description of forraine Countryes: but when he comes thither, beholds all the streets, pallaces, beautie, and glory, he esteemes his former knowledge poore, in respect of his present satisfaction. We are now pilgrims, and know no more of our celestiall Countrey, then we can see through the spectacles of faith, in the glasse of the Scriptures. In this mappe we read *Ierusalem* aboue

e Ioh. 17. 3.

f Cant. 2. 9.

g 1. Cor. 13. 12.

described

described to vs: a citie of gold, whose h wals are Iasper, and her foundations Christall. We read, that this *corruptible shall put on incorruption, and this mortall immortalitie.* That there is *the fountaine* i ioyes in shew beautifull, in sence wonderfull, in waight excessiue, in dignitie without comparison, and in continuance without end. And that in Christ we are chosen before all worlds, to be Burgesses of this incorporation.

But when we shall haue *white garments* put on our backes, and *palmes in our hands*; and k shall *sit with him in his throne*, feasting at his table of glory; we shall then say as that noble Queene to *Salomon*: l *It was a true report of thy glory, O King; that I heard before, but now loe I see, one halfe was not told me.* As worldlings about a purchase, enquire what seat, what delight, what commodities are appertinent to it; except like that foole in the Gospell, they will buy first, and see afterwardes. So we may sweetly consult of our future happinesse, without curiositie, without presumption; like those that neuer yet were at home, now after much heare-say trauelling thitherwardes, we aske in the way; what peace, what delight, what content will be found there? and how much the benefit of our standing house transcends our progresse.

There are three things busyed about Christ; Faith, Hope, and sight. By the two former we now liue without the latter: by the latter we shall then liue without the former. m *Now we liue by faith, not by sight*: then we shall liue by sight, not by faith. But for our *faith*, the world would tread vs downe: *for* n *this is the victorie that ouercomes the world, euen our faith*, But for our o *hope, we were of all men most miserable*: the worldlings were far happyer. When these two haue done their offices, *sight* comes in. p *We are now the sonnes of God, it doth not appeare yet what wee shall be: but wee know, that when hee shall appeare, wee shall be like him: for we shall see him as he is.*

h Reu. 21. 18.
i 1. Cor. 15. 54.
k Reu. 3. 21.
l 1. Kin. 10. 7.
m 2. Cor. 5. 7.
n 1. Ioh. 5. 4.
o 1. Cor. 15. 19.
p 1. Ioh. 3. 2.

Here is the benefite of ſight. Theſe three are like 3. members of the body, the hand, foote, eye. *Faith*, like the *Hand*, layes vnremoued hold on Chriſt, *Hope*, like the *Foote*, walkes toward him in an holy expectation, patiently enduring all wrongs, in hope of ſweet iſſue. *Sight*, which belongs to the *Eye*, ſhall fully apprehend him, when it is glorified. In this bright *knowledge we ſhall all meete.*

Our preſent knowledge ſhall be excelled by our future, in 5. differences.

1. In qualitie: this is an abſtracted knowledge of Chriſt abſent, that a plenary knowledge of Chriſt preſent. *Ex abſtractiua fit intuitiua notitia.* The light of a lampe vaniſheth, when the glorious ſunne appeareth. If our knowledge were *mundus eruditionis*, a world of learning, yet is it but *eruditio mundi*, the learning of the world, of narrow bounds in regard of the knowledge in heauen. Melanct.

2. In quantitie; euen that we know now, ſhall be known then in a greater meaſure! The orbes, elements, planets, plants, the herbes of the field, parts of our own bodyes, we know now; but alas weakly in regard of that perfection which this future life ſhall giue vs. Indeed the Chriſtian, for his owne ſauing health knowes ſo much as is able to make him euerlaſtingly bleſſed: for he knowes Chriſt his Sauiour, *and that is eternall life.* But then he ſhall know him in a higher meaſure, and perfectly ſee thoſe things, now vnconceiueable. *Paul* q 2. Cor. 12. 4. *heard vnſpeakable words* in his rapture aboue, which below he confeſſeth *not poſſible for man to vtter.*

3. In perfection or maturitie. Our knowledge heere growes from degree: there it ſhall be one and the ſame, receiuing or requiring no augmentation. r *They* r Pſal. 84. 7. *goe from ſtrength to ſtrength*: how long? *till they appeare before God in Sion.*

4. In

4. In continuance. Earthly knowledge is momentany, all skill in tongs and arts is like the authors, mortall, and shall come to an end. The most famous Artists haue often either met with a derogate name, or beene buried in obluion. The study of Christ is onely eternall, and shall not be abrogated, but perfected: *we shall know then, as we are knowne.*

5. In vnitie; various, dissonant, and not seldome repugnant is humane knowledge: indeed not worthy the name of knowledge; for it is Opinion. Man is contrary to man, yea man to himselfe: this same *vnum sentire*[s] *to be of one mind*, is difficult, if not impossible to be found. Though we ayme our knowledge at one marke, yet some shoote on the right hand, some on the left; some short, & others shoote ouer; hauing a [t] *knowledge that puffeth vp.* Whose learning hath in it some poyson, if it be let go without the true correctiue of it. But at this expected day, we shall all meete in an *vnitie of knowledge.*

[s] 1. Pet. 3. 8.

[t] 1. Cor. 8. 1.

Of the Sonne of God.

That eternall Sonne of God, who in the fulnesse of time became for vs the Sonne of man, shall then be more clearly known to vs. We now beleeue his truth of perfection, we shall then see his perfection of truth. We shall brightly apprehend the vnconceiueable mysterie of him: who is *Filius Dei sine matre, filius hominis sine patre*: the Sonne of God without mother, the sonne of man without father.

If any aske, whether our knowledge shall extend no further then to *Christ* our Sauiour. There is no doubt, but as we know our elder brother set in his throne aboue all the powers of heauen, so we shall also knowe the rest of our fraternitie. Loue is a grace that neuer fades, and therefore shall haue *knowledge* to make way before it. We shall loue the Saints, I may inferre wee shall

u Matth. 17. 4. shall know them. u *Peter* knew *Moses* and *Elias* on the Mount, whom yet before he neuer saw: why then should we not know them in heauen! and if them, why not other of our glorified friends! If nothing but that which is earthly, and sauours of corruption shall cease, and fall off like *Eliah's* mantle; then knowledge must needs remaine, being a diuine grace, pure and euerlasting as the soule. But seeke we to know the Sonne of God here to be our Sauiour; and without doubt hereafter we shall know him to be our glorifier.

Whereunto.

To a perfect man. Before hee speakes in the plurall number of a multitude, *We* shall *All* meete: nowe by a sweete kind of Solæcisme he compacts it into the singular; all into one. *We* shall *All meete to a perfect man.* Here lie three notes, not to be balked.

1. This shewes what the vnitie of the Saints shall be; one *man.* Here they are sometimes sayd *to haue* a *one heart, one soule*; there they shall be *one man.* That not a carnall, corruptible, sinfull man, for he may dissent from himselfe, but a *perfect man.* Not materially, for there shall bee distinct bodies and soules still; as here, but metaphorically in regard of the neuer-iarring harmonie. Oh sweete musicke, where the symphonie shall exceedingly delight vs, without diuision, without frets.

a Act. 4. 32.

2. The whole Church is compared to a *man*: we haue often read it compared to a *body*, here to a man. As in other places to a b *Body, cuius Caput est Christus*; whose *Head* is Christ; so our Apostle here. ver. 16. speaketh of our growing to the *Head which is Christ.* So in this place to a *Man, cuius anima est Christus*, whose soule is Christ. Now the soule in the body encreaseth not augmentatiuely, but *secundum vigorem*, transfusing into the bodie her vertuall powers & operations more strongly. Christ is euer the same. Heb. 13. *Iesus Christ yesterday,*

b 1. Cor. 12. 27 Ephe. 4. 16.

Heb. 13. 8.

day, and to day, and the same for euer. In this soule there is no mutation; but the [c] *body encreaseth with the encrease of God.* For as Christ [c] encreaseth the strength of his grace in vs, so we grow to perfection.

3. Full perfection is one [d] reserued for heauen, and not granted till we meete in glory; then shall the Church be one *perfect man.* We [d] may be now *mundi*, saith *Aug.* cleane, yet still *mundandi*, to be cleansed. Not so perfect, but still glad of mercie. Our puritie is not in *facto*, but in *fieri*; inchoate; not finished though begunne. All our righteousnes consists in the not imputation of our sinnes. [e] *Blessed is the man to whom the Lord imputeth not iniquitie. Summa perfectio imperfectionis confessio.* Our greatest cleannesse is free acknowledging our vile-nesse. The other immunitie shall be when there are no passions in men, no lusts capable of sinne: nowe it is well if wee liue without scandall: without eruption, though not without corruption. *Non sine culpa, sed sine querela.* And so the commendation of [f] *Zacharie* must be vnderstood; which calleth him *righteous, walking in all the commaundements of the Lord, blameleſſe.* He liued blameleſſe in the worlds eye, not in the Lords. [g] *If thou shouldest marke iniquities, O Lord, who shall stand?* Especially when his eye of iustice onely shall looke vpon it. [h] *Væ etiam laudabili vitæ hominum, si remota misericordia discutiatur.* Woe to the most commendable life of man, if mercie bee remoued when it is examined. It is enough to proue *Zacharie* a sinner, in that hee was a *Priest.* For it was imposed on the *Priest first* [i] *to offer for his owne sinnes*, and then the sinnes of the people: which had beene needlesse, if the *Priest* had not beene guiltie of sinne, and liable to condemnation.

The iustification of *Dauid* seemes to rise higher Psal. 17. 3. *Thou hast tryed me, and shalt find nothing.* What! hath God tryed him, the searcher of the hearts, that sees into all the inward cabbins, and hidden concaues of the soule!

[c] Col. 2. 19.

[d] Aug. in Ioh. 80.

[e] Psal. 32. 2.

[f] Luk. 1. 6.

[g] Psal. 130. 3.

[h] Aug. Confess. lib. 9. cap. 13.

[i] Heb. 7. 27.

Psal. 17. 3.

ſoule! and ſhall he *find nothing*! not great impieties, not leſſe infirmities? *nothing*! This phraſe ſeemes generall, yet is not totally excluſiue; *nothing* againſt *Saul*, no trecherie or iniuſtice againſt the Lords annointed. So it is by *Euthymius*, and muſt bee reſtrictiuely conſidered. Otherwiſe *Dauid* had many ſinnes: originall, [k] *I was conceiued in ſinne*: actuall and publicke, in ſlaying not a Philiſtine, but an Iſraelite, an Iſraelite his ſubiect, his honeſt and worthy ſubiect; and that by the ſword of the vncircumciſed; and yet more by a wile, ſending for him home, and making him drunke. And to ripen this bliſter, he adulterizeth with his wife: he hath had many wiues, robbes his poore neighbour of his ſingular comfort, onely wife. Theſe were apparant, vniuſtifiable impieties; which makes him fall to a Pſalme of mercy. *Haue mercy vpon me, O Lord, haue mercy vpon me: heale my ſoule, for I haue ſinned againſt thee.*

k Pſal. 51. 5.

Theſe were knowne to the world; no doubt diuers others were knowne to his owne heart; and yet more, which neither the world nor his owne heart knew: [l] *who can tell how oft he offendeth? O cleanſe thou me from my ſecret faults.* Yet in the matter of *Saule*, thou canſt find *nothing*. As Biſhop *Latimer* once ſaid in his Sermon before King Edw. 6. For ſedition, me thinkes for ought I know, if I may ſo ſpeake, I ſhould not need Chriſt. *Dauid* was no traitour, but *Dauid* was an adulterer. He was in many perſonall faults an offender: but as a ſubiect he was a good ſubiect; as a King, an excellent Prince.

l Pſal. 19. 5.

No leſſe is the praiſe of *Iob*; [m] *a perfect and vpright man; none like him in the earth.* Which yet is not to be taken for a poſitiue, but comparatiue commendation. There was none like him in that part of the earth: and he was *perfect* in regard of thoſe vitious times. Heare himſelfe ſpeake; [n] *How ſhall a man be iuſt with God?* and ver. 28. *I know that thou wilt not hold me innocent.*

m Iob. 1. 3

n Iob. 9. 2.

Let

Let then the *Pelagian* drinke neuer so deepe in this iustifying cup of their owne righteousnes; and let the Papist as deeply pledge him: yet *perfection* is reserued for another world, when we shall meete to *a perfect man*. Here we may haue it partially, there gradually: here so much as belongs *Ad viam*, to our way. Phil. 3. *Let vs, as many as are perfect, be thus minded*: there onely that is proper *Ad patriam*, to our countrey: ver. 12. *not as though we were already perfect; but following after, &c.* Let vs, 1. be humble in acknowledging our owne wants and sinnes; who cannot to God contending with vs, °*answere one of a thousand*. P *Nec millesima, nec minima parti*, sayth *Bern.* 2. Labour to perfection, q *in forgetting those things which are behind, and reaching forth vnto those things which are before*. 3. Comfort our endeuouring hearts with this sweete encouragement; we shall one day meete to a *perfect man*.

Phil. 3. 15.

° Iob 9. 3.
P De quadrup. debito.
q Phil. 3. 13.

To the measure of the stature

The word ἡλικίας, before translated *Age*, is now better by our New, and according to *Beza*, *Stature*. If any will here ground, that in heauen we shall liue in that measure of Christs age and stature, wherein he dyed, I subscribe not, but am silent. It is not safe wading without a bottome. Onely thus much: there shall be nothing wanting to make our glory perfect: and whether you conceaue the 33 years of a mans age, to be the beauty and compleat perfection, I dispute not. This implies a spirituall *stature*, whereunto euery Saint must grow. Whence inferre.

1. That we must grow vp so fast as we can in this life; r *ioyning to faith vertue, to vertue knowledge, &c.* We must encrease our talents, enlarge our graces, shoote vp in taleneſse, grow vp to this *stature*. For Gods familie admits no dwarfes: stunted profession was neuer sound. If the sappe of grace be in a plant, it will shoote out in boughes

r 2. Pet. 1. 5.

boughes of good wordes, and fruit of good workes; alwayes expected the winter of an afflicted conscience. If a table and consumption take our graces, they had neuer good lungs, the true breath of Gods *Spirit* in them.

2. God will so ripen our Christian endeuours, that though we come short on earth, we shall haue a full *measure* in heauen. We haue a great measure of comfort here, but withall a large proportion of distresse: there we shall haue a full *measure, heapen and shaken, and thrust together, and yet running ouer*; without the least bitternesse to distast it. This is a high and a happie *measure*.

Regard not what measure of outward things thou hast, so thou get this *measure*. *Trouble* not *thy selfe with many things*, this one is sufficient, the *better part*, the greater measure, neuer to be lost or lessned. Open both thine eyes of Reason and Faith, and see first the litle helpe that lyes in great worldly riches.[s] *As the partrich sitteth on eggs and hatcheth them not: so he that getteth riches and not by right, shall leaue them in the mideſt of his dayes, and at his end shall be a foole.* A bird that steales young ones from other birds, and tenderly nourisheth them, is mocked for her motherly kindnes when they are fligge. Euen now shee had many running after her, by and by they giue her the slip, & are all gone: pleasures, delights, riches are hatched and brooded by the wicked as their owne. But when God, at whose command they are, calls them away, they take them to their heeles; like fugitiues they are gone, and no officer can bring them backe. The rich man may shut vp his wealth for a season; but as a bird in a cage, if it spye a hole open, it is gone, and flyes farre enough beyond recouerie; towring like an[t] *Eagle*, euen vp *toward heauen*. were thy measure neuer so ample, as full as his *Barnes*. Luke. 12. yet but a night, a peece of a night, & all

[s] Ier. 17. 11.

[t] Prou. 23. 5.

all is gone. u *The first borne of death shall deuoure his strength*, sayth *Bildad*: and it *shall bring him to the King of terrors*. what helpe is in weaknes? neuer talke of helping thee with fine floure, and the best grapes, & the richest excrements of wormes, silken garments: thou wilt one day say, this is no succour. No: that is succour which will helpe thee in anguish of thy soule, and distresse of thy conscience; calme the troubles of thy spirit, and heale the wounds of thy broken heart, when the horrours of death, and terrours, of sinne, sharpened with a keene edge of Gods Iustice shall beseege thee: now let the King be praysed that can helpe thee. No measure of earthly things can giue thee ease; but this *measure* of grace, that shall bring thee to the full measure of glory. Grow thou as high in this world as *Ionas* gourd: a worme shall smite thee, and thou shalt wither. Grow vp to this *stature* of Christ, so fast as thou mayest, and so farre as thou canst: and what is here wanting to thy holy endeuours, God shall make vp with his happy mercies.

u Iob. 18. 13. 14.

Of the fullnes of Christ. Adulti Christi.

It is not meant the full *growth* of Christ in the flesh: which was as other children. Luk. 2. *The child grew, and waxed stronger*. We reade him a babe sucking, at 12. yeares old disputing, at 30. preaching, and about 33. dying. His encreasing was not *habitualiter, sed effectualiter*. But here we must consider Christ as *Head* of his Body the Church; and so said to haue *mensuram staturæ adultæ*, the measure of *full stature*, when his body is Perfected: now some predestinated members of this Body are yet vnborne; which must concurre to the perfection, and making vp of this *stature of the fullnesse of Christ*. Whence we haue a sweet and comfortable obseruation offred vs.

Luk. 2. 40.

Till the church be fully gathered together, there is in some sort a want to the perfection of Christ. But we must

Obseru.

must consider Christ two wayes; *Personally, and mistically*. Personall or abstractiuely in himselfe, he is not onely *perfect*, but *perfection* it selfe. Colos. 1. *For it pleased the Father, that in him should all fullnesse dwell.* And. chap. 2. *In him dwelleth* (not passeth by) *the fullnesse* (not a good reasonable measure; and this not onely a sufficient fullnes, but) *all the fullnesse* (not of any created nature, but) *of the Godhead* (and that not fantastically, but) *bodily*. Mistically, or in relation to his Bodie the Church: [a] *now ye are the bodie of Christ, and members in particular*. And Christs will is, that [b] *where he is*, his members may be *there* also. So that till the whole Bodie be gathered to the *Head*, the *head* is in some sort not perfect. And in this sence may that Cant. 3. be vnderstood. *Behold King Solomon with the Crowne, wherewith his mother crowned him in the day of his espousalls.* where the Church is sayed to set a Crowne on Christs head; as if his full and perfect coronation were not come till the *day of his espousalls* and marriage in heauen, when his whole Church shall be crowned together with him. Time was that the other [c] *Disciple outranne Peter* to the Sepulcher, and *Peter* out went that other *Disciple* into the sepulcher: but at this day, [d] *they that are aliue shall not preuent them that sleepe*. For [e] *God hath prouided better for vs, that they without vs should not be made perfect*. We shall all goe together to glory.

Colos. 1. 19. 2. 9.

[a] 1. Cor. 12. 27.

[b] Ioh. 17. 24.

Cant. 3. 11.

[c] Ioh. 20. 6.

[d] 1. Thes. 4. 15

[e] Heb. 11. 40.

What a treasure of ioy and comfort is heere opened vs! Our Sauiour so loues vs, that he thinkes not himselfe perfect without vs. [f] *What is man, O Lord, or the sonne of man, that thou so reckonest of him?* Thou hast Saints the spirits of iust, blessed and obedient Angells, thy owne infinite selfe to delight thee; *Quid opus vermiculo?* What need hast thou of a worme? What am I, O Sauiour, that thou shouldest not thinke thy selfe perfect without me? Well may this sweeten all our pouertie, miserie, disgrace and ignominie, that the world casts

[f] Psal. 144. 3.

casts vpon vs. A great Gallant blusheth to see thee take acquaintance of him, lookes vpon thee betwixt scorne and anger, thinkes himselfe disparaged by thy companie: be content, the God of heauen and earth thinkes himselfe not perfect without thee. He that can breake thy contemners to pieces, respecteth thee. Thou art vnworthy of the fauour of Iesus Christ, if thou canst not content thy selfe with it, without the worlds.

What a terrour shal this be to the wicked, to see those men crowned Kings with Christ, to whom they disdained to giue notice in the world. *Dives* lookes with pitifull eyes on glorified *Lazarus*, who once lay at his gates without the releefe of crummes. It shall be no small aggravation to the vngodly's torments, to say of the Saint, [8] *This was he whom we had some times in derision, and a proverbe of reproch. We fooles accounted his life madnesse, and his end without honour. Now he is numbred among the children of God, and his lot is among the Saints,* [8] Wisd. 5. 3. 5.

I conclude.

Euery Saint shall enioy this *full measure* of glorie: there shall be no scanning, no limitation. None shall complaine of lacke: there is the fountaine, drinke thy fill; there is the heape, take as much as thou wilt. There shall be in all an equalitie, though not of quantitie, yet of proportion: which ariseth not from the obiect, wherein is plenitude; but from the subiect, which is not alike capable. A vessel throwne into the sea can be but full; another is but full, though it containe a greater measure. Euery one shall possesse this *fulnesse*; and being full there is no want, therefore no enuie. But let vs take no thought, who shall sit highest in this kingdome, with the sonnes of *Zebedee*: it is enough that we shall be crowned kings. Trouble not thy selfe for order, onely striue for admission. We cannot desire to be more then blessed. Let vs get into the Citie of glory, and let God appoint vs a roome.

Heere

Here we see the great difference betwixt this life and the next. In this life we grow vp to our full *Stature*; and then we decrease till we decease; we decline and die. In the other, we come at first to a *perfect stature*, and so continue for euer. We are here subiect to sorrowes and sinnes; the first grieuous to vs as we are men, the other as we are good men: loe we shall one day be freed, bee perfect. It is a sweete meditation that fell from a reuerend Diuine; that many vegetable & brute creatures doe exceede men in length of dayes, and in happinesse in their kind; as not wanting the thing they desire. The Oake, the Rauen, the Storke, the Stagge fill vp many yeares, in regard of whom man dies in the minoritie of child-hood. This made the Philosophers call Nature a Stepdame to man; to the rest a true mother. For shee giues him least time, that could make best vse of his time; and least pleasure, that could best apprehend it, and take comfort in it. But here diuinitie teacheth & reacheth a large recompence from our God. Other creatures liue long, and then perish to nothing; man dies soone here, that hereafter he may liue for euer. This shortnesse is recompenced with eternitie. Dost thou blame Nature, O Philosopher, for cutting thee so short that thou canst not get knowledge! Open thine eyes: perfect knowledge is not to be had here, though thy dayes were double to *Methushalems*. Aboue it is. Blesse God then rather for thy liues shortnes: for the sooner thou diest, the sooner thou shalt come to thy desired knowledge. The best here is short of the least there. Let no man blame God for making him too soone happie. Say rather with the Psalmist; *My soule is a thirst for the liuing God: O when shall I come to appeare in the glorious presence of the Lord?* who would not forsake a prison for a pallace, a tabernacle for a Citie, a sea of daungers for a firme land of blisse; the life of men for the life of Angels? In the bed of this ioy let me repose

poſe your ſoules for this time; meditating of that eternall glory, whereof you ſhall haue a *perfect and full measure*, thinking that the full coronation of your Sauiour tarries for you; and lifting vp your eyes of ſorrow from the valley of teares, to the mount Sion of bleſſednesſe, whereon the Lambe of GOD ſtandeth to gather his Saints about him to a *perfect man, to the measure of the ſtature of his owne fulneſſe*. To which place himſelfe for his owne merits and mercies ſake in due time bring vs. Amen.

PRESVMPTION *running into* DESPAIRE.

Reu. 6. 16.

They ſayd to the mountaines and rockes, Fall on vs, and hide vs from the face of him that ſitteth on the Throne, and from the wrath of the Lambe.

THis verſe may be diſtinguiſhed into { Errour. Terrour.

The errour of the reprobate, the terror of the Iudge.

Their errour is manifeſted in their Inuocation: in which wee may obſerue { To what; *Mountaines & rocks.* For what { *To fall on them.* *To hide them.*

Thus their amazed errour and ignorance is expreſſed in their Prayer. For the terrour, the Iudge is deſcribed

bed by his { Omniscience; *from the face of him that sitteth on the Throne.* Omnipotence; *from the wrath of the Lambe.*

Euery circumstance serues to aggrauate their follie, and desperate feare. 1. They feare God, but too late. 2. They open their lippes to confesse the inuincible power of Christ: before they were either dumbe in silence, or blasphemous in contumelies. 3. They pray to the *Mountaines* and rockes, which heare not. 4. To *fall* on them, which they dare not. 5. To hide them, which they cannot. 6. They begge to bee concealed from him that is all eye; *from the face of him that sittes in the Throne.* 7. To bee protected from him that is all power; *from the wrath of the Lambe.*

Before we come to their *Errour*, and matter of their inuocation, let vs examine two things.

What they { were. did.

The *Persons.*

Thus amated with errour, and amazed with terrour, are described in the precedent verse. *The Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, the bond, and the free, hidde themselues in the dennes and rockes of the mountaines.* The greatnesse of man, when it comes to encounter with God, is weakenes and vanitie. Is the reprobate a king? the crowne on his head is not thunder-proofe: lift he his scepter neuer so high, there is a scepter of iustice shall smite it downe.

Obser.

Is he *Great* in his countrey, that (as they write of the Sea about the castle of *Mina*) the currant goes euer with the wind of his will: be he neuer so high, there is one *higher then he, and the highest of all regardeth it*: and will subiect it.

Eccle. 8. 5.

Is he *Rich*? were he the eldest sonne of Mammon, and sole heire to all the vsurers in the world, can his gold

gold saue him? Is vengeance afraid to strike his vessell, because his sailes be of silke, and it is ballaced with refined aure? Shall he buy out his damnation with coine? No; the *Samuell* of heauen will neuer take bribes.

Is he a *Chiefe Captaine?* Be his lookes neuer so sterne, his speech neuer so imperious, impetuous; he may command here, and goe without. Were he Generall of *Xerxes* armie, yet he shall find the words of the Psalme truth: *Man is not saued by the multitude of an Hoast.*

Is hee *mightie?* were hee as *Alexander* thought himselfe, till he saw his owne bloud, the Sonne of *Iupiter Hammon*; yet woe to man when he shall wrastle with his maker. Proud worme, hee may dare to lift vp his head, but shall quickly be troden into slime. When the Lord of hoastes is angry, whose wrath shakes the earth, and burnes to the bottome of hell; who shall proudly without confusion looke him in the face? Silly Giant of men, that thou shouldst dare to grapple, to parle, yea so much as to looke at God! Loe greatnes!

Time was, when if a friend in the Court shall say to thee, as *Elisha* to the *Shunamite*. *What is to be done for thee? Wouldst thou be spoken for to the King, or to the Captaine of the hoast*; It could haue seemed as high a gratifying, and ratifying of his loue to thee; as thou couldst haue desired, or he expressed. What fauour will it be at this day, to be spoken for to all the Kinges of the earth, *great men, rich men, mighty Captains?* Alas they haue need to be spoken for themselues. The greatest Potentate, if reprobate, hath now his *honour laid in the dust*; & from a publicke Throne, he creepes into a hole. As ambitious *Herod* receiued his pride and glory (with derogation to God; *Vox Dei.*) in a Theater: so now his shame & confusion is in the sight of the whole world; of good and bad Angels, of good and bad men. *Zenacherib* in his ruffe could one day; [a] *Where is the King of Hamath, and the King of Arpad; the King of the Citie of Sepharvaim,*

2. King. 4. 13.

a Esa. 37. 13.

vaim, Zena, and Iuah? But now where is the King of *Ashur?* Thus [b] *God leadeth Princes away spoiled, and ouerthroweth the mighty.* For their wickednes *hee powreth contempt vpon Princes.* Then shall be manifest the vnresistable power, and vnblameable iustice of God: [c] *Who sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers: stretching out the heauens as a curtaine, & spreading them as a tent to dwell in. He bringeth the Princes to nothing, and maketh the Iudges of the earth as vanitie.*

b Iob. 12. 19. 21.

c Esa. 40. 22. 23.

What priuiledge then doth these inferior authorities bring with them? That the *bondman* should thus striue to be *free*: the freeman to be *mightie*: the mightie to be a *chiefe Captaine*: the chiefe Captaine to be *rich*; the rich to be *great*: the great to be *Kings*: till in their opinion *nil restat quod præstat*, nothing remaines to be aspired to. Whereas to these men, *Omnia in præsenti parua, in fine nulla, post finem mala*: all is for the present little: for *Vt Luna, sic sublunaria*: as the moone it selfe, so all things vnder it are subiect to eeclipses and changes. In the end they are nothing; death when the game is done, shuffling King and Pawne into one bagge. After the end found euill things; for *& perduntur & perdunt*: they are both lost themselues, and make lost their owners.

These so popular wonders, the terror of Ilands, and mirror of fooles, on whom the eye of the world was fixed with admiration; are glad to hide themselues in *holes*. where are you, ye great men; that were so ambitions of fame, and made humane praise stand in competition with conscience; as if it were the better mistres and worthy of more seruants? alas, glad to be shrowded in *holes*. your Greatnes now wisheth it selfe so little, that it might not be seene. You insatiate couetous, that neuer ceased ioyning *house to house*, land to land; and possessing whole countryes, yet whined for lacke of

elbow-roome

elbow-roome: loe, you shall at this day be glad of a *hole*; a darke hollow caue in a rocke for your parlour: or more glad if you might be dissolued into nothing.

They said.

We haue described the Persons, *What they were*: let vs see *what they did. They said:* They open their lips to confesse the invincible and inevitable power of Christ. whence derive we two obseruations.

1. The sense of present miserie takes away Atheisme. Before their mouthes were either shut by silence, or opened by blasphemies; possessed either with a dumbe or a roring deuill. *God was not in all their thoughtes*: or if in their thoughts, not in their lips: or if in their lips, but to his dishonour not named but in their oathes. Now loe, they speake, and make a desperate acknowledgment of that power, they erst derided. The day of iudgment, when it comes, shall find no Atheist. What those degenerate creatures would not beleeue, they shall see: they would not acknowledge their maker, they shall find their Iudge: and cry to the mountaines, *Fall one vs, &c.* Psal. 10. 4.

Consider this, [d] *you that forget God, lest you be torne in pieces when there is none to deliuer you.* You may forget him during your short pleasure, you shall remember him for euer in torture. Proceed to [e] *speake of him wickedly, and like enemies to take his Name in vaine*; you shall one day fall low before his footestoole, not with a voluntary but enforced reuerence. You that haue denied God on earth, the first voice that shall come from your lips, shall be a hopelesse acknowledgment of his maiestie. d Psal. 50. 22. e Psal. 139. 20

2. The saying that comes from them is desperate: whence note, that in Gods iust punishment *Desperation* is the reward of *Presumption*. They that erst feared two little shall now feare too much. Before they thought Presumption running into Despaire.

not of Gods Iustice, now they shall not conceiue his Mercie. Consciences, that are without remorse, are not without horror. It is the kindnes which presumptuous sinne doth the heart to make it at last despaire of forgiuenes. *They say.*

Behold, God accuseth not, they accuse themselues. God loues to haue a sinner accuse himselfe: and therefore sets his deputie in the brest of man: which though it be a neuter when the act is doing, is an aduersary afterwards. The conscience is like the poise of a clocke: the poise being downe, all motion ceaseth, the wheeles stirre not: wound vp, all is set on going. Whiles conscience is downe, there is no noise or mouing in the heart; all is quiet: but when it is wound vp by the iustice of God, it sets all the wheeles on working: tongue to confesse, eyes to weepe, hands to wring, brest to be beaten, heart to ake, voice to cry; and that, where mercie steps not in, a fatall cry; to the hils, *Fall on vs, and hide vs.*

Sinne, and iudgment for sinne, make the most cruell men cowardly. Tyrants whose frownes haue beene death; oppressors that haue made their poore Tenants quake at their lookes; now tremble themselues: & would change firmnes with an aspine leafe. They that care not for the act of sinne, shall care for the punishment. *Timidi faciendo, timidi patiendo. Nero* that could not be tired in cutting throtes, is soone weary of his owne torment. They that haue made others weepe, shall desperately howle themselues. *Cain*, that durst kill the fourth part of the world at a blow, euen his owne brother; dares afterwards not looke a man in the face, lest he [f] *should be slayne*. Who durst be more impudently bold with God then *Iudas*, when he betrayed his onely Sonne to murderers? yet after the treason who more cowardly then *Iudas*? he becomes his owne hangman. The curse that followes sinne makes Pre-

[f] Gen. 4. 14.

sumption

sumption it selfe to shudder. But what madnes is it, not to complaine till too late. If our foresight were but halfe as sharpe as our sense, we should not dare to sinne. The issue of wickednes would appeare a thousand times more horrible then the act is pleasant.

Let his teach vs now to thinke of the Iustice of God as well as his mercie, that herafter we may thinke of his mercie as well as his Iustice. The mercie of God is abused to encourage lewdnes: and wretched men by Christs merits are emboldned to committe that, for which he dyed: but so men may runne with mercie in their mouthes to hell. They that in life will giue no obedience to the law, shall in death haue no benefite by by the Gospell. When they gaue themselues ouer to lying swaring, couetin[illegible] &c. they were wont to cry, Mercie, mercie: now [illegible]e, they feele what those sinnes are, and cry nothing [illegible]stice, Iustice; they cannot thinke on mercie. Th[illegible]hat haue abused mercie, must be quitted with ven[illegible]ce. The good now sing; *With thee, O Lord, is mercie; therefore thou shalt be feared.* The reprobates sing at last, with thee O Lord, is iudgment; with thee is storme and tempest, indignation & wrath, confusion and vengence, and therefore art thou feared.

These necessary occurrences, thus considered; let vs passe to their *Innocation*, wherein is exemplified their *Error*. Here we must obserue To what, For what, they call.

To what.

They are *Mountaines and rockes*; vnreasonable, yea insensible creatures: whence we may deduce two inferences; a negatiue, and an affirmatiue.

1. Negatiuely; it is cleare, that they haue no acquaintance with God, therefore know not how to direct their prayers vnto him. If their trust had beene in

God, they needed not to fly to the *Mountaines*. So
Pal. 11. 1. *Dauid* sweetly. Psal. 11. *In the Lord put I my trust: how then say you to my soule, Flie as a bird to your mountaine?*
q Psal. 50. 15. It is Gods charge. q *Call vpon me in the day of trouble: and I will deliuer thee, and thou shalt glorifie me.* But,
Rom. 10. 14. Rom. 10. *How shall they call on him, in whom they haue not beleeued?* Or beleeue in him they haue not knowne? and how should they know him but by his *word*? Alas those mutuall passages, and entercourse of meanes they haue euer barred themselues. They would neither suffer God to trouble them by his word, nor would they
h Psal. 14. 4. offer to trouble him by their prayers. h *They will not call vpon him*, nor will they heare him calling vpon them.

Therefore as those that neuer were in the companie of God, they know not how to addresse themselues to him; but rather to *rockes and mountaines*. As extremity discerneth friends; *Verè amat, qui miserum amat*: so it distinguisheth a man in himselfe. A suddaine disturbance giues a great tryall of a Christians disposition. For as in a naturall man at such an affrightment, all the bloud runs to the heart, to guard the part that is principall: so in a good man at such an instance, all the powers and faculties run to the soule, to saue that which is principall. The bloud and spirits striue to saue the life of the bodie: faith & hope to saue the life of the soule. So that at the suddaine assault of some daunger, a man shall best iudge of his owne heart. It may bee at other times a dissembler; *for mans heart is false, who can know it?* yet at such time it will manifest it selfe, and cannot deceiue.

If God hath beene our familiar friend, and accustomed helper; danger doth not sooner salute vs, then we salute him by our prayers. The first thought of our hearts is *Iesus* Christ: the first voyce of our lips is *Peters* on the sea in such an extremitie; i *Lord saue mee*:
i Math. 14. 30.

our

our faith is reposed on his wonted mercy and protection; *Wee know whom we haue beleeued.* *Daniell* cals on GOD, ere hee fals to the Lions; this stoppes their mouthes.

The wicked in such miserie, are either heauie and heartlesse, as *Nabal*; whose [k] *heart dyed within him, and he became as a stone.* Or desperate as *Iulian*, throwing his bloud vp into the ayre, with a blasphemous confession. Or sottish, as these here; running to the mountaines, vnprofitable, vnpossible helpes. When the blow of vengeance strikes the couetous, he runs to his counting house; if his bagges can giue him no succour, he is distracted. If any broken reed bee their confidence, in these ouerwhelming woes, they catch drowning hold of that; so they and their hopes perish together. There are some whose tongues are so poysoned with blasphemie, that in an vnexpected accident, the very first breath of their lips is a curse, or an oath. As if they would sweare away destruction, which euery vngodly speech drawes on neerer. If these men hadde beene acquainted with God in faire weather, they would not forget him in a storme. But they that will haue no familiaritie with God in peace, shall haue him to seeke in extremitie.

[k] 1.Sa.25.37.

When therefore some sudden perill hath threatned thee with terrour, note seriously how thou art affected. Though the danger came vnlook'd for, let it not passe vnthought of: but as thou blessest God for deliuery, so examine the good or ill disposednesse of thine owne heart. If thou find thy selfe couragious and heauenly minded, on thy confidence in God; take at once assurance of thy faith and Gods mercie. Hee that nowe stood by thee, will neuer leaue thee. If otherwise, lament thy sinnes which darken thy soules way to the mercie-seate; and beseech *Iesus* Christ to store thy heart with better comforts. If thy treasure be in heauen, and

and thy soule hath beene vsed to trauell often thither; when danger comes, it knowes the way so well, that it cannot misse it.

2. Affirmatiuely this presents a soule amazed with feare and follie. They call to the *Mountaines*, that can neither heare nor answere. When the world was destroyed with water, men climbed vp to the tops of the *Mountaines*: when it shall be dissolued with fire, they will desire the holes of the rockes, and to lie vnder the *hils*. The *mountaines* are but swellings of the earth, and the *rockes* are surd things; that haue no eares: can they heare? or if they heare, can they answere? or if they answere, can they saue? when the graues must vomite vp their dead, shall the *rockes* conceale the liuing? Those
[l] Iosh. 10. 17. fiue Kings could not be hid in the caue of [l] *Makkedah* from *Ioshua*; and shall any caue hide from *Iesus*?

Whiles guilt and feare consult of refuge, how vaine shifts they imagine! *Adam* would hide his disobedience in the bushes: *Saul* his rebellion in the crowd of the people. So the hood-wink'd foole seeing no body, thinkes no body sees him. Helplesse euasions! when
[m] 1. Kin. 1. 50. [m] *Adoniah* heard the trumpets sounding at *Salomons* coronation, he quaked and *fled to the hornes of the Altar*. When the vngodly shall heare the Archangels Trumpe proclaiming the coronation of Christ, they haue no Sanctuarie; (they neuer loued it in all their liues) but flie to the rockes and mountaines.

The graue is a darke and priuatiue place: yet as a prisoner that comes out of a sordid and stinking dungeon, into the open ayre for his triall in a desperate cause, had rather keepe the prison still. So these reprobates newly raysed from the earth, cry to it to receiue them againe; glad to remaine (though not on the face of it with pleasure) in the bowels of it with rottennesse and solitude; rather then in the open light to come before the iudgement seat of Christ. The graue is a drowne-bed to hell.

They

They suddainly start out of their sleepe, and meet with gastly amasednesse at the mouth of their sepulchers: beholding on the one side sins accusing, on another side hellish fiends vexing; anguish'd conscience burning within, heauen & earth without; aboue them the countenance of an angry Iudge, below them a lake of vnquenchable fire; round about howling and bitter lamentations: no maruell then if at the worlds end they be at their wittes end; and cry to the mountaines, *Fall on vs.*

Let all this declare to men the vanitie of their worldly hopes. God is the *Preseruer of men*, not hils & rocks. The rich man is brought in vpon a *Premunire*, can his gold acquit him in this Starre-chamber? The Epicure thinkes to drowne sorrow in lustie wines: the oppressor mistrusts not the power of his owne hand: the proud refugeth his troubled heart in his trunkes: the lustfull in his punkes: what is this but running to *rockes* and *mountaines*? Thus madly doe men commit two errors. Ier. 2. They *forsake the creator* which would neuer forsake them; and adhere to the *creatures*, which can neuer helpe them. *O Lord, the hope of Israell; all that forsake thee shall be ashamed; and all that depart from thee shall be written in the earth.* Nowe at this day perhaps they would seeke to the Lord: but they are answered; *Goe to the gods whom ye haue serued.* Loe then of these gods they shall be wearie; as in the 2. of *Esay*. where these very words of my Text are deliuerd. ver. 19. *They shall goe into the holes of the rockes, &c.* it is immediatly added; *In that day a man shall cast his Idols of siluer, and his Idols of gold, which he made for himselfe to worship, to the moules and to the battes.* Euen the spirituall Idolater, the *Couetous*, shall throw his Images, golden or siluer shrines for the *Diana* of his auarice; his damned coyne to combustion, with *Eua*, Woe vnto it, it hath lost my soule. As the sicke stomacke lothes the meate, whereof it

Ier. 2. 13.

Ier. 17. 13.

Esa. 2. 20.

it surfetted.

Well, let vs leaue inuocation to these *Rockes*, worldly refuges: and remember that there is one to be called on, who is onely able to defend vs: a spirituall, holy and happy *Rocke*, *Iesus* Christ. Dauid often cals God his [a] *Rocke* and his *refuge*. A rocke that beares vp the pillars of the world. [b] *Their Rocke is not as our Rocke, euen our enemies themselues being iudges.* He that builds his *house* of assurance on this [c] *rocke*, shall stand immoueable to wind or weather: he needs not the shelter of mountaines; for *he shall stand like* [d] *Mount Sion, that abideth fast for euer.* They that despise him, shall find him a *Rocke* also: [e] *if they fall on it they shall be broken: if it fall on them, it will grind them to powder.* He is a Stone, the Stone, the [f] *head-stone of the corner*; cut out of the Quarrey of heauen [g] *without hands.* Of whome we are made [h] *liuing stones.* He is strong without all things: all things weake without him: trust in him, and you shall haue no need to flie to *rockes and mountaines.*

a Psal. 18.2. and 28.1.
b Deut. 32.31.
c Math. 7.24.
d Psal. 125.1.
e Math. 21.44
f Psal. 118.22
g Dan. 2.45.
h 1. Pet. 2.5.

For What

The benefit that they would haue the *Rockes* and the *Mountaines* doe them, is to *Fall* on them, & hide them. Whence we deriue three obseruations. 1. Despaire is euer wishing for death: often impatiently snatching at it in this world; but when the last day comes, so greedily longing for it; that to be sure of it, they desire the *mountaines* to dispatch them. Death by the wicked is now most feared; death at the last shall be the thing most wished: *They shall desire death, and shall not find it.* They that sit in the warme nest of riches, hatching vp their brood of lusts, quake at the hearing of death. There are some feare to die, others not so much to die as to be dead. The former are cowardly, the other vnbeleeuing soules. Some feare both, to whom nothing in life then life is more desireable. But when this last extremitie comes,

comes, *mori cupiunt*, they desire to die. And that death, like a merciles executioner, might not haue too many strokes at their liues, they begge helpe of the *Mountaines*: that they might be throughly dispatched at once, without need of a second blow. *Cain* at his arraignement for his brother would needs liue: God grants it; as if it were too much fauour for him to die. But hee yeelds it for a curse; as if he heard his prayers in anger. He liues, but banished from God, carryiug his hell in his bosome, and the brand of vengeance in his forehead. God reiects him, the earth repines at him, and men abhorre him. Lo, now *Cain* would die: himselfe now wisheth the death he feared, and no man dares pleasure him with a murther. As *Nero* in the like case; *Nec amicum, nec inimicum habeo*; I haue neyther friend nor enemie: or as *Saul* found in his *Armour-bearer*, not a will to kill him, though he had a will to be killed by him. Death these reprobates feared, and onely death is now desired. *They cry to the mountaines; Fall on vs.* 1.Sam.31.4.

2 Obserue, that *rockes* and *mountaines* are farre lighter then sinne. *Zachary* compares it to a *Talent of lead*: *Esay* cals it a *Burden*. Such a waight bore our Sauiour, that he groned vnder it. *I am pressed vnder you, as a cart is pressed that is full of sheaues.* The wicked that like *Babel*-builders thinke to aspire to heauen by multiplying of earth, would bee glad if *cumuli tumuli*; their bodies might be buried vnder their heapes of wealth, where their soules had beene buryed long before. But what is a load of earth, a mountaine huger then *Ætna*, vnder which *Iupiter* was fayd *subter fulminare Gigantes*; what is the whole massie bodie of the earth to the waight of sinne? Zach.5. Esa.21. Amo.2.13.

Thinke of it ye *Theomachoi*, that striue in your rebellions *imponere Pelio Ossa*: ye rapacious couetous, that *load your selues with thicke clay*: you lay heauie burdens on the poore, heauier on your owne consciences. Sin may Hab.2.

may seeme light for a season; as a packe made vp, but not assayed with one of your fingers: when Sathan shall lay it on you, it will breake your backes. You beare it now like corke and feathers: at that day you shall iudge it heauier then *rockes* and *mountaines*.

Now in contempt of law and Gospell, honestie, and conscience, earth and heauen; they call to pride, ambition, blasphemie, ebrietie, luxurie, oppression, *Fall on vs and couer vs*; wearing *pride as a chaine, and couering themselues with crueltie as with a garment.* *Sin lyes at the dore*, and they haue no sense to take it vp. The deuill puts his shoulders vnder the waight, and thus supported they feele it not. But when Gods iustice shall *reprooue them, and set their sinnes in order before their eyes*; yea impose them on their weake and yeelding consciences; howe different will their cry be? *Mountaines fall on vs, Rockes couer vs.* The swearer saying to these heauie creatures, you are lighter then my oathes: the couetous, you are not so ponderous as my oppressions: the adulterer, the whole earth is a gentle pressure to the burden of my lustes.

Pſal. 73. 6.

Pſal. 50. 21.

Custome in sinne obstupefies a mans sense: and still like that Romaine *Milo*, his strength encreasing with his burden: he that first carried sinne a wanton Calfe, can at last beare it a groaring Oxe. Men locke vp their iniquities, as the vsurer his money, in a Chest; where the light of reproofe may not finde them out. They packe all their iniquities vpon *Him*, that will beare them for none but *His*. Or reserue them to an houres repentance; setting them a day of cancelling, but they breake it: as if their last breath could dispell and scatter them all into ayre. But alas, sinnes then are found heauiest of all: and here like malefactors pressing to death, they cry out for more waight, the accession of *rockes* and *mountaines* to dispatch them. Loath they are to come before the Iudge, therefore would be pressed

to

to death by these ponderous and massy creatures.

The *mountaines* haue not beene more barren, then they of goodnes: the *rockes* not so hard as their hearts. The crosse of Christ hath beene held too heauy; repentance too troublesome a guest for their houses: faith and obedience haue beene cast off as poore friends: all godlynes too waightie: now *rockes* and *hils* are light. Christs yoke was not for their shoulders, Satans must: His law might not be borne it was so heauy; his wrath must be borne, and that is heauyer. Oh then thrice blessed they! whose sinnes God bindeth vp in a bundle, and sinkes them in the whirlepoole of forgetfulnes; that they may neuer be imposed; for they are too heauy to be *borne*. Gen. 4. 13.

3. Obserue that before these wicked were Lords of nations and Countreys; (for they are said to be *Princes, Captaines, Conquerors; rich men*) now they would be glad of one to *hide* them. Of all their dominions they begge but the barreneſt parcell, a *rocke* or *mountaine*: and that to doe them a poore office, to conceale them. How much doth mans auarice and ambition couet here; how little contents him hereafter! In death the wickedest Potentate must be content with a graue: after death he would be content with a graue still; yea glad, if in the bottome of a *mountaine* he might be *hidden*.

Heare this ye couetous, that *ioyne house to house*, and *land to land*; by disioyning the societies of men: as if you would leaue the whole earth to your babes. *Excutit natura redeuntem, sicut intrantem.* Nature shall as strictly examine your going out, as it did your coming in. *Nonne telluris tres tantum cubiti te expectant?* doe not only three cubites of ground allotte themselues to receiue you? Onely a graue remaynes; and all you that boast of your great lands, shall at that day say, *hec terra mea*, and *terra tua*: this is all my land, this is all thy Sen. Basil.

thy land: euen so much roome as thy dusts will take vp; & all the remainder of mighty *Hercules*, will scarce fill a little pitcher. A litle quantitie of ground hath nature proportion'd thee, distst thou possesse as much as euer the Tempter shewed Christ. When certaine Philosophers intentiuely beheld the Tombe of *Alexander*; *Alphons.* sayth one: *Heri fecit ex auro thesaurum; hodie aurum ex eo facit thesaurum.* Yesterday he treasured vp gold, to day gold treasures vp him. Another; Yesterday the world did not content him; to day ten cubites containe him. *Socrates* carried *Alcibiades* bragging of his lands to a mappe of the world, and bad him demonstrate them: *Alcibiades* could not find them: for alas, *Athens* it selfe was but a small and scarce discernable point. A wiser man spake otherwise of his lands. *O Ager, quàm multorum fuisti & eris! nunc meus, & postea nescio cuius.* O Land, how many mens hast thou beene and shalt be! now mine, and hereafter I know not whose. So litle ground contents vs when we are dead.

But when the wicked shall rise againe, would it not serue them still with all their hearts? Had they not rather lie in rottennesse then combustion? Were not a cold graue more welcome, then a hote furnace? Yes; rather had they be dead without sense, then aliue in torment. Now they beg not a cittie, though a little one as *Zoar*: not a house, though poore and bleake as *Codrus* his: not an open ayre, though sharpe and irkesome; scorched with the Indian Sunne, or frossen with the Russian cold: there is no hope of these fauours. Giue them but a *mountaine to fall* on them, and a *rocke to hide* them, and they are highly pleased. Here is a strange alteration for the wicked; When they shall goe from a glorious mansion to a loathsome dungeon: from the table of surfet to the table of vengeance: from fawning obsennants to afflicting spirits: from a bed of downe to

a bed of fire: from soft linnen and silken coverings, to wish a *rocke* for their pillow, and a *mountaine* for their couerlet. Nay, and yet they that commanded so farre on earth, cannot command this peece of earth, to doe them such a kindnesse. They could in the dayes of their pride speake imperiously enough; this land is mine, this towne is mine: as *Nabal* sayd, Shall I take *my* meate and *my* drinke &c. but nowe they feele, it was none of theirs; not one hole must shelter them, not one hillocke doe them seruice.

Nothing helpes when God will smite: mountaines and rockes are no defence when God pursues. *Doest thou thinke to raigne because thou cloathest thy selfe in Cedar?* What, is Cedar against thunder? GOD hath a hand that can strike through Forts, Rockes, and Bulwarkes. The seuenfold wals of *Babilon* cannot defend the Tyrant within them. The heauens *melt at the presence of the Lord: if he touch the mountaines, they smoake* for it. The of-spring of the reuiued world offer to build a Tower, whose toppe might reach to Heauen. What securitie could be in it? Are not thinges nearer to heauen more subiect to the violences of Heauen; lightning, thunder, and those higher inflammations? *Feriunt summos fulgura montes. In se magna ruunt, summisq; negatum est stare diu.* God soone made it a monument of their follie and his power. He giues confusion of their voyces and their worke at once. When God raigned from heauen that greatest showre, that euer the earth did or shall sustaine, you knowe their shifts. They thinke to ouer-climbe the iudgement; and being got vp to the highest mountaines, looke downe with some hope on the swimming valleys. When the water began to ascend vp to their refuged hils, and the place of their hope became an Iland, loe now they hitch vp higher to the toppes of the tallest trees; till at last the waters ouertake them halfe dead

Ier. 22. 15.

with

with hunger and horror. The mountaines could not saue them in that day of water, nor shall the mountaines in this day of fire. It is not then the defence of forts or ports, the secrecie of caues or graues, the bottome-burroughes of hils, or vaultie dens of rockes; not a league with all the elements of the world, beastes of the earth, stones of the street, that can secure them. Be hidden they cannot, what should they then wish but death: they that once trembled to die, doe nowe more quake to liue: they would bee glad of a riddance, and kisse the instrument of their annihilation. They would prise and embrace it as the best happynes that euer saluted them, if like beasts they might perish to nothing. Here they enuie the storke, stagge, rauen, oake for long life, and chide nature for their owne shortnesse. But at this day they would change with any flower, though the continuance thereof were not so much as *Ionah's* Gourds: and thinke not to be, was to be happy. The pangs of the first death, are pleasures, in respect of the second.

But what hope is there of their securitie or refuge in *mountaines*; when ver. 14. *The* very *heauen shall depart as a scrowle that is rolled vp together, and euerie mountaine and Iland shall be moued out of their places*, Heauen is *expansum tanquam linteum, & deducta lamina*; but shall then be *folded vp like a garment*; whose beautie is not seene: or *rolled together like a volume*, whose large contents are as it were abridged: not that the matter of the world shall be quite abolished. For as we say now of grace; *Adolet non abolet naturam gratia*: so we may say of glorie: *Perficit non perdit mundum gloria*. Corruption shalbe taken away, not all the matter that was corrupted. But if all things be thus narrowly searched, how shall the vngodly hope to lye *hidden*?

So Esa. 34. 4.

Hebr. 1. 12.

We haue now considered the horror of the Reprobates; let vs looke to the Iudge, from whom they desire

desire to be hidden. *From the presence of him that sitteth on the throne, and from the wrath of the lambe.* In whom we find an *omniscience*, and an *omnipotence*. which circumstances the time allowes me but to mention. First for his all knowing *Wisdome*.

From the face.

It was euer the fashion of guiltines, to flie from the presence of God. *Adam* had no sooner sinned, but he thrusts his head in a buth. Sins ineuitable effect is Shame. Though impudence beare it out for a time. Ier. 6. *They were not ashamed when they had committed abomination*: yet they shall one day *beare the reproch of their sinnes, and be ashamed, yea euen confounded.* Shame must come; either first to repentance. Rom. 6. *what fruit had you then in those things, wherof you are now ashamed*: *or at last in vengeance*; *let them be ashamed that transgresse without a cause.* Let this teach vs how to iudge rightly of sinne, that driues vs from the *face* of God.

Ier. 6.15. Chap. 31.19. Rom. 6.21. Psal. 25.3.

But doth not the glory of the Lord fill all the earth? *Whither then shall they goe from his face: whither fly from his presence?* we shall find the *Prophet* concluding in that Psalme; that there is neither heauen, nor hell, nor vttermost part of the sea; nor day nor night, light nor darknes, that can hide vs from his *face*. Our sitting, lying downe, rising vp, the words of our tongues, wayes of our feete, thoughts of our hart, our reines, bones and mothers wombes, wherein we lay in our first informitie, are well knowne to him. Let vs not flatter our selues, as if we would plucke out the eye of knowledge; *God hideth his face, he will neuer see vs.* For there is neither couch in chamber, nor vault in the ground; neither bottomes of *mountaines*, nor holes of *rockes*; neither secret friend, nor more secret conscience; neither heauen nor hell that can conceale vs.

Psal. 139.7. Psal. 10.11.

Of him that sitteth.

Christ now *sitteth* in glory. Whiles he was on earth

how little rested he! He dearly earned that voice, before he heard it; *Sitte thou at my right hand:* now behold he *sittes*. Good rest is the reward of good labour: the weeke of our dayes spent, we shall haue an eternall *Sabboth*; *enter into Gods rest*; Apoc. 14. *rest from our labours*. Haſt thou laboured, thou ſhalt haue eaſe: haſt thou trauelled in the wayes of grace, thou ſhalt *ſitte* on the ſeate of glory.

Heb. 3. 11.
Reu. 14. 13.

On the throne.

Christ at this day ſhall appeare in his true Maieſtie: on earth he would not be crowned; the reaſon of his refuſall was; *my Kingdome is not of this world*; now he ſittes in his *Throne*. He hath a Kingdome here, but it is ſecret in the conſcience: then it ſhall be conſpicuous; *ſitting in his Throne*. His maieſtie hath beene deſpiſed; but now *Bring thoſe mine enemies that would not haue me raigne ouer them, and ſlay them before me.*

Luk. 19. 27.

Thus differs Chriſts firſt comming and his ſecond. Then in humilitie, now in glory: then with poore ſhepheards, now with mightie Angells; then the contempt of nations, now the terror of the world: then crowned with thornes, now with maieſtie: then iudged by one man, now iudging all men: then in a cratch, now in a *Throne*. You ſee his *All-knowledge*; now for his *Almightines*.

From the wrath.

The *wrath* of Chriſt is his Iuſtice: *Attribuitur ira Deo per effectum*. As man offended ſeekes reuenge: ſo when God executes iudgment, it is called his *wrath*. But *paſſion* in vs, *perfection* in him. He hath long beene prouoked; giue him now leaue to ſtricke. You that made ſo light to trample his bloud vnder your ſenſuall feet, ſhall now find what his *wrath* is. Let vs now thinke of this *wrath*, that we may eſcape it. The commination

Chriſt.

of

of hell doth not lesse commend Gods prouidence, then the promise of heauen. *Nisi intentata esset gehenna, omnes in gehennam Caberemur.* Now or neuer is this *wrath* to be escaped: therefore, *Kisse the Son least he be angry, and soye perish from the way; if his wrath be kindled, yea but a little, Blessed are all they that put their trustin him.* Psal. 2. 12.

Of the Lambe.

Christ was called a *Lambe* in his passion; so here in his comming to iudgment; not that he should suffer any more; but to shew that the same *Lambe* that was slaine shall giue sentence on his murderers. *The Father iudgeth no man, but hath committed all iudgment vnto the Sonne. And hath giuen him authoritie to execute iudgment, because he is the sonne of man.* Ioh. 5. 22. 27. So act. 17. 31. & Reu. 1. 7. It shall aggrauat their vexation, that the *Lambe* who offred his bloud for their redemption, shall now censure them for despising. He that would haue beene their mediatour to pray for them, & their aduocate to plead for them, must nowe bee their Iudge to sentence them. The Lambe that saueth the sheepe on the right hande, shall cast off the goats on the left. The *Lambe* they haue contemned, by this *Lambe* they shall be condemned. Woefull men, whome the *wrath* of the *Lambe* lights on: for he shall giue them an *Ite maledicti.* What shall then become of them, but to knocke at the gates of heauen whiles those gates are standing, and crie for euer to God but to no purpose!

I haue no will to end with a terrour; yet no time to sweeten your thoughts with those comforts which fayth might sucke from this last word the *Lambe.* I say no more: the godly shall find him a *Lambe* indeede; as willing now to saue them, as before to suffer for them. He hath purchased, promised, and prepared a kingdome: & they shall *Raigne with him that sitteth on the Throne, and with the Lambe for euermore.* To whom be eternall glory. Amen.

MAIESTIE IN MISERIE OR The power of Christ euen dying.

MATH. 27. 51.

And behold, the vaile of the Temple was rent in twaine, from the top to the bottome; and the earth did quake, and the rockes rent: and the graues were opened, and many bodies of Saints which slept, arose.

IN the lowest depth of *Christs* humiliation, GOD neuer left him without some euident and eminent testimony of his diuine power. He hangs here on the crosse dying, yea dead; his enemies insulting ouer him, where is now his God? *If he be able to saue vs, let him saue himselfe.* He beares not onely the wrath of God, but euen the reproch of men. Yet euen now shall his Diuinitie appeare, and breake like a glorious Sunne through these clouds of miserie: he rents the vaile, shakes the earth, breakes the stones, raiseth the dead.

These two verses stand gloriously adorned with foure myracles.

1. *The vaile of the Temple was rent in twaine.* You will say perhaps, the substance of it was not so strong, but

an

an easie force might rend it. But ver. 50. *Christ* was dead before, or dyed at that very instant. It was aboue nature, that a dying, yea a dead man, crucified in so remote a place from it, should *rend* the *vaile* within the Temple.

2. *The earth did quake.* Say the *vaile* was of lesse substance, yet the huge bodie of the earth will trie a mans strength. In vaine should silly man contend with that, which shall deuoure him. He cannot moue the earth, the earth shall remoue him; from walking aliue on it, to lie dead in it. Behold the power of Christ; *Terram mouet*; hee makes the vast bodie of the *earth* to tremble.

3. *The rockes rent.* Will any yet say, naturall causes can shake the earth? then let their malicious cauill bee choaked with this third myracle beyond exception; he *breakes* the stones; not little stones, but huge massie *rockes*.

4. Lastly to stop the mouth of all aduersaries to his diuine power; he *rayseth vp the dead. Suscitare mortuos e sepulchro*, is onely proper to God. [a] *No man can giue a ransome to God for his brother, that hee should liue for euer, and not see corruption.* How much lesse when he is dead, recouer him to life againe. Here was the finger of God. Now to proceede in order with the myracles.

a Psal.49.7.9.

1. *Myracle.*

The Vaile of the Temple, &c. This *Vaile* was the partition betwixt the *Sanctum Sanctorum*, & the *Sanctum*; as it might be the vpper part of the Quire. [b] *Into this went the high Priest alone once euerie yeare, not without bloud, which he offred for himselfe, and for the errours of the people.* By the renting this *Vaile* were many things presignified.

b Heb.9.7.

1. This serues for a confirmation of that Christ spoke on the Crosse; *It is finished.* The *renting* of the *Vaile*

doth actually eccho to his wordes, and indeede fulfils them. Here is an end put to all the *Sacrifices* and *Ceremonies* of the law. In the new Testament one onely reall and royall Sacrifice, *Christ crucified.* This was that obiect whereto all those legall rites looked; & to them all there is now giuen a *Consummatum est.* So that now *Ceremonia mortua, Lex mortifera:* Ceremonies are dead, and the typicall law deadly. *Nouum Testamentum latet in veteri, Vetus patet in nouo.* The Gospell lay hidden vnder the law, the law is compleat in the Gospell. [c] *Now after that you haue knowne God in his Gospell, how turne you againe to the weake and beggarly Elements, whereunto you desire againe to be in bondage?* Gods seruice is now simple and plaine; [d] *in spirit and truth.*

c Gala. 4. 9.

d Ioh. 4. 23.

Christ is sayd to be the *end of the law*: the morrall law he kept himselfe syncerely, and satisfied for vs soundly. The Ceremoniall was referred to him, performed of him, fulfilled in him, extinguished by him. They had all *Vigorem a Christo, relationem ad Christum, consummationem in Christo.* Hee gaue them their beginning, hee hath also giuen them their end. The *Vaile* rent, to witnesse the cancelling of that rituall obligation. *Christ hath blotted out the hand-writing of ordinances that was against vs, nailing it to his Crosse.* That moment was their last gaspe; they expired with Christ. But did all Ceremonies then vtterly die? No: some were typicall prefiguring Christ: those are dead. Some are for decencie and order, *admimicula deuotionis*, these are not dead. The law of Iewish ceremonies is abolished: but some must be retained. Christ came not to dissolue order. Men consist of bodies as well as soules; and God must bee serued with both: now bodies cannot serue God without externall rites: the Spouse of Christ cannot bee without her borders and laces. On necessitie there must be some outward obseruances; but thus qualified. That they be for number few, for signification plaine,

Colos. 2. 14.

for

for obseruation simple, farre from ostentation, farther from superstition. Christ his Spouse must not flaunt it like an harlot, but beseemerly attired like a graue matron. *Ceremonia quasi cere monia*, wants *a carendo*; as it were ordained to supply the defects of our nature. Because we could not serue God in that simplicitie we ought, therefore wee haue these helpes. Hence it is, that the nearer to perfection, the fewer ceremonies; as it were the more light, the lesse shadow. In the law were abundant ceremonies, in the Gospell far fewer, in heauen none at all.

This condemnes the Church of *Rome* for a glorious *Harlot*, because shee loads her selfe with such a heape of gawdy ceremonies: and their masse for meere Idolatry, which they beleeue to bee a reall propitiatory Sacrifice of Christ, made by the Priestes for the sinnes of quicke and dead. This is to build vp the *vaile* here rent in pieces, and to accuse Christ of falshood in his *Consummatum est*. Is an end put to them, and shall they still retaine them, yea obtrude them as principall partes of Gods seruice; yea worship them, yea bind mens consciences to them on paine of damnation? Therefore they are liable to *Augustines* censure; who cals such *Impios sepulturæ violatores*; Diggers into the graues of the dead for putrified and rotten reliques. Yea to the Iudgement of God, who sayth, *If ye be dead with Christ from the rudiments of the world: why, as though liuing in the world, are ye subiect to Ordinances? after the commaundements and doctrines of men?* They will say, *Dicit Papa, sanxit Concilium*; thus sayth the Pope, thus decrees the Councell: but wee, *Dixit Dominus, non Donatus*: wee heare what the Lord sayes, in his Scripture concerning the law of ceremonies. Colos. 2. 20, 22.

2. The second thing signified by the renting the *vaile* is this. The *holy of holyes* figured the third *heauen*; where GOD sheweth himselfe in glory and maiestie to his

Saints. *Salomons* Temple hadde in it three Courts; an vtter court whereinto the people were admitted: an inner Court wherein onely the Prieſts and Leuites entred: an inmoſt of all, whereinto the high Prieſt alone, and that but once a yeare; and this was called *Sanctum Sanctorum*. So there is a threefolde *Heauen*: *Cœlum elementarium*, *Stellatum*, *Glorioſum*. Firſt the *Elementarie* heauen, wherein are cloudes, windes, raine, dew: and the birds are called the birds of heauen, that is of this elementarie heauen. The ſecond is the *Starrey* heauen: So the *Sunne* is ſayd to [a] *goe from the end of the heauen, and his circuite vnto the ends of it*. The laſt is the *Glorious* heauen, the habitation of God himſelfe: and this was ſignified by the *Holy of holyes*. The *vaile* ſignified the *fleſh* of Chriſt: the *renting* of the vaile, the crucifying of Chriſt: by this is made an entrance into that *Sanctum Sanctorum*, the *heauen* of glory. So expreſſely, Heb. 10. *Hauing therefore boldneſſe to enter into the Holyeſt by the bloud of Ieſus; By a new and liuing way which he hath conſecrated for vs, through the vaile, that is to ſay, His Fleſh.* Heauen gate was ſhut vp by our ſinnes; none but our higheſt and holyeſt Prieſt hadpaſſage there: but hee rent the *vaile*, ſuffred his bodie to be torne by death, that he might giue vs an entrance. *Paul* ſpeaking of the legall vſe of that *Holyeſt* place in the Temple, ſayth thus. Heb. 9. *The holy Ghoſt this ſignifying, that the way into the Holieſt of all was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding.* But now by Chriſt his renting the *vaile*, *Patet alti ianua Cœli*, the way of ſaluation is opened. Let this reach forth to vs two comforts.

[a] Pſal. 19. 6.

Heb. 10. 19.

Heb. 9. 8.

1. There is no feare to be ſhut out of heauen, if thou haue faith in *Chriſt*: for to thee is the *vaile* rent, the ſeparation is aboliſhed, Chriſt is crucified. For *So*, ſayth Saint *Peter*, [b] *an entrance ſhall be miniſtred vnto you abundantly, into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt*. Indeede to vnbeleeuers and hypocrites,

[b] 2. Pet. 1. 11.

to

to worldly wolues and luxurious goates the *vaile* is vp still. How should they enter the *Sanctum sanctorum*, that neuer approched the *Sanctum*? How shall they see the glory of God, who would neuer entertaine the grace of God? No: to these there are inaccessible barres, and *Cherubims* with flaming swords, to forbidde their entrance. But to euery *good and faithfull Seruant* the *vaile* is taken away; and *Christ* sayes; [c] *enter thou into the ioy of the Lord.* c Math. 25. 21.

2. By this meanes we haue in this world a free accesse to the Throne of grace by our prayers: the *vaile* and separation of sinne and wrath is rent asunder by Christ, and a cleare way made for our supplications. The Propitiatory and Mercie seate, the *Cherubims of glory shadowing it*, the very presence of God, were within the *Holyest*: and the people might not approch it, but stood without a farre off: Our Sauiour hath torne away this vaile, and opened our petitions a free passage to the Seate of mercie in heauen. *Hauing such an high Priest ouer the house of God*; [d] sayth *Paul* immediately after the clearing our way through the *vaile*) [d] *Let vs draw neare with a true heart, in full assurance of faith, &c.* Wee see howe farre our prerogatiue excelles that of the Iewes. They were seruants, we are sonnes, and cry *Abba Father*: they had Priests, we are Priests: they had a barre, to vs that *vaile* is rent away. [e] *Let vs therefore come boldly vnto the Throne of grace, that we may obtaine mercie, and find grace to helpe in time of neede.* This is singular comfort, that poore subiects may bee sure of accesse to the King with their petitions; yea more, bee heard in all their desires: yea most of all, haue an *Aduocate* at the Kinges right hand to plead their cause. But then remember the Psalmists caution. [f] *If I regard wickednesse in my heart, the Lord will not heare mee.* Let the seruants of *Baal* cry neuer so loudly, if lewdly; their prayers are not heard. To the eyes of vnfaithfull sinners the *vaile* is d Heb. 10. 22.

e Heb. 4. 16.

f Psal. 66. 18.

is vp ſtill; and like a thicke cloud reuerberates & beats backe their oriſons; that they cannot aſcend to the Throne of grace. Onely faith makes a free paſſage, and a cleare conſcience hath a cleare voyce, that can peirce heauen.

3. The breaking downe of this *vaile* did make the *Holyeſt* and the other part of the temple all one. Whereby was ſignified, that of two was made one, Iewes and Gentiles one Church. [g] *He is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene vs.* So that now thoſe, the Iewes called dogges, eat the bread of the children; yea they are the children: and [h] *Iaphet is perſwaded to dwell in the tents of Sem.* She is alſo *Beloued* that was hated; euen the Church of the Gentiles is the Spouſe of *Chriſt*. The vaile that hindred, Paul cals the [i] *Law of commandements, contained in ordinances:* this *he aboliſhed for to make in himſelfe, of twaine, one new man.* Heauen gate is no wider open to a Iew, then to a Grecian. [k] *In Chriſt Ieſus neither circumciſion anaileth any thing, nor vncircumciſion, but a new creature. And as many as walke according to this rule, peace be on them, and mercie; and vpon the Iſrael of God:* The Sum of the Goſpell, as of the world, is not confined to lighten *Iudea* onely, but ſhines vniuerſally. There is not one priuiledge, wherein the Gentile hath not as franke a ſhare, as the Iew: the ſonnes of *Hagar* are adopted the ſonnes of God; and the free [l] *Ieruſalem* aboue is the *mother of vs all.* All this did our bleſſed Sauiour worke for vs by renting the *vaile*; [m] *That he might reconcile both vnto God in one body by the croſſe, hauing ſlaine the enmitie therby.*

Oh then let vs *keepe the vnitie of the Spirit in the bond of peace.* Chriſt hath made vs at one, let vs not make our ſelues twaine. The vaile is rent, why ſet we vp new; ſchiſmes in doctrine, iarres in conuerſation? The bill of diuorcement is cancelled: let vs loue our huſband

g Ephe. 2. 14.

h Gen. 9. 27.

i Ephe. 2. 15.

k Gal. 6. 16.

l Gal. 4. 26.

m Ephe. 2. 16.

husband Christ, and for his sake euery man his brother. Let vs set vp no more vailes least we doe it with the curse of building more *Iericho's*. There is no bond so sure as Religions: no ligaments so strong, as faith and a good conscience. Wretched man, that breakest these ties, and rentest thy selfe from them to whome thou art by Christ vnited: A mothers, yea a Fathers blessing forsakes thee: and thou buildest vp a new vaile, which thou must looke for no more Christs to come *rent* asunder.

4. The renting of the *vaile* teacheth vs; that when men sinne rebellious, against God, no prerogatiue shall doe them good. The Temple was one of their principallest priuiledges, their glory, their crowne. [n] *The Temple of the Lord, the temple of the Lord.* It was a figure of the Church militant as *Solomon* the builder was a figure of Christ. For this Temples sake God often spared them. So *Daniel* prayes; [o] *Cause thy face to shine vpon thy Sanctuary, that is desolate.* Yet when they fall away from God, and crucifie their *Messias*, this prerogatiue helpes not. For here Gods owne hand rents the *vaile*, and after giues the whole fabricke a spoyle to the Gentiles. [p] *If ye will not heare, if ye will not lay it to heart, I will send a curse vpon you, I will curse your blessings: yea I haue cursed them already, because you doe not lay it to heart.* It lies in mans sinne, to make God curse his very blessings: and to punish the nocent in the innocent creatures.

n Ier. 7. 4.

o Dan. 9. 17.

p Mala. 2. 2.

We see the way, how wee may loose Temples, and peace, and Gospell, and all priuiledges; by running the courses of disobedience. Who can number the blessings we haue enioyed by the Gospell? Let vs beware, least our vngracious and vngratefull liues robbe vs not of that, with all the appertinent comforts. They that haue trauelled the Belgicke Prouinces, can witnesse the miserable footsteps of warre, and the tyrannie of desolation.

lation. Churches and Cities haue no more monuments, but the ruined foundations to testifie that they were. Sin made way for bloud and massacre; Idolatrie puld downe those wals, which otherwise the most sacrilegious hand should haue forborne. If there had beene no enemie to rase them, they would haue falne alone, rather then couered so blasphemous impietie vnder their guiltie roofes. [q] *Peace is within our walles, & prosperitie within our palaces*; blessed for euer be our God of peace for it. Yet we haue a subtle aduersarie, *Sacriledge*, that incroacheth sore vpon vs, and [r] *hath taken many of Gods houses in possession.* We cannot say, [s] *They haue burnt vp all the Synagogues in the land:* but they haue done very wickedly to the Lords Sanctuaries. The wals stand, and it is well if in many places they do so: but there is not a *Leuite* to feede the people; alas, how can there when there is nothing left to feede a *Leuite?* Couetousnes would do as much hurt with vs, as warre hath done with our neighbours: it would, but I trust in the Lord *Iesus*, it shall not. Though they haue rent away Gods right, [t] *Tithes and offrings:* they shall neuer rent away Gods Truth and Gospell: rent themselues from it indeede they are likely to do.

q Psal. 122. 7.

r Psal. 83. 12.

s Psal. 74. 8.

t Mala. 3. 8.

5. Lastly, *The Vaile was rent.* By renting the part God did threaten the subuersion of the whole. If he spare not the *Holy of holyes*, then much lesse the rest. Ezek. 9. When God had cōmanded; *Slay vtterly old & young, maides and children*; he addes withall, *And begin at my Sanctuary.* If God begin at his Sanctuary, he will not faile to end with the rest: if that shall not scape being profaned, how much lesse houses built for riot & disorder, pride & ambition! If the Temple of praiers, then surely the dens of theeues. [u] *For loe, I begin to bring euil on the citie which is called by my name, & shall ye go vnpunished?* sayth God to the Heathen. If the sacredst things defiled by Idolatry shall be subuerted, neuer thinke

Ezek. 9. 6.

u Ier. 25. 29.

thinke that your faire h[illegible]ses shall stand, when they are made couerts of oppre[illegible]ons, and convents of superstition! when the bette[illegible] things are not fauoured, the worst haue small hope[illegible]o *Peter* reasons; [a] *If Iudgment shall beginne at the house of God, what shall be the end of them that obey not the [illegible]ll?* If the strong Cedars in Lebanon be rooted vp[illegible]voe to the rotten-rooted poplars. If the dragons taile [illegible]swoope starres from heauen, what shall become of [illegible]qualid earthy vapours? The Temple was one of the [illegible]orlds greatest wonders; as curious a workemanshi[illegible]s sixe and thirtie yeares could make it: it wanted not [illegible]e art of man, yea the blessing of heauen was added to[illegible]. Yet now loe, *Etiam periere ruinæ*; this goodly build[illegible]g by sin was brought to ruine, yea euen the very r[illegible]nes are perished. Shall then your Forts and Palla[illegible], worldlinges Paradises: full of rapine, emptie of [illegible]aritie; stand against all weathers and stormes of [illegible]dgement? No, stone shall fall after stone; and ruin[illegible] shall one day tell the passengers, as GOD thre[illegible]ned of *Ierusalem*; Here stood a goodly Manner, a sumptuous edifice, a royall Pallace. Or if they fall not [illegible]owne in themselues, they shall fall to the owners; whose iniquities haue defiled them.

[a] 1. Pet 4. 17.

God punisheth by certaine degrees; first he rents the *vaile*, then rents away the Temple: As by *Dauids* hand he first rent [illegible]*aules* garment, and then rent away his kingdome. God at first toucheth men lightly; in their goods, qui[illegible], health: if these stirre not to repentance, he proceed[illegible] against the whole. [b] *Know yee not that ye are the Temple of God?* If you set vp in this Temple Idoles, lusts, [illegible]nd euill affections, God first rents the *vaile*, touche[illegible] you with some gentle afflictions: but if you still [illegible]ontinue to make this Temple a denne of theeues, the [illegible]emple it selfe will be destroyed.

[b] 1. Cor. 3. 16.

You

Theophyl. You haue heard the first myracle, the *renting of the vaile*. As the Iewes were wont to rend their garments when they heard blasphemie against God: so it may seeme the Temple tore his garments, rent his *vaile* in pieces, when it heard those execrable blasphemies against the Sonne of God.

2. *Myracle.*

The earth did quake. The Philosophers haue giuen diuers naturall causes of earth-quakes: as by hote and dry exhalations shut vp in the bowels of the earth, and labouring for vent resisted by the earths solidnes, there ensueth *terræ motus*, a shaking of the earth, &c. But this was an extraordinary earth-quake; for it hapned exactly at the very instant of Christs death.

It might bee to set forth the glory of the new Testament, and to vindicate it from inferioritie to the olde. The law was both giuen and renewed with an earth-quake. Giuen. *Exod.* 19. to the hand of *Moses. The whole mount quaked greatly.* As at the giuing mount *Sinai*, so at the renewing mount [c] *Horeb* quaked. *As Eliah stood vpon the Mount, there passed by a strong wind, and after the wind an Earth-quake.* So when the Lord of the Gospell dyed, the *earth shooke*: that [d] *the ministration of righteousnesse might not be lesse glorious, then the ministration of death.* This myracle shall giue vs a threefolde instruction.

Exod. 19. 18.

c 1. Kin. 19. 11

d 2. Cor. 3. 9.

1. To consider the fiercenesse of Gods wrath against sinnes and sinners. For God by shaking the earth did no lesse then threaten the vtter subuersion of those desperate and bloudie wretches. *Corah* and his confederates were swallowed vp of the earth, for rebelling against *Moses* the Lords seruant. [e] *Of much how sorer punishment were these worthy, that had crucified* (not the seruant, but) *the Son of God!* If the mercies of God had not bin greater then their iniquities, they had not escaped.

e Hebr. 10. 29.

By this we see how able God is to punish sinners: he shewes

shewes what he can doe; it is his mercie, that hee forbeares. Some of these were to be conuerted, therefore *concussi, non excussi*; moued not remoued, shaken but not destroied. *Ostendisti populo grauia*, saith the *Psalmist*. f *Thou hast shewed thy people hard things.* Shewed, not imposed: shooke the rod, not laid it on. This *forbearance of God* g *should lead vs on to repentance*: if not, it is but the forerunner of vengeance. Though nowe by mouing the earth he scare and spare these Iewes, yet after the earth spued them out, as an offence to her stomacke. O obstinate hearts, that quake not when the senceless ground quakes that beares so vnprofitable a burden. Cannot the earth admonish thee? it shall deuour thee. *Si non monebit, mouebit.* If the almightyes hand stirring it, hath not stird thee to repentance; a Sextons hand shall couer thee with moulds; a weake shaker shall doe it. Thinke when God moues the earth, he preacheth to thy soule: if thy heart (so little in comparison of that great vast bodie) will not tremble, know God hath one thing that shall shake thee to peices; death.

f Psal. 60. 3.

g Rom. 2. 4.

2. The nature of sinne is here considerable; so heauie that it makes the very earth to *quake*. The Iewes sinnes were such a burden, that the earth could not beare them without trembling. The earth is fixed, and *standeth fast* sayth the Psalmist; as the Center of the world: it is strange that to bee moued; euen so strange is the cause that moues it. It must neees bee a monstrous waight of iniquitie, that totters the earth on her foundations. But why is the earth so quiet now? Doe not innumerable wretches daily crucifie Christ; by their oathes, blasphemies, and rebellions in his head; by their persecutions & oppressions in his members? Is not his word derided, his Sacraments despised, his good creatures abused? Why doth not the earth shrinke and shake at these horred impieties? Be still: he that holds his hand from myracles, will not hold it from plagues. They are forborne,

not

not forgiuen. God keepes ſilence, but hee ſleepeth not: the earth may ſpare them, but [h] *Deſolation in a moment ſhall ſwallow them.* To the Iewes the earth moued, and they ſtood ſtill: to theſe the earth ſhall ſtand ſtill, and themſelues ſhall be moued.

h Pſal. 73. 19.

3. There is nothing on the earth that is not moueable, if the earth it ſelfe be moueable. [i] *God hath laid the foundations of the earth that it ſhould not be moued.* Yet ſo, that hee who laid it, can ſhake it. If the earth, then whatſoeuer is built vpon it. [k] *The earth ſhall be burnt*, ſayth Peter. What alone? no, *the earth with the workes that are therein ſhall be burnt vp.* The workes of mens hands, the workes of their brines, their very *thoughts ſhall periſh.* [l] *The Lords voyce ſhooke the earth, and hee hath ſaide, yet once againe I will ſhake not the earth onely, but alſo heauen.* O bleſſed place that is not ſubiect to this *ſhaking*: whoſe ioyes haue not onely an amiable countenance, but a glorious continuance. *The things that are ſhaken ſhall be removed, but the things that are not ſhaken remaine for euer.* All the terrours of this worlde mooue not him that is fixed in heauen. *Impauidum ferient ruinæ.* [m] *They that put their truſt in the Lord, ſhall be as mount Sion, which cannot be removed, but abideth for euer.* But the Tabernacles and hopes of the wicked ſhall periſh together. [n] *For the world paſſeth away, and the luſt thereof; but he that doeth the will of God abideth euer.* Whereon ſayth *Auguſt. Quid vis? Vtrum amare temporalia, & tranſire cum tempore! an amare Chriſtum, & viuere in æternum?* Whether wilt thou loue the world, and periſh with it? or loue Chriſt, & liue for euer?

i Pſal. 104. 5.

Iob 9. 6. He ſhaketh the earth out of her place: and the pillars thereof tremble.

k 2. Pet. 3. 10.

l Heb. 12. 27.

m Pſal. 125. 1.

n 1. Ioh. 2. 17.

3. *Myracle.*

The rockes rent. A wonderfull act, to breake *ſtones* and rend *rockes.* This giues vs two obſeruations.

1. This did foreſignifie the power and efficacie of the Goſpell, that it ſhould bee able to breake the very *rockes.* As the death and paſſion of Chriſt did cleaue thoſe ſolid

lid and almost impenetrable substances: so the publishing of his death and passion shall rend and breake in pieces the *rockie* hearts of men. So *Iohn Baptist* said; [o] *God is able of stones to raise vp children vnto Abraham.* The hearts of *Zacchæus*, *Mary Magdalene*, *Paul*, were such rockes; yet they were cleft with the wedge of the Gospell. This is that *Rod of Moses*, able to breake the hardest *Rockes*; till they gush out with flouds of penitent teares. This is *Ieremies hammer*, powerfull to bruise the most obdurate hearts. The blood of the Goate sacrificed, of force to dissolue Adamant. There is power in the bloud of *Iesus*, to put sense into stones. Blessed are you, if you be thus broken-hearted for him, whose heart was broken for you. For [p] *the broken heart the Lord will not despise.*

[o] Math. 3. 9.

[p] Psal. 51. 17.

2. Obserue the wonderfull hardnesse of the Iewes hearts. The *stones rent* and claue in sunder at the cruell death of *Iesus*: but their hearts more stony then stones, are no whit moued. They rend not their garments, much lesse their hearts: when as the earth rent the *Stones* her bones, and the *rockes* her ribbes. The flints are softer then they: the flints breake, they harden. They still belch their malicious blasphemies, the *rocks* relent: the *stones* are become men, and the men *stones*. O the senselesnesse of a hard heart: *rockes* will sooner breake, then that can be mollified. Euen the hardest creatures are flexible to some agents; flints to the raine, iron to the fire, stones to the hammer; but this heart yeelds to nothing; neyther the showers of mercie, nor the hammer of reproofe, nor the fire of Iudgements: but like the stithy, are still the harder for beating. All the plagues of *Egypt* cannot mollifie the heart of *Pharaoh*. It is wondrously vnnaturall, that men made the softest hearted of all, should be *rigidiores aspis, duriores lapidibus*; more cruell then wolues, more hard then stones. I would to GOD all hard-heartednesse had dyed with these

Iewes; but it is not so. Howe often hath *Christ* beene here crucified; in the word preaching his Crosse to your eares, in the Sacraments presenting his death to your eyes; thinke, thinke in your owne soules, haue not the stones in the walles of this Church beene as much moued? God forbid our obduratenesse should be punished as theirs was: since they would be so stony-hearted, *Ierusalem* was turned *to a heape of stones*; and the conquering Romanes dasht them pitifully against those *stones*, which they exceeded in hardnesse.

Here let the wicked see their doome: the stones that will not be softned, shall be broken. There is no changing the decree of God, but change thy nature, and then know thou art not decreed to death. Stony harts shall bee broken to pieces with vengeance: doe not striue to alter that doome, but alter thy owne *stony* heart to a heart of *flesh*, and so preuent it in the particular. Wolues and goates shall not enter into heauen: thou maiest pull starres out of heauen before alter this sentence; but doe it thus. Leaue that nature, and become one of Christes sheepe, and then thou art sure to enter.

1.Cor.6.9. No adulterer nor couetous person, sayth *Paul*, *shall inherite the kingdome of heauen*: this doome must stand; but not against thee, if thou bee conuerted.

Ver. 11. *Such were ye, but ye are washed, &c.* You are not such. Had the Iewes ceased to be stones, they had beene spared. God will roote thornes and bryers out of his vineyard: if thou wouldst not haue him roote out thee, become a *Vine*: and bring forth good grapes. God threatens to *breake the hairy scalpe of him that goes on in sinne*; yet mayest thou ward this blow from thy selfe; Goe no further on in sinne. When God comes in iudgement to visite the earth, to shatter rockes, and breake stones in peeces; thou hast a heart of flesh, mollified with repentance. Let the *earth quake*, and the *rockes teare*; *thy faith hath saued thee*; *goe in peace.*

4. *Miracle*

4. *Miracle.*

The graues were opened, and many bodyes of Saints which slept, aroſe. Concerning this two queſtions are moued.

1. Where their ſoules were all this while before. I anſwere, where the ſcripture hath no tongue, we ſhould haue no eare. Moſt probably thus: their ſoules were in heauen, in *Abrahams* boſome; and came downe to their bodyes by diuine diſpenſation, to manifeſt the power and Deitie of Chriſt.

2. Whither they went afterwards. I anſwere by the ſame likelyhood, that they died no more, but waited on the earth till Chriſts reſurrection; and then attended him to heauen. But theſe things that are concealed, ſhould not be diſputed. *Tutum eſt neſcire quod tegitur.* It is a ſafe ignorance, where a man is not commanded to know. Let vs then ſee what profitable inſtructions we can hence deriue to our ſelues. They are many, and therefore I will but lightly touch them.

1. This teacheth vs, that Chriſt by his death hath vanquiſhed death, euen in the graue, his owne chamber. That gyant is ſubdued, the graues flie open, the dead goe out. This beares ample witneſſe to that ſpeach of Chriſt. [t] *I am the reſurrection and the life: he that beleeueth in me, though he were dead, yet ſhall he liue.* The bodies of the Saints, what part of the earth or ſea ſoeuer holds their duſts, ſhall not be detayned in priſon; when Chriſt cals for them: as the members muſt needs goe, when the *Head* drawes them. He ſhall ſpeake to all creatures, *Reddite quæ deuoraſtis*: reſtore whatſoeuer of man you haue deuoured: not a duſt, not a bone can be denyed. *The bodyes of the Saints ſhall be raiſed*, ſayth Auguſt. [f] *Tanta facilitate, quanta felicitate*: with as much eaſynes, as happynes. [t] *Deſinunt iſta, non pereunt: mors intermittit vitam, non eripit.* Our bodies are left for a time, but periſh not: death may diſcontinue life, not conclude it. *Intermittitur, non interimitur*: it may be paſed,

[t] Ioh. 11. 25.

[f] In Enchirid.

[t] Sen. epiſt. 36.

sed, cannot be destroyed.

2. Obserue, that all the dead doe not rise, but *Many*, and those *Saints*. The generall resurrection is reserued to the last day: this a pledge or earnest of it. Now who shall rise with this comfort? none but *Saints*: as here Christ takes no other company from the graues, but *Saints*. [u] *The dead in Christ shall rise first*. Christ is called [x] *The first borne from the dead*: He hath risen, and his shall next follow him. *Euerie man in his owne order*; [b] *Christ the first fruits, afterward they that are Christs, at his comming*. Wormes and corruption shall not hinder: he that sayd *To Corruption, thou art my mother: and to the wormes, you are my brethren and sisters*: sayd also, *I know that my Redeemer liueth, and* one day *with these eyes I shall behold him*. The wicked shall also be raised, though with horrour, to *looke vpon him whom they haue pierced*. But as Christ did here, so will he at the last, single out the *Saints* to beare him companie.

u 1. Thess. 4. 16
x Coloss. 1. 18.
b 1. Cor. 15. 23.

3. This sheweth the true operation of Christs death in all men. We are all dead in our sins, as these bodies were in their graues: now when Christs death becomes effectuall to our soules, we rise againe and become new creatures. From the graue of this world we come into the Church, *the holy Citie*. But thou complaineſt of the deadnes of thy hart: it is well thou complaineſt; there is some life or thou couldst not feele the deadnesse. [c] *The houre is comming & now is, when the dead shall heare the voice of the Sonne of God, and they that heare it shall liue*. If this word hath rayſed thee from death, and wrought spirituall life in thy heart, thou shalt perceiue it by thy breathing, words glorifying God; & by thy mouing, in the waies, & to the workes of obedience.

c Ioh. 5. 25.

4. Obserue that these Saints which arose, are sayd to haue *Slept*. The death of the godly is often called a *Sleepe*. So it is sayd of the Patriarches and Kings of *Iudah*,

dah, they slept with their fathers. So Paul saith, they [d]sleep in Christ. The Coffin is a couch; *In quo mollius dormit, qui bene in vita laborauit*, wherein hee takes good rest, that hath wrought hard in the worke of his saluation before he went to bed. *Felix somnus cum requie, requies cum voluptate, voluptas cum aeternitate.* It is a sweete sleepe that hath peace with rest, rest with pleasure, pleasure with euerlastingnes. So the godly sleepe, till the *Sound of a Trumpet* shall waken them, and then eternall glory shall receiue them.

[d] 1. Cor. 15. 18

5. Lastly obserue that *Ierusalem* is called the *Holy citie*, though she were at this time a sinke of sinne, and a debaushed harlot. Either as some thinke, that she is called *holy*, because she was once holy. So *Rahab* is called the *harlot*, because she was a harlot. *Simon* is termed the [d]*Leper*, for that hee was a Leper: and [e]*Matthew* the *Publican*, for that he was a Publican. Or els she was called *holy* for the couenants sake; in regard of the Temple, sacrifices, seruice of God; and of the elect people of God that were in it. Whence we may inferre, how vnlawfull it is to separate from a Church because it hath some corruptions. Is apostate *Ierusalem* that hath crucified her Sauiour, called still the *holy Citie*: and must England that departeth in nothing from the faith and doctrine of her Sauiour, for some scarce discernible Imperfections be reiected as a fordid agots strumpet? But there be wicked persons in it: what then? Shee may be still a *holy Cittie*. *Recedatur ab iniquitate, non ab iniquis*. Let vs depart from sinne, we cannot runne from sinners.

[d] Math. 26. 6.
[e] Math. 10. 3.

Thus we haue considered the *Miracles*; let vs now looke into the causes, wherefore they were wrought.

These may be reduced into fiue. In respect of { The *Sufferer* dying. The *Creatures* obeying. The *Iewes* persecuting. The *Women* beholding. The *Disciples* forsaking.

1. In regard of *Christ*; to testifie not onely his Innocencie, but his Maiestie. His Innocencie, that hee was as *Pilates wife* acknowledged, a [f] *Iust man*. His Maiestie as the *Centurion* confessed, [g] *Seeing the earth quake and the things that were done; Truely this was the Sonne of God*. He seemed a worme, no man: the contempt and derision of the people, forsaken of his confidence: in the midst of all God will not leaue him without witnesses; but raiseth vp senseles creatures as Preachers of his deitie. *Est aterni filius, qui illic pendet mortuus.* He that hangs there dead on the Crosse, is the Sonne of the eternall God. Rather then the children of God shall want witnesses of their integritie, God will worke myracles for their testimonie.

[f] Math. 27. 19.
[g] Math. 27. 54.

2. In regard of the *Creatures*, to shew their *Obedience* to their Creator: they are not wanting to him, that gaue being to them. These demonstrate, it was their Lord that suffered; and that they were ready to execute vengeance on his murderers. The *heauen* that was *darke* would haue rained fire on them: the *earth* that *quaked*, shooke them to peeces: the *rockes* that *rent*, tumbled on them: and the *graues* that *opened* to let out other prisoners, haue swallowed them quicke. They all waited but his command to performe this revengefull execution. Who shall now dare to persecute Christ in his members? The stones are thy enemies, the earth gapes for thee, hell it selfe enlargeth her iawes: if the Lord but hisse to them, they are suddenly in an vprore against thee. Goe on in your malice ye raging persecutors: you cannot wrong Christ, no not in his very members, but you pull the fists of all creatures in heauen, earth, and hell about your eares: flies from the aire, beasts from the earth, poison from sustenance, thunder from the clouds; yea at last also (though now they helpe you) the very deuils from hell against you. All creatures shoote their malignancie at them,

that

that shoot theirs at Christ.

3. In respect of the *Iewes*, his enemies; to shame and confound them. The *rockes* and *graues* are moued at his passion, not they. *Lapides tremunt homines fremunt.* The stones *rent*, the huge earth quakes with feare; the Iewes rage with malice. We see how difficult it is to mollifie a hard heart: harder then to remoue a mountaine, raise the dead, cleaue a rocke, shake the whole earth. It is a great myracle to conuert a wicked man; greater then *rending* of *rockes*. *Moses* red stroke a *Rocke* thrice and did it: ministers haue stroke mens rocky harts three hundred times, and cannot. The graues sooner open, then the sepulchers of sinne and darkenes: the vast earth sooner quakes, then mens hearts at Gods iudgements.

4. In respect of the *women* that stood by; that their faith might be confirmed. For seeing him on the Crosse, at their mercie, whose bowels neuer knew the softnes of such a nature: exposed to all the tyrannie of their hands and tongs: hands that like cruell Chirurgions searched euery part of his blessed body: tongues that ranne nimbly through all the passages of obloquie, till they had ouertaken reproch it selfe, and cast it on him: His body at the full will of the tormenters, and his soule not without intolerable terrors; as they might iudge by strange speech that came from him; *My God, my God, why hast thou forsaken me?* Doth man triumph ouer him, and doth God forsake him? This might breed in their hearts a suspition: either that hee was a deceiuer, or else vtterly cut off. To stifle this doubt in the very birth, see *shakes* the earth, and rends the rockes; that as they knew him dying *Hominem verum*, so they might perceaue him doing these myracles not *Hominem merum*, but the euerliuing God. These wonders; blow the sparke of their faith, almost dying with Christ; and roote in their hearts a deepe

and infallible perswasion of their Sauiour. Something there is to keepe the faith of the elect from quenching, though Satan raigne on it showres of discomforts. Though no obiect greets the eye of flesh but discouragement, yet there is a secret *Spirit* within, that will neuer suffer the faith to faile.

Luk.19.40. 5. In regard of the *Disciples*; to shame and conuince them for leauing him. Christ had said before, *Luk.* 19. *Si hi tacerent, loquerentur lapides. If these* (speaking of his Disciples) *should hold their peace, the stones would immediatly cry out.* Loe, this saying is here come to passe: the *Disciples* hold their peace, the stones speake: they forsake Christ, the *rockes* proclaime him. Such a shame is it for Apostles and ministers of Christ to hold their peace; that if they be silent, the very stones shall preach against them. The walles, windowes, pauements of Churches shall cry out against such Pastors, that vndertake the office of a sheep-heard, and feed Christ his flocke with nothing but ayre. And euen you that come to heare; if no remorse can be put into your hearts at the relation of our Sauiours death: if you haue no feeling of his sorrowes, no apprehension of these mysteries, no repentance of your sinnes, no emendation of your liues; know that the very seates whereon you sit, the walles of your Temples, the very stones you tread on, shall beare witnesse against you.

Now the Lord *Iesus*, that at his death brake the *Rockes*; by the vertue of his death breake our rocky hearts; that being mollified in this life they may be glorified in the life to come. Grant this, O *Father* for thy *mercies* sake, O *Christ* for thy *merits* sake, O holy *Spirit* for thy *names* sake: To whom three persons, one onely wise and eternall God, be glory and prayse for euer. Amen.

THE

THE FOOLE And His Sport.

PROV. 14. 9.

Fooles make a mocke at sinne.

THE *Prouerbes* of *Salomon* are so many select aphorismes, or diuinely morall Sayings without any mutuall dependance one vpon another. Therefore to studie a coherence, were to force a marriage betweene vnwilling parties. The words read spend themselues on a description of two things: the *Foole*, and his *Sport*. The *Foole* is the wicked man: his *Sport*, pastime, or babble is *Sinne*. *Mocking* is the *Medium* or connexion, that brings together the *Foole* and *Sinne*: thus he makes himselfe merry; they meete in *mocking*. *The foole makes a mocke at sinne.*

Foole.

The *foole* is the wicked: an ignorant heart is alwayes a sinfull heart: and a man without knowledge, is a man without grace. So *Thamar* to *Ammon* vnder his rauishing hands; [a] *Doe not this folly*. If thou doest it, *Thou shalt be as one of the Fooles in Israell*. Ignorance cannot *excusare a toto*; wilfull not *a parte*. [b] *Christ shall come in flaming fire rendring vengeance to them that knowe not God.* The state of these *Fooles* is fearefull. Like hooded Hawkes, they are easily carryed by the Infernall Falconer to hell. Their lights are put, how shall their house

[a] 2. Sam. 13. 13

[b] 2. Thes. 1. 8.

scape

scape robbing? [c] These *Fooles* haue a *knowledge*, but it is *to doe euill*. They haue also a knowledge of good, but not *scientiam approbationis*; they know, but they refuse it. So God iustly quites them: for though hee knowe them *ad scientiam*, he will not know them *ad approbationem*. But giues them a *Discedite, nescio vos*. [d] *I know you not: depart from me ye workers of iniquitie.*

[c] Ier.4.22.

[d] Math.7.27.

A man may be a *Foole* two ways; by knowing too { Little / Much.

1. By knowing too *little*; when hee knoweth not those things, whereof he cannot be ignorant, and doe well. [e] *I determined not to know any thing among you, saue Iesus Christ, and him crucified.* But euery man sayth hee knowes Christ. If men knew Christ his loue in dying for them, they would loue him aboue all things: how doe they know him, that loue their money aboue him? *Neme verè novit Christum, qui non verè amat Christum.* No man knowes Christ truely, that loues him not syncerely. If men knew Christ, that he should be Iudge of quicke and dead, durst they liue so lewdly. *Non novit Christum, qui non odit peccatum.* Hee neuer knew Christ, that doth not hate iniquitie. Some attribute too much to themselues, as if they would haue a share with Christ in their owne saluation. *Nesciunt & Christum & seipsos*: they are ignorant of both Christ and themselues. Others lay too much on Christ, all the burden of their sinnes, which they can with all possible voracitie swallow downe, and blasphemie vomite vp againe vpon him. But they know not Christ, who thus seeke to diuide *Aquam a sanguine*, his *blood* from his *water*, and they shall faile of iustification in heauen, that refuse sanctification vpon earth.

[e] 1.Cor.2.2.

2. By knowing too *much*; when a man presumes to know more then he ought. His knowledge is apt to be purfie and grosse, and must be kept low. [f] *Mind not high things*, say the Apostle. *Elymas slandered Paul*, that

[f] Rom.12.16.

that g *much learning had made him madde*. Indeed it might haue done, if *Paul* had bin as proud of his learning, as *Festus* was of his honour. This is the h *knowledge that puffeth vp*. It troubles the braine, like vndigested meate in the stomach; or like the scumme that seeths into the broth. To auoyd this follie, *Paul* forbids vs to i *be wise in our owne conceites*. Whereof I find two readings; *Be not wise in your selues*; and *Be not wise to your selues*.

g Act. 26. 27.

h 1. Cor. 8. 1.

i Rom. 12. 16.

Not in your selues; confine not your witte into the circle of your owne secret profit. Wee account the simple *Fooles*, God accounts the crafty *Fooles*. He that thinkes himselfe wise, is a *foole ipso facto*. It was a modest speech that fell from that Philosopher. k *Si quando famæ delectari volo, non est mihi longè quærendus; me video.* Therefore Christ pronounced his *Woes* to the Pharisees; his doctrines to the people. The first entrie to wisedome, is *Scire quod nescias*, to know thy ignorance. Sobrietie is the measure for knowledge, as the Gomer was for Manna. Curiositie is the rennet, that turnes our milke into curds.

k Sen. ep. 13.

Not to your selues; l *Let thy fountaines be dispersed abroad*, sayth the wisest king: communicate thy knowledge. *Math.* 5. Christians must be like *lights*, that waste themselues for the good of those in Gods house. *Scire suum nihil est, nisi te scire hoc sciat alter.* Hee that will be wise onely to himselfe, takes the ready way to turne foole. *Non licet habere priuatam, ne priuemur eâ.* The closer we keepe our knowledge, the likelier wee are to loose it. Standing waters soone puddles; the gifts of the *mind, if they be not employed, will be empaired.* Euery wicked man is a foole by comparing their properties.

l Prou. 5. 16.

Math. 5. 15.

1. It is a *Fooles* propertie *futura non prospicere*, to haue no foresight of future things. So hee may haue from hand to mouth, he singes away. So the grashopper sings in haruest when shee Aut laboure; and begges

at

at Christmasse when the Ant sings. The wicked takes as litle care what shall become of his soule, as the naturall foole what shall become of his body. *Modo Potiar*, sayth the Epicure: Let me haue pleasure now; [m] *It is better to a liuing dogge then to a dead Lyon.* They doe not in faire weather repaire their house against stormes: nor in time of peace prouide spirituall armour against the day of warre. They *watch* not; therefore *the day of the Lord shall come vpon them as a theefe in the night*, and spoyle them of all their pleasures. The maine businesse of their soule is not thought of; nor dreame they of an Audite, till they be called by death away to their reckoning.

[m] Eccl.9.4.

2. It is a *Fooles* propertie to affect things hurtfull to himselfe. *Ludit cum spinis*; he loues to be playing with thornes. Neither yet *Quod nocuit, docuit*; hath that which hurt him, taught him caution, but hee more desperately desires his owne mischiefe. The wicked doe strongly appropriate to themselues this qualitie. *Cum illis ludunt, quæ illis ladunt*: they loue to dally with their owne vexation, who else would doat on the world; and hover like waspes about the galley-pot, till for one licke of the honey they be drowned in it? What is your ambition, O ye world-affecters, sayth *August*: but to be affected of the world? what doe you seeke, but [n] *per multa pericula peruenire ad plura? per plurima ad pessima?* but through many dangers to find more; through easier to find the worst of all? Like that doating Venetian, for one kisse of that painted harlot, to liue her perpetuall slaue? The world was therefore called the *Fooles* Paradise; there he thinkes to find heauen, and there he sells it to the deuill. *Nouit quærunt improbi*; [o] *they haste as a bird to the snare*: the deuill doth but hold vanitie as a sharpe weapon against them, and they run full brest vpon it. They need no enemies; let them alone, and they will kill themselues. So the enuious

[n] Confess.lib.3

[o] Prou.7.23.

pines

pines away his owne marrow: the adulterer poysons his owne bloud: the prodigall lauisheth his owne estate: the drunkard drowneth his owne vitall spirits. Wicked men make warre vpon themselues with the engines of death.

3. It is a *Fooles* propertie to preferre trifles and toyes, before matters of worth and waight. The foole will not giue his bable for the kings Exchequour. The wicked preferres bodyes of dust and ashes to their soules of eternall substance: this sinne corrupted and time-spent world, to the perfect and permanent ioyes of heauen: short pleasures to euerlasting happines: a puffe of fame before a solid waight of glory. What follie can be more pitiable: then to forsake corne for acornes: a state of immortalitie for an apple, as *Adam* did: a birthright with all the priuiledges for a messe of pottage, belly-cheare, as *Esau* did: a kingdome on earth, yea in heauen too, for asses as *Saul* did: all portion in Christ for bacon, as the *Gergesites* did: a royaltie in heauen, for a poore Farme on earth as the bidden *guest* did. This is the worldlings follie. *Villa, boues, vxor &c.* Math. 22.

Mundus, cura, caro calumpniare vocalis. To esteeme grace and glory lesse then Farmes, oxen, wiues: manna then onions, mecrie then vanitie: God then Idols. They may be fitly paralelled with the Prodigall. Hee forsooke 1. His Fathers house for a strange countrey: these the Church, Gods house, for the world; a place wherein they should be strangers: and wherein I am sure, they shall not be long dwellers. 2. His Fathers inheritance for a bag of money: so these will not tarrie for their heritage in heauen, but take the bags which Mammon thrusts into their hands on the present. Who but a *Foole* will refuse the assured reuersion of some great Lordship, though expectant on the expiration of three liues: for a ready summe of money not Luk. 15.

enough

enough to buy the least sticke on the ground? This is the worldlings folly, rather to take a piece of slip-coine in hand, then to trust God for the inualuable masse of glory. 3. He forsakes his louing friends for harlots, creatures of spoile and rapine: so these the company of Saints. For the Sonnes of Beliall: those that sing praises, for those that roare blasphemies. 4. Lastly the *bread* in his Fathers house, for huskes of beanes: so these leaue Christ the true bread of life, for the draffe which the swine of this world puddle in. Here is their *Folly* to fasten on transient delights, and to neglect the *pleasures at the right hand of God for euermore*. Psal. 16.

4. It is a *Fooles* propertie, to runne on his course with precipitation. Yet can he not out-runne the wicked: whose [a] *driuing is like Iehu's the son of Nimshi: he drineth as if he were mad.* As if he had receiued that commission, *salute no man by the way.* [b] *The wise man seeth the plague and hideth himselfe, but the foole runneth on and is punished.* He goes, he runnes, he flies; as if God that rides vpon the wings of the wind should not ouertake him. Hee may passe a pace, for he is benefited by the way: which is smooth, without rubbes: and downe a hill, for hell is a bottome. *Facilis descensus Auerni.* Haste might be good if the may were good, and good speed added to it. But this is *Cursus celerrimus præteriam.* He needs not run so fast: for *nunquam serò ad id venitur, a quo nunquam recedit ur*: the *foole* may come soone enough, to that place, from whence he must neuer returne. Thus you see the respondencie of the spirituall to the naturall *Foole*, in their qualities. Truly the wicked man is a *Foole*: so *Salomon* expounds the one by the other. Eccl. 7. *Be not ouermuch wicked, neither be thou foolish: why shouldst thou die before thy time?*

[a] 2. King. 9. 20.

[b] Prou. 27. 12.

Prou. 15. 24.

Eccl. 7. 17.

Fooles. Obserue, this is plurally and indefinitely spoken. The number is not small; *Stultorum plena sunt omnia.* Christs *flocke* is *little*; but Satans kingdome is of large

large bounds. *Plurima possessa*; vile thinges are euer most plentifull. Wisedome flies like the Raile, alone: but *fooles*, like Partridges, by whole coueys. There is but one *Truth*, but innumerable errors. Which should teach vs

1. Not to *follow a multitude in euill*. In ciuill actions it is good to doe as the most; in religious, to doe as the best. It shall be but poore comfort in hell, *Socios habuisse doloris*. Thou pleadest to the Iudge; I haue done as others: the Iudge answeres; And thou shalt speed as others.

2. To bleſſe God, that we are none of the many: as much for our *Grace*, whereby we differ from the *fooles* of the world; as for our *Reason*, whereby wee differ from the *fooles* of nature.

Now as these *fooles* are many, so of many kindes. There is the *Sad foole*, and the *Glad foole*: the *Haughtie foole*, and the *Naughtie foole*.

1. The *Sad* or melancholy *foole* is the *Enuious*; that repines at his brothers good. An enemie to all Gods fauours, if they fall beſides himſelfe. A man of the worſt diet; for he conſumes himſelfe; and delights in pining, in repining. Hee is readie to quarrell with God, becauſe his neighbours flocke to ſcape the rotte. He cannot endure to be happie, if with companie. Therefore enuie is called by *Prosper*; [a] *De bono alterius tabescentis animi cruciatus*: the vexation of a languiſhing minde, ariſing from anothers well-fare. *Tantos Inuidus habet iuſta pœna tortores, quantos imitatores habuit laudatores.* So many, as the enuied hath praiſers, hath the enuious tormentors.

[a] Lib. 3. de virtut. & vitijs.

2. The *Glad foole*, I might ſay the *Mad foole*, is the diſſolute; who rather then he will want ſport, makes goodneſſe it ſelfe his Minſtrell. His mirth is to fullie euery vertue with ſome ſlander; & with a ieſt to laugh it out of faſhion. His vſuall diſcourſe is filled vp with boaſting

boasting Parentheses of his old sinnes: and though he cannot make himselfe merry with their act, hee will with their report; as if he roued at this marke, to make himselfe worse then he is. If repentance doe but proffer him her seruice, he kickes her out of dores: his minde is perpetually drunke; and his bodie lightly dies, like *Anacreon*, with a grape in his throat. He is stung of that serpent, whereof he dies laughing.

3. The *Haughtie foole* is the *ambitious*: who is euer climbing high Towers, and neuer forecasteth how to come downe. Vp he will, though he fall downe headlong. He is wearie of peace in the Countrey, and therefore comes to seeke trouble at Court: where hee haunts great men, as his great spirit haunts him. When he receiues many disappoyntments, he flatters himselfe still with successe. His owne fancie perswades him, as men doe *fooles*, to shoot away another arrow, thereby to find the first: so he looseth both. And lastly, because his pride will admit of no other punisher, he becomes his owne torment: and hauing at first lost his honestie, he will now also loose his wittes; so truely becomes a *foole*.

4. The *Naughtie foole* is the *Couetous*. This is the *Follie* that *Salomon saw vnder the Sunne*. You heard before of a *merry* foole; but the *very* foole of all is the auarous: for he will loose his friends, starue his bodie, damne his soule, and haue no pleasure for it. So sayth the Prophet. [d] *He shall leaue his riches in the midst of his dayes, and at his end shall be a Foole.* He wasts himselfe, to keepe his goods from wast: he eats the worst meate, and keepes his stomach euer chiding. He longs like a *foole*, for euery thing he sees; and at last may *habere quod voluit, non quod vult*: haue what he desired, neuer what he desires. He feares not the day of iudgment; except for preuenting the date of some great obligatio. You would thinke it were petrie treason to call a rich man

[d] Ier. 17. 11.

foole;

foole; but he doth ſo that dare iuſtifie it. Luk. 12. *Thou foole, this night ſhall they fetch away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt prouided?* Luk. 12.20.

We haue anatomized the *Foole*, let vs behold his *Sport. He maketh a mocke at ſinne.*

The *Fathers* call this *Infimum gradum*, and *Limen inferni*; the loweſt degree of ſinne, and the very threſhold of hell. It is *Sedes peſtilentiæ*, the *Scorners chaire.* Pſal. 1. wherein the vngodly ſittes, blaſpheming God and all goodneſſe. *Nemo ſubitò peſſimus.* No man becomes worſt at firſt. There is no ſuddaine euill. Men are borne ſinnefull, they make themſelues prophane. Through many degrees they climbe to that height of impietie. This is an extreame progreſſe, and almoſt the iourneys end of wickedneſſe: *Improbo latari affectu.* Thus *Abner* cals fighting a *ſport.* [e] *Let the young men ariſe, and play before vs.* [f] *They glory in their ſhame*, ſayth the Apoſtle; as if a condemned malefactor ſhould boaſt of his halter. *Fooles make a mocke at ſinne.* Pſal. 1.1. [e] 2.Sam.2.14. [f] Phil.3.19.

We ſhall the more clearely ſee, and more ſtrongly deteſt this ſenſeles iniquitie, if we conſider the obiect of the *Fooles Sport*; *Sinne.*

1. *Sinne*, which is ſo contrary to goodnes: and though to mans corrupt nature pleaſing, yet euen abhorred of thoſe ſparkes and cinders, which the ruſt of ſin hath not quite eaten out of our nature, as the Creation left it. The lewdeſt man, that loues wickedneſſe as heartily, as the deuill loues him; yet hath ſome obiurgations of his owne heart: and becauſe he will not condemne his ſinne, his heart ſhall condemne him. The moſt reprobate wretch doth commit ſome contraconſcient iniquities: and hath the contradiction of his owne ſoule, by the remanents of reaſon left in it. If a lewd man had the choice to be one of thoſe two Emperors, *Nero* or *Conſtantine*; who would not rather bee a *Conſtantine* then a *Nero*? The moſt violent oppreſſor that

is cruell to others, yet had rather that others should be kind to him then cruell. The bloudiest murderer desires that others should vse him gently, rather then strike, kill, or butcher him. Nature it selfe prefers light to darkenesse: and the mouth of a Sorceresse is driuen to confesse, *Video meliora, proboque.* The most rigid vsurer, if he should come before a seuere Iudge, would be glad of mercie; though himselfe will shew none to his poore bond-men.

In bene viuendo requiem natura fateri.

Cogitur. It is then first a contra-naturall thing to *make a mocke at sinne.*

2. *Sinne*, which sensibly brings on present iudgments
§ Ioh. 5. 14. § *Thou art made whole: sinne no more, least a worse thing come vnto thee.* Sinne procured the former, and that was greeuous; 38. yeares bed-rid: Sinne is able to draw on a greater punishment; *Least a worse thing come vnto thee.* If I should turne this holy booke from one end to the other; if I should search all Fathers, yea all writers whether diuine or humaine; I should euince this conclusion; that *Sinne* hales on Iudgement. *Pedisequis sceleris supplicium.* If there be no feare of impietie, there is no hope of impunitie. Our Machiauellian Politicians haue a position: that *Summa scelera incipiuntur cum periculo, peraguntur cum præmio*: the greatest wickednes is begun with danger, gone through with reward. Let the Philosophers stop their mouths: *Scelus aliquis tutum, nemo securum tulit.* Some guiltie men haue beene safe, none euer secure.

This euerie eye must see. Let adulterie plead that nature is encourager and directer of it; and that she is vniust to giue him an affection, and to barre him the action: yet we see it plagued: To teach vs that the sin is of a greater latitude, then some imagine it: vncleane, fedifragous, periured. Broad impudence, contemplatiue Baiderie, an eye full of whores are things but iested

ieſted at: the committers at laſt find them no ieſt, when God powres vengance on the body, and wrath on the naked conſcience.

Let drunkennes ſtagger in the robes of good fellowſhip; and ſhrowdit ſelfe vnder the wings of merriment; yet we ſee it haue the puniſhment, euen in this life. It corrupts the bloud, drownes the ſpirits, beggers the purſe, and enricheth the carcaſe with ſurfets: a preſent iudgement waites vpon it. He that is a theefe to others, is at laſt a theefe alſo to himſelfe; and ſteales away his owne life. God doth not euer forbeare ſin to the laſt day; nor ſhall the bloudy Ruffian ſtill [h] eſcape but his owne bloud ſhall answere ſome in preſent, and his ſoule the reſt eternally. Let the Seminary pretend a warrant from the Pope to betray and murder Princes; and build his damnation on their tetricall grounds; which haue *Parum rationis, minus honeſtatis, Religionis nihil*; Little Reaſon, leſſe Honeſtie, no Religion. Yet we ſee, God reueiles their malicious ſtratagems, and buries them in their owne pit. *Piercies* head now ſtands Centinell, where he was once a Pioner.

[h] Pſal. 55. 23.

If a whole land flow with wickednes, it eſcapes not a deluge of vengeance. For England; haue not her bowells groaned vnder the heauy peſtilence? If the plague be ſo common in our mouthes, how ſhould it not be common in our ſtreets? With that plague wherwith we curſe others, the iuſt God curſeth vs. Wee ſhall find in that Emperiall ſtate of *Rome*, that till *Conſtantines* time almoſt euery Emperour dyed by treaſon or maſſacre: after the receiuing of the Goſpell, none except that reuolter *Iulian*: Let not *ſinne* then be made a ſport or ieſt, which God will not forbeare to puniſh euen in this life.

3. But if it bring not preſent Iudgement, it is the more fearefull. The leſſe puniſhment wickednes receiues here, the more is behind. God ſtrikes thoſe here

here, whom he meanes to ſpare hereafter; and corrects that ſonne which he purpoſeth to ſaue. But hee ſcarce meddles with them at all, whom hee intends to beate once for all. The *Almond tree* is forborne them, who are bequeathed to the *boiling Potte*. There is no rod to ſcourge ſuch in preſent; ſo they goe with whole ſides to hell. The purſe and the fleſh ſcapes, but the ſoule payes for it. This is *Miſericordia puniens*, a greeuous mercie: when men are ſpared for a while, that they may be ſpilled for euer. This made that good Saint cry; *Lord here afflict, cut, burnt, torture me; Vt in æternum parcas*; that for euer thou wilt ſaue me. No ſorrow troubles the wicked, no diſturbance embitters their pleaſures: But *remember* ſayth *Abraham* to the merry-liu'ed rich man, [i] *Thou* wert delighted, *but thou art tormented. Tarditas ſupplicij grauitate penſatur*: and hee will ſtrike with iron hands, that came to ſtrike with leaden feete. *Tuli, nunquid ſemper feram?* no; their hell-fire ſhall be ſo much the hoter, as God hath beene coole and tardy in the execution of his vengeance. This is a Iudgement for *Sinne* that comes inuiſible to the world, inſenſible to him on whom it lights. To be [k] *giuen ouer to a reprobate mind; to a hard and impenitent heart.* If any thing be vengance, this is it. I haue read of plagues, famine, death come temperd with loue and mercie: this neuer but in anger. Many taken with this ſpirituall lethargie ſing in Tauernes, that ſhould howle with dragons: and ſleepe out Sabboths and Sermons, whoſe awaked ſoules would rend their hearts with anguiſh. *Fooles then onely make a mocke at ſinne.*

Aug.

[i] Luk. 16. 25.

[k] Rom. 1, 28. 2. 5.

4. *Sinne* that ſhall at laſt be laid heauy on the conſcience: the lighter the burthen was at firſt; it ſhall be at laſt the more ponderous. The wicked conſcience may for a while lie a ſleepe: but [l] *Tranquilitas iſta tempeſtas eſt*: this calme is the greateſt ſtorme. The mortalleſt enemies are not euermore in pitched fields, one againſt the

[l] *Ierom.*

the other: the guiltie may haue a seeming truce, true peace they cannot haue. A mans debt is not payd by slumbring: euen while thou sleepest, thy arrerages run on. If thy conscience be quiet without good cause, remember that *Cedat iniustissima pax iustissimo bello*: a iust warre is better then vniust peace. The conscience is like a fire vnder a pile of greene wood, long ere it burne; but once kindled it flames beyond quenching. It is not pacifiable whiles sinne is within to vexe it: the hand will not cease throbbing so long as the thorne is within the flesh. In vain, he striueth to feast away cares, sleepe out thoughtes, drinke downe sorrowes; that hath his tormentor within him. When one violently offers to stoppe a course of bloud at the nostril, it finds a way downe the throate not without hazzard of suffocation. The stroken deare runs into the thicket, and there breakes off the arrow: but the head stickes still within him, and rankles to death. Flitting and shifting ground giues way to further anguish. The vnappeased conscience will not leaue him, till it hath shewed him hell; nor then neither. Let then this *Foole* know, that his now seared conscience shall be quickned: his death-bed shall smart for this. And his amazed heart shall rue his old wilfull adiournings of repentance. How many haue there raued on the thought of their old sinnes; which in the dayes of their hote lust they would not think sinnes. Let not then the *Foole make a mocke at sinne.*

5. *Sinne*, which hath another direfull effect, of greater latitude; and comprehensiue of all the rest. *Diuinam incitat iram.* It prouokes God to anger. The *wrath of a king is as messengers of death*; what is the wrath of the king of kings. [m] *For our God is a consuming fire.* If the fire of his anger be once throughly incensed all the riuers in the South are not able to quench it. What piller of the earth, or foundation of heauen can stand,

[m] Hebr. 12. 29.

when he will wake them? Hee that in his wrath can open the iawes of earth to ſwallow thee, ſluce out flouds from the ſea to drowne thee, raine downe fire from heauen to conſume thee; Sodome, the old world, *Corah*, drunke of theſe wrathfull vialls. Or to goe no further, he can ſet at iarre the elements within thee, by whoſe peace thy ſpirits are held together: drowne thee with a dropſie bred in thy owne fleſh: burne thee with a peſtilence begotten in thy owne bloud: or bury thee in the earthly graue of thy owne melancholy. Oh it is a fearefull thing, *to fall into the hands of the liuing God.* It is then wretchedly done, *thou Foole*, to ieſt at ſinne that *angers* God, who is able to anger all the vaines of thy heart for it.

6. *Sinne*, which was puniſhed euen in heauen. *Angeli detruduntur propter peccatum.* 2. Pet. 2. *God ſpared not the Angels that ſinned, but caſt them downe to hell.* 2. Pet. 2. 4. It could bring downe Angels from heauen to hell; how much more men from earth to hell! If it could corrupt ſuch glorious natures, what power hath it againſt duſt and aſhes! Art thou better or dearer then the Angelles were? Doſt thou flowt at that which condemned them? Goe thy wayes, make thy ſelfe merry with thy ſinnes; *mocke* at that which threw downe Angels. Vnles God giue thee repentance, and another minde, thou ſhalt ſpeed as the loſt Angels did. For God may as eaſilie caſt thee from earth, as he did them from heauen.

7. *Sinne*, which God ſo loathed, that hee could not ſaue his owne elect becauſe of it, but by killing his owne Sonne. It is ſuch a diſeaſe, that nothing but the bloud of the Sonne of God could cure it. He cured vs by taking the receits himſelfe which we ſhould haue taken. He is firſt caſt into a *Sweat*; ſuch a ſweat as neuer man but he felt; when the bubbles were droppes of bloud. Would not ſweating ſerue? he comes to inciſion, they pierce his hands, his feete, his ſides; and ſet life it ſelfe abroach.

abroach. Hee must take a p[o]tion too, as bitter as their malice could make it; compounded of vineger & gall. And lastly he must take a stronger and stronger medicine then all the rest; he must die for our sinnes. Behold his harmles hands pierced for the sinnes, our harmefull hands had committed. His vndefiled feete, that neuer stood in the wayes of euill, nailed for the errors of our pathes. Hee is spitted on, to purge away our vncleanesse: clad in scornefull Robes to couer our wickednesse: whipped, that we might escape euerlasting scourges. He would thirst, that our soules might be satisfied: the *Eternall* would die, that we might not die eternally. He is content to beare all his Fathers wrath; that no pang of that burden might be imposed vppon vs: and seeme as forsaken a while, that we by him might be receiued for euer. Behold his side become bloudie, his heart dry, his face pale, his armes stiffe; after that the streame of bloud had ran downe to his wounded feet. O thinke if euer man felt sorrow like him; or if he felt any sorrow but for *Sinne*.

Now is that *Sinne* to be laughed at, that cost so much torment? Did the pressure of it lie so heauie on the Sonne of God, and doth a son of man make light of it? Did it wring from him sweat, and bloud, and teares, and vnconceiueable groanes of an afflicted spirit; and dost thou *O foole*, iest at it? Alas that which put our infinite Redeemer God and man, so hard to it; must needs swallow vpand confound thee, poore sinfull wretch. It prest him so farre that he cryed out to the amasement of earth and heauen; *My God, My God, why hast thou forsaken me?* Shall he cry for them, and shal we laugh at them? Thou *mockest* at thy oppressions, oathes, sacriledges, lusts, frauds; for these hee groaned. Thou scornest his Gospell preached, he wept for thy scorne. Thou knowest not, *O foole*, the price of a *Sinne*: thou must doe, if thy Sauiour did not for thee.

If he suffred not this for thee, thou must suffer it for thy selfe, *Passio aterna erit in te, si passio Æterni non erat pro te.* An eternall passion shall be vpon thee, if the Eternals passion were not for thee. Looke on thy Saiour, and make not a *mocke at Sinne.*

[n] Rom. 6.23. 8 Lastly *Sinne* shall be punished with [n] *Death:* you know what death is the *wages* of it: not onely the first, but the [o] *second death.* Inexpressible are those torments: when a reprobate would giue all the pleasures that euer he enioyed, for one drop of water to coole his tongue. Where there shall be vnquencheable fire to burne, not to giue light; saue a glimmering; [p] *ad aggranationem, vt videant vnde doleant: non ad consulationem, ne videant vnde gaudeant:* to shew them the torments of others, and others the torments of themselues.

[o] Reu. 20.6

[p] Isid. Lib. 1. de Sum. Bon.

But I cease vrging this terrour; and had rather win you by the loue of God, then by his wrath and Iustice. Neither neede I a stronger argument to dissuade you from sinne, then by his passion that dyed for vs being enemies. For if the agonie, anguish, and heart-bloud of *Iesus* Christ shed for our sinnes, will not moue vs to repentance, we are in a desperate case. Now therefore I fitly leaue *Pauls* adiuration, so sweetely tempered in your bosomes: commending that to your consciences, and your consciences to God. [q] *I beseech you brethren, by the mercies of God, that ye present your bodies a liuing sacrifice, holy and acceptable vnto* GOD.

[q] Rom. 12.1.

THE

THE FIRE OF CONTENTION

OR The trouble that followes the Gospell.

LVK. 12. 49.

I come to send fire on the earth; and what will I, if it be alreadie kindled?

BEfore I run vpon Diuision, (and yet Diuision is the subiect of my Text; and for methods sake I must vse some diuision in my discourse) I must let you vnderstand, what this *Fire* is that is *sent*; and how innocent our Sauiour is that *sendeth* it.

1. There may be *Dissention* betwixt the good and the good: and hereof is the Deuil the author. It is the *Enemie* that sowes those *Tares*. This is one of the abominations that the Lord abhorreth: [a] *A false witnes that speaketh lies, and him that soweth discord among brethren.* God is neuer the immediate cause of that, which he abominates. [b] *If any man seem to be contentious, we haue no such custome, neither the Churches of God.* To cleare Christ and his Gospell from causing this; the tenour of all Scriptures admonisheth vs with Saint *Peter.* [c] *Be ye all of one mind, hauing compassion one of another, loue as brethren, be pitifull, be courteous.*

Vnitie is the badge of Christianitie: wee are all the members of one bodie. [d] *The eye cannot say to the hands,*

[a] Prou. 6. 19.

[b] 1. Cor. 11. 16

[c] 1. Pet. 3. 8.

[d] 1. Cor. 12.

I haue no need of you, &c. We are all ſtones of one building, therefore muſt not iarre one with another, leaſt we ruine the whole houſe. Chriſt ſayth, that *a kingdome diuided cannot ſtand.* The Souldiours would not diuide the vnſeamed coate of Chriſt: farre bee it from vs to rent his bodie. There are three grounds of loue; vertue, pleaſure, profite. Vertue all conſent to be the ſureſt and beſt. That then which is grounded on the beſt vertue, is the beſt vnitie: and this is *Faith.* Loue iſſuing from *Faith* is a bond able to tie God to man, man to God: and therefore man to man. This knot is tyed ſo faſt, that the powers of hell cannot vndoe it. All other vnities, but the Communion of Saints may be broken.

There is no peace ſo indiſſoluble, as the peace of faith. So contrarily there is no *Contention* ſo violent and raging, as that is enflamed by erroneous Religion. [e] *Cyprian* writes of *Nouatus*, that he would not ſo much as allow his owne Father bread whiles hee liued, nor vouchſafe him buriall being dead: that he ſpurned his owne wife, and killed his owne childe within her bodie. O the vnmatchable crueltie, that ſome mens religion, (if I may ſo call it) hath embloudied them to! What treaſons, conſpiracies, maſſacres, did or durſt euer ſhew their blacke faces in the light of the Sunne, like to thoſe of Papiſts; all vizarded vnder pretended Religion? The Pope hath a *Canon*, called *Nos ſanctorum Predeceſſorum, &c.* Wee obſeruing the ſtatutes of our holy Predeceſſors, doe abſolue thoſe that are bound by fidelity and oath to perſons excommunicated, from their oathes; and doe forbid them to keepe their fealtie towards them, *Quouſque ipſi ad ſatisfactionem veniant:* till they come to yeeld ſatisfaction. What malicious ſtratagems againſt ſuſpended Princes, haue not beene kindled from this fire? Againſt what nation hath not this Canon ſhot the furie? Yea the more to embolden ſubiects to ſuch pernicious attempts, the Pope makes them

[e] Lib. 2. Ep. 8.

them beleeue that the very Apostles take their partes. For so it is manifest by the forme of *Gregories* sentence; that he commandeth S. *Peter* and S *Paul*, as if they were his bailifs errant, to execute the writtes of his pontificall and priuatiue authoritie.

Malice in humour is like fire in straw, quickly vp, and quickly out: but taking hold of conscience, like fire in steele; *Quod tardè acquisiuit, diù retinet*; what was long in getting, will be longer in keeping. Religion is the greatest enemie to religion; the false to the true. [f] *Fauos etiam vespe faciunt*: waspes also make combes, though in stead of honey wee find gun-powder. Of dissention among professours of the Gospell, Christ is not authour: he neuer gaue *fire* to burne his Church. Yet he hath his hand in it. [g] *There must be heresies among you that they which are approued may be made manifest*. He drawes good out of euill; and makes a good *Shall* of the euill *must*: so raising a vertue from a necessitie. From contention; begot by *Sathan*, hee so sweetly workes, that the profession of his but darkely glowing before, shall be made to shine brightly. In Q. *Maries* time, when persecution wrung the Church, Martyrdome gaue a manifest approbation of many (vnknowne) Saints. The vertues of diuers had bin lesse noted, if this fiery triall had not put them to it. Gods glory and power are more perspicuous, in strengthening his against their enemies, then if they had none. Christ came not to *send* this *fire*; yet hee wisely tempers it to our good.

[f] *Tertull.*

[g] 1. Cor. 11. 19.

2. There may be *Dissentio*, betwixt the wicked and the wicked; and hereof also is *Satan* authour. He sets his owne together by the eares, like cockes of the game to make him sport. Hereupon hee raised these great Heathen warres, that in them millions of soules might goe downe to people his lower kingdome. Hereupon hee drawes ruffian into the field against ruffian: and

then

then laughes at their vainely spilt bloud. All the contentions, quarrels, whereby one euill neighbour vexeth another; all slaunders, scoldings, reproches, calumnies, are his owne damned fires. Thus sometimes the vngodly massacre the vngodly, oppressours deuoure oppressours.[h] *I will set the Egyptians against the Egyptians: and they shall fight euerie one against his brother, and euerie one against his neighbour; Citie against citie, and kingdome against kingdome.* The Pharises against the Sadducees: the Turke against the Pope: the *Transgressour against the transgressour.* Couetousnes shall be against prodigalitie: baseness against pride: temeritie against dastardie. The drunkard spils the drunkard, the theefe robbes the theefe: *Proditoris proditor*: the Traytour shalbe betrayed, and the cosener shall be cheated.[i] *They shall eate euerie man the flesh of his owne arme; Manasseh, Ephraim; and Ephraim, Manasseh.* It is vnpossible, that any true peace should be amongst the wicked, whiles they want the soalder that should glew them together, faith. Agreement in euill is not peace, but conspiracie. Wicked mens combining themselues may be a faction, no vnitie, no amitie: for they haue but *metum & noxam conscientiæ pro fœdere*: terrour and guilt of conscience for their league. But some may question; doth not Satan in setting reprobates against reprobates, ouerthrow his owne kingdome? I answere.

[h] Esa. 19. 2.

[i] Esa. 9. 21.

1. The Deuill is politicke, and will not diuide his subiects, when by their holding together hee may diuide the Church. So the Pharises though they hate the Sadducees; and the Herodians that despise them both: shall all ioyne forces shake and take hands against Christ. Papists are enemies to *Truth*, Schismaticks to *Peace*; yet both the *Church*: which suffers, as her Sauiour did, *in medio inimicorum*, in the midst of aduersaries, not onely to her now, but at other times also to themselues. *Herod* and *Pilate*, were of enemies reconci-

Matth. 22. 16. 23.

led

led friends, that their vnited rancours might meete against *Iesus*. The Iewes and the *Lystrians*, so diuersely religion'd, the deuill can make agree, to stone *Paul*. Act.14.19. Thus Satan holds them vnder colours and pay, whiles they can doe him any seruice: but when they can no longer vexe others, hee falls to vexing of them: and enrageth their thirst to one anothers bloud, when they haue done quaffing the bloud of the Saints.

2. The Deuill in raising seditions and tumults among his owne, intends not the destruction, but erection of his kingdome. Perhaps his forces on earth are weakned, but his Territories in hell are replenished; wherein he takes himselfe to raigne most surely. For Satan, during a mans life, knowes not certainely, whether he belongs to God or to him. Predestination is too mysticall and secret a booke for his condemned eyes to looke into; and repentance hath often stepped in betwixt old age and death: frustrating the hopes of Satan. Therefore he hastens a wicked man, with what speed he can, to hell; for till he came within those smoakie gates, Satan is not sure of him; he may start out of his clutches. For this cause he precipitates witches with much suddennesse to their ends: whom, one would thinke, hee should let liue, that they might doe more mischiefe. No; such is his malicious policie, he would be sure of some; and rather take one soule in present, then hazard all on the vaine hope of more gaines.

3. There is a *Dissention* betweene the wicked and godly; nor yet is Christ the proper and immediate cause of this. For *Rom.*12. *If it be possible, as much as lieth in you, liue peaceably with all men.* Rom.12.18.

4. There is an Emnitie betwixt Grace and Wickednes; a continuall combate betweene sanctitie and sin: and this is the *Fire* that Christ came to *send*. Hee is to some a liuing stone, whereupon they are built to life: to others a stone of offence, whereat they stumble to death

death. Now becauſe the locall ſeate of holines on earth is in the hearts of the Saints; of wickednes in the Deuill and his Inſtruments: therefore it followes, that the euill will perſecute the good, and the good may not partake of the vices of the bad. [k] *What agreement hath the temple of God with Idols? Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the vncleane thing, and I will receiue you.* Out of the Egypt of this world hath God called his Sonnes. We are forbidden all *fellowſhip with the vnfruitfull workes of darkenes*; not altogether with the workers: [l] *For then wee muſt needs goe out of the world.* It is commanded *Ierem* 15. *that the precious be ſeparated from the vile*: yet ſo that they *may returne* to the good, though the good may not *turne* to them. It is good for the good to ſunder themſelues from the incorrigible wicked; as being the firſt ſtayre of the ladder that leaues the earth; and ſets the firſt ſtep of our iourney to heauen. God in his eternall decree ſeparated the elect from the Reprobate; in his Vocation, he ſequeſters them from nature and ſinne. When hee executes particular iudgement, hee takes *Iſraell* from the Tabernacles of *Corah*: when he will giue the generall, he will ſeuer the *Sheepe* from the *Goates*.

[k] 2. Cor. 6. 16.

[l] 1. Cor. 5. 10.

Ier. 15. 19.

[m] Iſa. 9. 6.

Chriſt then, who is the [m] *Prince of Peace*, cauſeth not quarrels betweene man and man, as they are creatures; but betwixt goodneſſe and euill, as they are contrarie natures. That the ſonnes of *Beliall* hate the ſonnes of God, Chriſt is not the cauſe, but the occaſion. For when the Goſpell ſeparates vs from the world, the world then bends his malicious forces againſt vs. So that *Peace* in ſinne. Ver. 51. Chriſt came not to ſend; but *Peace* of conſcience. Phil. 4. *The peace of God, which paſſeth all vnderſtanding, &c.* Which becauſe the wicked will not embrace, therefore [n] *Fiue in one houſe ſhall be diuided: the Father againſt the Sonne, and the Sonne againſt the*

Phil. 4. 7.

[n] Ver. 52. 53.

the Father, &c. The Gospell doth not otherwise worke this *diuision*, then the Law is sayd to * make sinne; because it made sinne knowne. Or the Sunne is sayd to cause mothes, because it causeth their appearance. Let *Paul* continue a Pharise, and the Phariſes will loue him: conuert he to a Christian, and they will hate him. Whiles we liue after the world, we haue peace with the world, none with God: when we are turned to Christ, we haue peace with God, none with the world.

* Rom. 7. 7.

This ground laid, we will consider, for the better exposition of the words fiue circumstances.

The { *Fire.* *Fewell.* *Kindlers.* *Smoake.* *Bellowes.*

Wherein we shall find Christs *willing*, and the *fires kindling*. Who wils goodnesse to his chosen, which he is sure, will enrage the wicked to their persecution. The cause thus giuen, the *fire* is left to be kindled by others. For though *Non sine Deo patimur*, yet *non a Deo petimur*. The instruments of our affliction will be found vngodly; who, though they plead, we haue done the *will* of the Lord, shall goe to hell for their labour.

The Fire.

Is discord, debate, contention, anger, and hatred against the godly. Euery man is composed of foure elementall humours, whereof one is Choler, resembled to *Fire*. In whom this Choler is most aduſt, & puiſſant, they are vſually most hote, furious, fiery. But I speake here of nature; for grace can alter nature, and purge this corruption. Regeneration is the best physicke to purge Choler. Many medicines hath Philosophie prescribed against this spirituall disease; but in vaine. The Philosophers seruant could scoffe his Maister: He inueighes

ueighes against anger, writes volumes against it, *& ipse mihi irascitur*; and yet he is angry with me. Onely grace can (more then giue rules) giue power to master this madnesse. *Fire* and *Contention* haue some resemblances.

1. Debate is like *Fire*; for as that of all elements, so this of all passions, is most violent. The earth is huge, yet we walke quietly on it; it suffers our ploughes to rend vp the entrals of it, to teach vs patience. The aire is copious, yet admits our respiration. The waters boystrous, yet sayle we vpon them, against them. But *Fire*, especially getting the vpper hand, is vnmercifully raging: it left nothing behind, to witnesse the former happynes *of Sodome*. The worlds last destruction, shall be by [a] *Fire*: and God vseth that, of all elements, to expresse the very torments of hell; adding [b] *Brimstone* to it. To this is the anger of God likened; [c] *Our God is euen a consuming fire*. So doth debate exceede all passions: flouds of correction, can quench the turbulent an fiery spirit which is [d] *set on fire of hell*. Onely one extreame may driue out another; as we hold our burnt finger to the fire, by a new heat to extract the former. [e] So the *fire* of grace onely must draw out the *Fire* of debate; or send it to the euerlasting [f] *fire* to purge it.

[a] 2. Pet. 3. 12.
[b] Reu. 21. 8.
[c] Hebr. 12. 29.
[d] Iam. 3. 6.
[e] Math. 3. 11.
[f] ver. 12.

2. *Contention* is like *Fire*; for both burne so long, as there is any exustible matter to contend against. Only herein it transcends *fire*: for fire begets not matter, but consumes it; debate begets matter, but not consumes it. For the wicked study cause of contention, as [g] *Benhadad* against *Ahab* 1. *King* 20. So when the Pope could find no iust exception against *Fredericke* the Emperour; he quarrelled with him for holding the wrong stirrop; when the great Prelate should mount his palfrey; and thought he might easily mistake, for Emperours are not vsed to hold stirrops, yet hee was persecuted almost to excommunication, for it. It is wofull dwelling amongst debatefull men, whose soules hate

[g] 1. King 20. 3. 5. 7.

hate peace: that are [illegible], which *Paul* makes a rep[illegible] that stand in their way; a[illegible] matter cease to feede the[illegible] a *firie* comparison. First, [illegible] *he passeth by, and meddleth* [illegible] he thrusts himselfe into [illegible] hold, nor will let goe. [illegible] villanie. *As a mad-man, who* [illegible] *death; and saith, Am I* [illegible] mortall mischiefes vnde[illegible] 20. lest the fire should go[illegible] himselfe. *Where no wood is,* [illegible] when he hath kindled th[illegible] and disperse it; and is a[illegible] *to the fire. The words of a* [illegible] *goe downe into the inner* [illegible] trate and cruciate the m[illegible]

3. As a litle sparke gr[illegible] debate often proues a [illegible] *matter a little fire kindleth* [illegible] pour, yet gets such stren[illegible] trees and towers. [b] [illegible] *downe strong cities, and* [illegible] *men.* Warre is compar[illegible] *out of Heshbon, and a flam[illegible] consumed Ar of Moab, a[illegible] Arnon.* But contention [illegible] pace, that nothing but [illegible]

4. As *fire* is prouerbi[illegible] good seruant: so *Ang[illegible]* Lord of mis-rule; but [illegible] or rather sanctified to [illegible] anger is holy, that is z[illegible]

This is *Diuision*; a ra[illegible] *without naturall affection*; [illegible] bates marke: striking all not ceasing to burne, till all *Salomon* discribes such with ver. 17. he cals him a Busi-body *strife belonging not to him*: pertinent busines; and *is like fires*; which hee can neither ver. 18. He notes his politicke *casteth firebrands, arrowes, and sport*? he scattereth abroad the colour of iest. And ver. out, hee administers fewell *where the fire goeth out, ver.* 21. flame, hee strives to spread *coales to burning coales, and wood* [illegible] *better are wounds, and they parts of the belly.* They pene-tender and sensible places. wes to a great flame so a small [illegible] rent. [a] *Behold how great a* The wind at first a small va-h in going, that it ouer-turnes *back-biting tongue hath pulled* [illegible] *ouerthrowne the houses of great* to fire. *Numb.* 21. *A fire is gone from the citie of Sihon: it hath the Lords of the high places of* ns like wild-fire; so furious a oud can extinguish it.

ly sayd to be an ill master, but a where it is a Lord of rule is a here it is subdued to reason, ace, it is a good seruant. That lous for the glory of God.

ng *fire*: and able, whether it take

[a] Rom. 1. 31.

Prou. 26.

[a] Iam. 3. 5.

[b] Eccius. 28. 14.

Numb. 21. 28.

take hold of ciuilitie or religion, of Burse or Church; to ouerthrow the common good of both.

For ciuilitie, the breaking of relatiues, is the ruine of substantiues. We stand not of our selues, but vpon reference. Want of iustice in magistrates, of instruction in gouernours, of obedience in subiects, of charitie in neighbours, destroyes the common wealth. Some gather thus much from the fift Commandement, by good consequence. *Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giueth thee.* For if Princes rule well and subiects obey well; if masters command right, and seruants doe right: if Parents instruct children in the feare of God, and children obey parents in that feare; this happy harmonie shall preserue the land. If this relation, and reciprocall dutie be neglected, all runs to ruine: and the blessing of long life shall be with-drawne. For it is not fit they should haue long life, that rebell against those from whom they had, and by whom they hold their life.

Begin with the least ascendently. The ouerthrow of a house is *Dimsion*. When the husband and wife draw not euenly in the yoke; when the one brings fire & the other hath no water to quench it: when the children are refractarie, the seruants wasters; there must needes be a decay of this familie. Whereof consists a Citie, but of many households? If the particulars be ruinated, what will become of the generall? When the members are gone where is the Bodie? If the Magistrates are vniust, the people disobedient, if one profession quarrell with another, and denie mutualitie: the head refusing to giue guidance, the eyes their sight, the feete to walke, the hands to worke; the body of that Citie dissolues. The dissolution of cities and townes, must needs ruin the Kingdome. When the members fell out with the stomach, that it deuoured all, and tooke noe

paines;

paines; hereon the eye would not see for it, nor the hand worke for it, nor the foote walke for it, &c. so the stomach wanting meate, the eyes, hands, feet, and all members faint and languish. Tributes & subsidies are but the dues and duties of the members to the Prince; who, as the stomach, returnes all to their welfare and benefite.

Dissention in religion doth no lesse hurt, doth more. It diuides a house. Here. Ver. 52. *Fiue in one house shall be diuided: two against three and three against two.* And Math. 10. *A mans foes shall be they of his owne household.* Math. 10 36. It diuides a citie. How many cities haue beene destroyed by their owne mutinous distractions, whome forraigne inuasions could not subdue! It diuides a Kingdome; whereof *Fraunce* hath long beene a bleeding witnesse: neither hath England beene insensible.

Ac veluti in magno populo, cùm sæpe coorta est
Seditio, sæuitq; animis ignobile vulgus:
Iámq; faces & saxa volant, furor arma ministrat. *Virg.*

It ouerthrowes propinquitie: the mutuall succour of lending, borrowing, giuing, relieuing is lost. Yea it ouerturnes Nature it selfe setting *children at variance against their owne parents.* There are three very neare; Superiour, equall, inferiour; Parent, wife, children: yet we must separate from them, rather then from *Iesus* Christ. Yea it is enough to extirpate all; *Regem, legem, gregem*; Prince, law and people. No wonder then, if the busie deuill seekes so studiously to kindle this *fire!* So *Eusebius* obserues; The subtle Serpent, when persecutions gaue the Church breathing space, began to vexe her with her owne diuisions. Eccl. Hist.

The Fewell.

Whereon this *fire* workes, is the good Profession of the godly. So the rulers against [d] *Daniell, in causa Dei sui*: because of his Religion. Psal. 59. *The mightie are* [d] Dan. 6.4. Psal. 59.3.

gathered against me, not for my transgression, nor for my sin, O Lord. They persecuted vs, not because they find euill in vs, but because they cannot find euill in vs. *They runne and prepare themselues against me, without my fault.* Without fault? it is fault enough in their iudgement, because we serue the Lord. [e] *They speake euill of vs, because we runne not with them to the same excesse of riot.* If we will not communicate with their vicious customes, we shall participate of their raging cruelties. Against *Israel*, yea because it is *Israel*, doe they *consult*: [f] *Come let vs cut off them from being a Nation: that the name of Israell may bee no more in remembrance.* For this cause was the Babilonian fire kindled against those three seruants of God; and the same cause moued mysticall Babylon to burne our Martyrs in England. If they would haue turned to Idols and Images, the fire hadde beene put out. We would not, could not yeeld to their superstitions, therefore the *Fire* burned.

[e] 1. Pet. 4. 4.

[f] Psal. 83. 4.

But that which is the occasion of euill, cannot be perfectly good. Indeed that simplie and of it selfe causeth euill, is euill it selfe. But that may be good, which indirectly and by consequence, in mans corrupt nature occasioneth it. The Gospell, and integritie of professing it, is not the efficient but accidentall cause; or rather properly no cause, but an occasion of this feud. The bright Sun, shining on mudde and filth, is said to cause stench; yet is not the Sun the true cause, but the former putrefaction of the subiect reflected on, when a corrupt vapour comes into the firie region, it is soone enflamed. Their rancorous filth had lyne quiet, as mucke in a dunghill, had not the Sun of the Gospell, shone on it, and stirred it, now howsoeuer the Gospell is not the direct cause of this, yet surely the occasion. For *Athens* is quiet enough till *Paul* comes: and till Christ is borne, *Ierusalem* is husht in peace. Many parishes sticke not to say, we had rest and securitie enough before: but

now

now since preaching came in, and the Pulpets haue beene warmed, there is nothing but disturbation and vnquietnes. How else could this Text be true, that *Christ came to send fire on the earth?* The deluge of sinne was vniuersall, and the waters of iniquitie stood vntroubled, and all was a *Mare mortuum:* but when Christ puts *fire* to this water, no maruell if they wrastle. The deuill stirres not till God rowse him; as the wild boare sleepes till he bee hunted. Let darknesse couer mens impieties, and their slumber is vnmolested: produce them to the light, and they cannot endure it. The vlcerous side full of dead flesh, feeles not till you touch the quicke. But let *Elias* tell *Ahab* of his Idolatries, *Iohn Baptist Herod* of his lusts; and then, *Thou art mine enemie.* The vngodly may pretend other causes, but this is the true one. The Pope refused to confirme an Archbishop elect, when no insufficiencie could be found against him, onely because of his age: not considering, that himselfe being older did manage a greater place. But if the Archbishop was able to trauell to *Rome* and backe againe to England, sure he was able to haue sate in the Chaire of Canturbery. Age was the exception; but the truth was the Archbishops honestie; that he carried not with him to *Rome* a golden bottle to quench the Popes thirsty soule: as many others did, who returned home with as much wit as they went forth, but not with so much money. Such was the Popes pretense against *Reimundus* the good Earle of *Tholouse*, that hee was an Hereticke: but when his iust purgation and iustifying of himselfe would not pacifie his vnmercifull Holinesse, nor get peaceable possession of his owne lands: it was euident to all eyes that the Popes desire was not so much to haue the Earle part from his Heresie, as from his Heritage. Persecutors plead castigation of errours, but they meane subuersion of truth.

Math. Paris.

Act. and Mon. pag. 273.

But great peace is prophecied to the Gospell, *Esa.* 11.

Esa. 11. 6. *The Wolfe shall dwell with the Lambe; and the Leopard lye quietly by the kidde &c.* And

Mic. 4. 3. *Micah. 4. They shall beate their swords into plowshares, and their speares into pruning hookes: nation shall not lift vp a sword against nation, neither shall they learne warre any more.* I answere, God will either restraine the furie of these sauage beasts, and turne *Esaus* threats into mildnes when hee meets *Iacob.*

ε Psal. 2. 4. ε *Hee that sittes in heauen laughes at their* combinings. Or many Tyrants shall be conuerted to the faith of Christ; subiecting their Crownes, and laying downe their Scepters at the feete of the *Lambe*. Or it may intend that outward vniuersall peace which was through all the world, when Christ was borne in the dayes of *Augustus*. But most specially that peace of conscience, and Communion which shall be among the Saints; who shall lay aside all querelous differences, and be made one by the bloud of *Iesus*.

But when the Gospell came to vs in Queene *Elizabeths* dayes of so blessed memorie, we also had much peace. We had with *Gloria in excelsis Deo*, sung also *Pax in terris*. The iron gates of warre were shut vp; and the long tossed Arke of our Church had an Oliue branch of flourishing peace bestowed on it. The fury of an Aduersary was not knowne; but *Righteousnes and peace kissed each other.* Yet was not this peace without great *Fires*.

1. There was a great *fire* of *Anabaptisme*; a grosse, peruerse, and sottish sect, that hadde washed off their Font-water, as vncleane: and thought it not enough to run out of Babylon, vnlesse they ranne also out of themselues, out of their wittes. This combustion could not be well quenched; onely we were happily rid of it by the shifting ground. For when the flames were suppressed in England, they burst out beyond Sea.

2. There was a great *fire* of *Brownisme*; an *Ignis fatuus*, fastning on abundance of crude and squalid matter,

ter, could not easily be extinguished. It was blowne vp with the Bellowes of pride; and because it might not haue the owne swinge, it fell to direct rayling. They say the Church of England may be their mother, but is none of Gods wife: why doe they not call her plaine Whore? For such is a mother that hath children, and no husband. But these the whiles are braue Sons, who care not to proue themselues bastards, that their mother may be noted for a Harlot. But the shame be their owne, Integritie hers; who hath not defiled her bed, though they haue shamed her wombe. But whiles they call her Saint Iohns Beast in the Reuelation; let them beware, least they proue themselues Saint *Pauls* Beast; to the Phil. chap. 3. ver. 2. *Dogs.* Surely God neuer will leaue peaceable spirits in England, to go dwell with railers at Amsterdam.

3. There was a raging *fire* of the Papists; who to maintaine their spirituall fire of superstition, made vse of materiall fire to set a whole land in combustion. How vnspeakeable were their treasons agaynst that gratious Princesse: which yet if we gather vp into one volume, we shall find their last equalling all; which should haue beene a *fire*, a fire indeede; such a one as hell it selfe could onely belch out. But blesse we our God, that with sweete showres of mercie rayned it out.

These *fires* haue beene kindled in a Land of peace, though many teares haue beene showred vpon them, & earnest prayers sent vp to heauen, for their quenching. Yea, and will be still, so long as that crowne-shorn generation can transport their burning quils into England; and their great Antichrist, the Successor not of *Peter*, but of *Romulus*, sits on that *fierie* Chaire. So long as hee is suffered to tyranize ouer nations, to depose Kings, and dispose Kingdomes: who praies *Peter* and *Paule*, (as if they neuer had taught subiects to obey their Soueraignes) to eradicat and cast out an Emperour

Pope Hildebrand in his second excommunication of Henry Emp.

rour from his royaltie. Whereupon he conferred the Empire vpon *Rodolphus*, with this blasphemous verse.

Petra dedit Petro, Petrus diadema Rodolpho.

All Kingdomes were to *Peter* giuen by *Christ*:
And *Peter* may dispose them as he list.

But as Cardinall *Benno* affirmes, that when this *Hildebrand* would needs solmnly excommunicate the Emperour, his Chayre burst in pieces, being but newly made of sufficient tymber: so if it were throughly broken to fitters, neuer (like *Iericho*) to be rebuilded then (and not till then) Princes may raigne in peace. From all this we may obserue.

1. That this *fire* was kindled in Christs time, and hath burned euer since. For if this rage stroke at the head, it will not fauour the members. If the sawcie Deuill durst meddle and incounter with the Captaine, he will not feare to set vpon a meane souldiour. *Remember*, sayth Christ, *the word that I sayd vnto you, The seruant is not greater then the Lord: if they haue persecuted me, they will also persecute you.* We cannot expect that immunitie, which our Sauiour neuer found. In the secureſt and most quiet state of the Church we haue found this: that sedition hath trode on the heeles of peace; and persecution beene borne into the world, with the feete forward for hast.

Ioh. 15. 20.

2. That the godly must maintaine this *fire*; for there must be in them no deficiencie of fewell. They must hold fast integritie, though this be the matter whereuppon this *fire* workes. No peace must be had with them, that haue no peace with God: I deny not peace in ciuill affaires, but in conforming our manners to theirs. For righteousnesse must not yeeld to iniquitie: Christ must be borne, and being borne must raigne, though [h] *Herod* rage, and the Deuill foame, and all *Ierusalem* be troubled at it. [i] *Dagon* must yeeld to the Arke, not the Arke to *Dagon*: the ten Tribes come to *Iudah*, not

[h] Math. 2. 3.

[i] 1. Sam. 5. 3.

not *Iudah* goe to them: *Ishboſheth* to *Dauid*, not *Dauid* to *Iſhboſheth*.

The Goſpell muſt be preached though hell breake out into oppoſition: and we muſt keepe *faith* & a good conſcience, though perſecutors print in our ſides the *markes of the Lord Ieſus*.

3. That the fruit of the Goſpell is ſo farre from allowing carnall peace, that it giues *Diſſention*. It hath euer beene the deſtinie of the Goſpell to bring commotion, trouble, and warres; though no doctrine teacheth ſo much peace. Math. 10. *I came not to ſend peace, but a ſword*. Not that the Goſpell of it ſelfe cauſeth warres; for it maketh peace betweene God and man, man and man, man and his inward ſoule: but it ouerturneth the tables of the money-changers, ſpoileth the Banke of vſurers, will not let *Herod* keepe his *Herodias*, barres *Demetrius* of his idolatrous ſhrines, puls the cup from the mouth of the drunkard, denounceth confuſion to the oppreſſor, vnuizardeth painted hypocriſie, and diſcouers the vgly face of fraud to the world; therefore it hath enemies, euen to the effuſion of bloud, and endeuourd extirpation of all that profeſſe it. So that partly this proceeds from our owne corruption; that cannot endure the light, becauſe our deedes are euill; and partly from the malice of Sathan, who by the growth of the Goſpell looſeth his Iuriſdiction. For looke how much ground Chriſtianitie gettes, that bloudie infernall Turke looſeth. So that neither can the Deuill ſo vncontrolably lead men to quiet damnation; neither can the euill heart bee ſo ſecurely euill. For the Goſpell informes the vnderſtanding, the vnderſtanding tels the conſcience, and the conſcience will not ſpare to tell men their wickednesſe. Though Gods hand forbeares to ſtrike outwardly, the conſcience ſmites inwardly; and the former vniuſt peace is broken by a new iuſt war. Man ſhall by this meanes know hell before Math. 10. 34.

before they ſalute, it and diſcerne themſelues in that broad way that leads to damnation. Safe they may be, they cannot be ſecure. Thus the Goſpell begets all maner of enemies, forraine, ciuill, domeſticall. Forraigne, the Deuill who now makes apparant his hornes, as if it were high time to beſtirre himſelfe. Hee ſees, he cannot lead ſoules to his blacke kingdome in a twine-threed, as hee was wont without reluctancie: he muſt clap irons vpon them, and bind them with his ſtrongeſt tentations. Ciuill, the world which erſt ticed vs on, as a baite doth the fiſh, not knowing that there is a hooke ſo neere the iawes wee tooke it for a kind and familiar friend; but now it is deſcried and deſcribed for a very aduerſary. Domeſticall, thy owne boſome is diſquieted, and thou muſt muſter vp all the forces of thy ſoule, to take the Traytour that lurkes within thee, thy owne fleſh. This is a neare and a deare enemie, yet we muſt fight againſt it, and that with a will to ſubdue it; denying our ſelues, and forſaking our delighted luſts and pleaſures. The godly muſt be faine to ſit, like the Nightingale, with a thorne againſt their breſt. If they ſcape conflicts abroad, they are ſure to haue them at home: and if forraigne and profeſt aduerſaries ſhould giue ouer their inuaſions, yet this domeſticall rebell, luſt, muſt with great trouble be ſubdued. After which ſpirituall combate, our comfort is that in the end the victorie ſhall be ours.[k] *It ſhall not haue rule ouer them that feare God, neither ſhall they be burnt with the flames thereof.* Hence we learne fiue vſefull leſſons.

[k] Eccluſ. 28. 22.

1. That we haue neede of *Patience*: ſeeing we know that the law of our Profeſſion binds vs to a warfare; and it is decreed vpon that *all that will liue godly in Chriſt, ſhall ſuffer perſecution.* When *Fire*, which was the God of the Chaldeans, had deuoured all the other wooden deitie, *Canopis* ſet vpon him a Caldron full of water,

water, whose bottome was full of holes artificially stopt with waxe: which when it felt the heat of that furious Idol, melted and gaue way to the water to fall downe vpon it, and quench it. The water of our patience must onely extinguish this *Fire:* nothing but our teares moderation and sufferance can abate it. But this patience hath no further latitude, then our proper respect: for in the cause of the Lord wee must must be iealous and zealous.[1] *Meam iniuriam patienter tuli, iniuriam contra Sponsam Christi ferre non potui.* Our owne iniuries wee must bury in forgetfulnes, but wrongs to the Truth of God, and Gospell of Iesus Christ, we must striue to oppose and appease. Patience is intollerable, when the honour of God is in dangerous question. Otherwise we must consider, that by troubles God doth trie and exercise our patience. *Ideo Deus misit in terram bonam separationem, vt malam rumperet coniunctionem.* Therefore God sent on earth a good separation, that he might dissolue an euill coniunction.

[1] Ieron. ad vigil.

2. That wee must not shrinke from our profession, though we know it to be the fewell that maintains this *fire. Daniell* leaues not his God, though he be shewed the Lyons; nor those three seruants their integritie and abomination of the Idoll, though the heat of the *fire* be septupled. Let the Pope spue out his execrations, interdictions, and maledictions (for his holie mouth is full of curses) yet keepe wee our faith: it is better to haue the Pope curse vs, then God. His curse is but like *Domitians* thunder: if you giue eare to the crackes and noyse, it seemes a terrible and hideous matter, but if you consider the causes and effects, it is a ridiculous iest. Reuolt not from the Gospell, from thy faith and innocencie, and though he curse, the Lord will blesse. *Balaam* could say; *Quomodo maledicam ei, cui non maledixit Dominus?* How shall I curse him, whom the Lord hath not cursed? Rash and headlong

iudgement

iudgement hurts not the perſon *de quo temerè iudicatur*, againſt whom it is denounced; but him that ſo indiſcreetly iudgeth. *Qui conantur per iram aliena coercere, grauiora committunt.* To correct other mens errors in anger, is to commit a greater error then theirs. Let not the thunders of malignant oppoſers diſharten thy zeale

[m] Hebr.10.38. [m] *The iuſt ſhall liue by faith: but if any man draw backe, my ſoule ſhall haue no pleaſure in him.*

3. That we thinke not much of the troublous *fires*, that are thus ſent to waite vpon the Goſpell. He that gaue vs that bleſſed Couenant, meant not that wee ſhould ſticke at theſe conditions. It is enough to haue this Paſſeouer though we eate it with ſower herbes: to enioy the *Lillie*, though *among thornes*. Let the Iewes fret and Deuils run mad; and many giue ground to theſe perſecutions: yet ſay we with *Peter*.

[n] Ioh.6.68. [n] *Maſter, whether ſhall we goe from thee? thou haſt the words of eternall life.* He is vnworthy of Gods fauour, that cannot goe away contented with it, vnleſſe he may alſo enioy the fauour of the world. It is enough to haue the promiſe of a Crowne, albeit we climbe to it by the Croſſe. The ancient Chriſtians vſed to haue *Crucem Coronatam* pictured, a Croſſe with a Crowne on the top of it. *Tolle crucem, ſi vis et habere coronam*. Their Hieroglyphicke taught men to attaine the Crowne; by bearing the Croſſe. Though the friends and factours of hell compaſſe vs round, yet wee haue heauen within vs, would we haue it within vs, and without vs too? that is only the priuiledge of glory. Cannot *Paul* endure the

[o] 2.Cor.12.9. [o] *thornes* and *buffets* of Satan? Let him quiet his heart with Gods encouragement. *My grace is ſufficient for thee.*

[p] Phil.4.7. It is enough to haue the [p] *peace of God, which paſſeth all vnderſtanding*, though we lacke the (ill condition'd) peace of the world. Murmure not that the world denies her wanton ſolaces, to tickle thee with vaine pleaſures: thou haſt the

[q] Rom.14.17. [q] *ioy of the holy Ghoſt*. God is thy portion.

portion. Though the lot fall short in earthly meanes, wealth and worship: yet he is well for a part, that hath God for his portion. Content thy selfe; this *fire* must goe with the Gospell; and thou art vnworthy of the immortall gold of grace, if thou wilt not endure it to be tryed in the *Fire*[r] *Your faith is much more precious then gold that perisheth, though it be tried with fire: and shall be found at last to praise, and honour, and glory, at the appearing of Iesus Christ.*

[r] 1. Pet. 1. 7.

4. That we esteeme not the worse of our Profession, but the better. It is no small comfort, that God thinkes thee worthy to suffer for his Name. This was the *Apostles ioy* (not that they were worthy, but) *that*[t] *they were counted worthy to suffer shame for Christ.* He refused not to be our Sauiour for the shame he was put to: hee brooked a purple robe to couer his white innocencie; his face, which is worshipped by the Angels in heauen, to be spit on; his soule in the midst of all his vnutterable pangs, to be derided and iested at; some wagging their heads, others mouing their tongues to blasphemie: and if the maner of death could adde to his ignominie, hee suffered the most opprobrious: yet sayth *Paul*, for our sakes,[t] *he endured the Crosse, and despised the shame*; this, all this shame, that he might bring saluation to vs, and vs to saluation. And shall we be ashamed of his profession; that was not ashamed of our protection? If wee be, wee haue read his iudgement; Hee will *be ashamed of vs before his Father in Heauen*. The King doth not cast away his Crowne, though it be the occasion of many treasons. Loose not thy hope and holde of a royall Inheritance, because this Title hath many enemies. Hee was neuer worthy to weare a wreath of victorie, that cowardlike ran out of the bloudie field. The vnthriftie soule is iustly starued, that will not reape and gather his corne, because there be thistles amongst it. He neuer knew how

[t] Act. 5. 41.

[t] Hebr. 12. 2.

how precious a mettall gold is, that will rather throw away his oare, then take paines at the fornace. It is pitie that euer the water of Baptisme was spilt vpon his face, that forsakes the Standard of Christ, because hee hath many enemies. *Israel* had neuer gotten that promised *Canaan*, had they beene afraid of the sonnes of *Anak*. It is honour enough to be a Christian though others that are contemptible doe cast contempt vpon it. Our Sauiour hath armed vs with a sweet prediction.

[u] Ioh.16.33. [u] *These things haue I spoken vnto you, that in mee you might haue peace: in the world you shall haue tribulation; but be of good cheare, I haue ouercome the world.*

5. Seeing the fewell is our integritie; and this they specially strike at, let vs more constantly hold together: confirming the Communion of Saints, which they would dissolue. Let vs more strongly fortifie our vnitie, because they so fiercely assault it: and cling faithfully to our Head, from whom their sacrilegious hands would pull vs, [x] *Lord, whether shall we goe from thee? thou hast the words of eternall life.* Where those *words* are found, woe be to vs if we are not found. *Multitudo inimicorum corroborat vnitatem amicorum.* Let not brethren fight with themselues, whiles they haue enough forraine enemies. It is enough that foes strike vs; let not vs strike our friends. No nor yet part with our friends and Christs, because some aduersaries are scattered among them. What though the miscellane rabble of the prophane: as the Brownists terme them, be admitted among vs: shall the lewdnes of these disanull Gods Couenant with his? Yes say they: this is their mercie; Gods is more. Hee still held *Israel* for his, when not many in *Israel* held him for theirs. The desert was a witnesse of their mutinous rebellion against God and his Minister; yet the pillar of protection by day and night left them not. *Moses* was so farre from reiecting them, that he would not endure that God

[x] Ioh.6.68.

Psal.10.6.

should

should reiect them, though for his owne aduantage. In all companies there will be euill intruders: *Sathan* among the Angelles, *Saul* among the Prophets, *Iudas* among the Apostles, *Nicholas* among the Deacons, *Demas* among Professors. Yea though *Thiatira* retaines a *Iezebell*, the good are commanded but [y] *to holde their owne.* [y] Reu. 2.24.

But wee reserue the ceremonies of a superstitious Church: but we reserue no superstition in those ceremonies. We haue both abridged their number, and altered their nature. As it was a paines not amisse vndertaken of late, to reduce the feast of *Christes* natiuitie, as neare to the right *Ad eundo* and period of time, as art and industrie could deuise: by taking vp the loose minutes which in tract of time, and multiplication of degrees, had drawne out a wider distance by certaine dayes, then was congruent to the first Calendar. So hath our Church so neare as shee could abridged the ranke superfluities, and excrescent corruptions, which the Traditionall ceremonies, and ceremoniall Traditions of *Rome* had brought in, (and thereby removed her, from that neerenes to her Sauiour, which shee formerly enioyed) striuing to reduce her selfe concerning Ceremonies; for their number to paucitie, for their nature to puritie, for their vse to significancie.

Separate we not then from the Church, because the Church cannot separate from all imperfection. But keepe the Apostles rule. [z] *Follow the truth in loue*: not onely the Truth, but the truth *in loue*: Diuerse follow the truth, but not truely. [z] Eph. 4. 15.

1. Some there are that embrace the truth, but not all the truth: those are Heretickes.

2. Some embrace the truth, but not in vnitie; and those are Separatists.

3. Others embrace the truth in vnitie and veritie, but not in heart: and those are hypocrites.

Therefore

Therefore the *Apostle* so often vrgeth it: *Be ye all of one minde: haue the same affection.* As children of one house haue most vsually one and the same education: so all Gods children must be like affected to God, to Christ, to the Church, and one to another. To God in obedience and pietie, to Christ in faith and synceritie, to the Church in peace and vnitie, to their owne sinnes in hatred and enmitie, to one another in loue and charitie. Employing the graces of God bestowed on vs, to the edification and consolation of others: spending our selues, like torches, to giue others light. A Christian, though he be the freest man of all, yet he is seruant to all: to Christ for himselfe, to others for Christ: [b] *serue one another in loue.* Let this affection of vnitie be encreased by considering three inconueniences of dissension.

b Gal. 5. 13.

1. A great aduantage is giuen to the enemie. They boast the goodnes of others errours, whilst wee agree not in our truth. They take opportunity to shuffle in their counterfet coine, whiles wee consent not in our gold; I say not so much for the waight or purenes of substance, as for the fashion. Is it not a shame for the children of God to dissent, when the children of hell are at peace? It is a military principle; Tempt not an enemie, by giuing him the aduantage. What is this, but to harten their malignant opposition to assault vs, when they spie in the Citie a Breach? *Qui vnionem rumpit, vnitatem rupit*: Hee that dissolues the vnion of parts, ouerthrowes the vnitie of the whole.

2. *Sinne* by this meanes steales vp: nor is there an aduantage giuen only to our aduersaries of *Rome*, but to our enemies of hell. Wickednes is a crafty theefe; which spying a towne on fire, and all hands labouring to quench it, takes his aduantage of booties; and what others redeeme, he steales. Whiles we are busie about this *Fire*, the deuils factors come abroad, like Nicholas Clarkes,

Clarkes, and steale away soules. Whiles so many disagree about Christs descending into hell, Sathan gathers many thether.

3 Our soules by this meanes often become rusty, & gather corruption for want of scowring them by repentance. Whiles we are carefull and curious about mint and cummin, Iustice and Pietie goe away neglected. We at once grow rotten in contention, and cold in deuotion. The *fire* of the Altar goes out, whiles this *fire* of sedition is fewelled. It was the comparison of a worthy Diuine. The meanes whereby the sheepheards take the Pelican, is to lay *fire* neere her nest: which she, in a foolish pitie to saue her young ones, offers to flap out with her wings, and so is burned her selfe. So many in a fond compassion to quench this *fire*, burne their owne wings, rather then help others. If our ashes could quench it, we should not grudge them: but since it encreaseth with part-takings, let vs either quench it with our teares, or by our prayers moue God to put it out. Howsoeuer neglect we not the estate of our owne soules; nor suffer our hearts ouer-growne with the rust of corruption, or mosse of securitie. So thou mayest be like the gold-finer that is all day purifying of metals, till himselfe be reazed, smooted, and soiled all ouer. Take heede, thou mayest be so long about the *fire*, till thou be made blacke with the smoke.

We haue brought together the *Fire*, and the *Fewell*; now we must looke for *Kindlers*.

The *Kindler*.

Of this *fire* is principally *Satan*: it is hee that brings the *fewell* of good mens sanctitie, and the *fire* of euill mens iniquitie together; and so begets a great flame. This he doth performe either by his Instruments, or by himselfe. He is the great Bustuarie himselfe, and hath other deputed inflamers vnder him.

Reu. 12. 4. Sometimes immediately by himselfe. *Rev.* 12. That *great red Dragon, with seauen heads and ten hornes, and seauen Crownes on his heads*: stands *before the woman which was ready to be deliuered, for to deuoure her child so soone as it was borne*. When he perceiued that the *Great Light* (*Christ*) was come into the world, by throwing downe his oracles of darknes, he begins to bustle and howsoeuer he speeds, he wil fight two or three bouts with him, in a monomachie or duell, person to person. He durst not trust this battell to an instrument, or fight by Attourney: this fire he will *kindle* himselfe. As proud as he is, rather then he will hazard the escaping of a soule from his blacke kingdome, he will in his owne proper person take the paines, to hamper him with his strongest temptations.

Per alium desperat; quod etiam per se fieri dubitat.

Sometimes by his instrumentes, which are many thousands: for if we compare numbers: he hath more helpers on earth to *kindle* this *fire*, then Christ hath seruants to put it out. Therfore he is called the *God of this world*: where *sub nomine mundi* are meant *mundani*, worldlings. *Rev.* 12. He is said to *deceiue the whole world*. He labours to deceiue all that are in the world, but he doth deceiue all that are of the world. It was he that stirred vp couetousnes in the *Sabeans*, and couetousnes stirred vp their harts against *Iob*. He incenseth *Haman*, and *Haman Ahashuerosh* against the Iewes. He prouoked *Iudas*, & almost all *Iudah* against *Iesus*. He kindleth malice in their harts that kindle these damnable *fires*: & shall burne in vnquenchable fire for his labour. It is he that prouoketh the Magistrate to tyrannie, the people to disobedience & trecherie, the learned to heresie, the simple to securitie, all to rebellion and impietie. Men litle thinke, whose instruments they are, & whose businesse they goe about, when they put their finger in this fire. It is the diuel, that puts slander in their tongues, malice in their hearts, & mischeefe in their hands: wher-

2. Cor. 4. 4.

Reu. 12. 9.

by

by they labour either *sauciare* or *abducere*, to corrupt mens soules, or to cut their throates. For Satans whole intent is to draw men *ad non debitum Deo debitum, ad cultum suimet indebitum*; from worshipping the God of light, to worship him that is an Angel of darknes. Oh that men would consider what eternall fire is prepared for them, by whom this mysticall fire is kindled!

Rupert.

Now Sathan *kindleth* two sorts of *fires*; Generall, or speciall. And either of these is double. The generall are extended either to errour, or terrour.

1. He *kindles* the fire of open warre. He is the great generall of that armie. *Psal.* 2. that doe band themselues against the *Lords annointed*. *The Dragon and his angels fight against Michael and his Angels*: There is no fighting against the Saints, but vnder his colours. Hee was the captaine in that Parisiã massacre; the Pilot to that inuincible nauie: 88. He is the great master of the inquisition: the grand Cair of all confederacies abroad; the Machiauell of all conspiracies at home. There was no treason, but was first hammer'd in his forge & tooke the damned fire from his breath. The Pope hath bin his applauded Instrument many yeares, to kindle these belluine & *Belial* fires. Innumerable seditions of warres haue bin sent from the enginous studie of his holy brest to vexe Christian Emperours and kings: wherein continually the Pope gaue the battell, but the Lord gaue the victorie: and that where his vicar least intended it *Hildebrand* (Hell-brand rather) promised *Rodolphus*, whom he incensed against his liege-Emperour *Henricus*, assured conquest: but it seemes the *Bishop* had small power in heauen, whatsoeuer he pretended on earth: for *Rodolphus* his ouerthrow gaue *Henricus* direct proofe to the contrary. It appeares in a certaine letter of *Benno* to the Cardinals, that this *Hildebrand* preaching in the Pulpit did so promise and prophetie the death of *Henricus*, that he bid his auditors goe more to take him for Pope,

Rom. 12.

but to plucke him from the Altar: if the sayd *Henry* did not dye, or were not deiected from his kingdome, before the feast of Saint *Peter* then next ensuing. But the euent proued the Pope a lyer in the Pulpit; and therefore I hope tooke from him all impossibillitie of lying *in Cathedra*. Indeed he laboured tooth and naile, by policie and sorcerie, by his friends and fiends to effect this; innumerable were the plots of his treason. One among the rest is obseruable in the letter of the said Cardinall *Benno*: that he had hired a villaine, obseruing the place in the Church where this Emperour vsed to pray, to cary vp to the roofe of the Church a great number and waight of stones; with purpose to let them fall downe on the Emperours head at his deuotion, and to knocke out his braines: but the traitour being busie to remoue a stone of an vnwonted hugenes to the place, the planke whereon he stood broke; downe they come both to the floore of the Church, & the stone (for it seemes his owne impietie made him the heauier to fall first to his center) fell on him, and quash'd him to peeces.

But what speake I of their particular treasons? a priuate treachery was but like the French Torney at *Chalons*. *Parvum bellum*; a litle warre: wee are to consider their great *Fires*, which they haue kindled in the Christion world: when the Princes would neuer haue broke mutuall peace, had not the Deuill set on the Pope, and the Pope set on them to this eger contention. But lightly as *Mars* and money made them Popes; so *Mars* and Symonie held them rich Popes. And now through Sathans helpe they haue brought it about; that as at first no Pope might be chosen without the Emperour, so now no Emperour must bee chosen without the Pope. Both the swords are their claime; and they will haue them both, or they will lift them vp both against the deniers: and where the sword spirituall may not

be

be admitted, they will ma[k] way for it with the sword temporall. It is fit, they [ay], that they should beare temporall rule, that follo[w] neerest to God: but the Pope and his Clergie foll[ow] neerest to God: therefore are the fittest men to rule. It is answered, if God behere taken for that God, whic[h] S. *Paul* speakes of, the *Belly*: Phil. 3. 19. they follow nearest inde[d]. From the other and onely true God, they are farre e[n]ough. If they were not, they would vse onely spiritua[l] warre against the kingdome of Satan; and not meddl[e] with temporall war against the kingdomes of Christian Princes. Plead what they can from the wrested Scriptures, and misunderstood Fathers; yet *Frustra e[x] Apostolica authoritas prætenditur, vbi Apostolica Scriptura c[on]temnitur*: in vaine is Apostolique authoritie pretende[d], where Apostolicke Scripture is dispised, or peru[r]ted. *Non eripit mortalia, qui regna dat cœlestia.* That Go[d] warrants not the taking away of earthly kingdoms, that giues the kingdome of heauen.

2. The second genera[l] *fire* he *kindles*, is error and Heresie; a burning riuer [of] poyson: that Cup of abomination, which he reach[eth] out to the world in the hand of that great *Babilonian Whore*. To maintaine this fire, he cals Councells, ena[cts] lawes, teacheth many Parliaments the promulgation of bloudy Statutes: and whereas other lawes of Prin[ces] (tending to the ruine of iniquitie) are euer neglec[ted], those that are made against Christians, haue been most seuerely executed. And least the Deuill in this should appeare like himselfe, the Prince of death and darknes; heesits thundring in the Popes mouth like an Angell of light, and so directs him; that vnder *In Dei nomine: Amen*; he vnmercifully condemneth his br[o]ther. So that the vsurpation of a diuine dispensation, must burne the poore members of Christ at the fierie st[a]kes. Now this *fire* he *kindleth* by two malicious course[s].

1. By obscuring th[e] light of the Gospell from mens

eyes; and hartning their affection to darknes. So that the children of the night haue so doted vpon Ignorance, that they hate and persecute all the meanes and messengers of illumination. Shine the Sunne neuer so bright, the Papists will see by nothing but Candle-light. Therefore it may be, they are permitted tapers, torches, and candles, to content their carnall deuotion; that they might not spiritually desire the *Light of the glorious Gospell of Iesus Christ, who is the image of God.* 2. Cor. 4. 4. And if euer their caliginous minds spie the least glimmering of zeale, or feele a litle turning from their former impieties; the shrine, picture, or Image of some Saint hath the glory of their conuersion. A very blocke shall haue the praise, rather then God. But wee can hardly beleeue, they are conuerted from darknes to light, that fetch their illumination out of a stone. It is recorded, that at *Amesbury*, when Queene *Alinor* the wife of King *Henry* 3. Lay there; a man that fained himselfe to haue beene long blind, came to her, and told her that he had now his sight restored againe at the tombe of King *Henry* her deceased husband. The mother easily beleeued it; but her sonne *Edward* the first knowing this man, that hee had beene euer a dissolute wretch and vile impostor, diswaded her from giuing faith to it: protesting that he knew so well the iustice of his Father; that if he were liuing, he would sooner pull out both the dissemblers eyes, then restore sight to any one of them. So certainely those Saints, to the vertue of whose dead bones these hypocrites attribute the glory of their conuersion and enlightening; would (if they were liuing) rather say these men had no eyes of grace at all, then that any light was giuen them out of their dead dusts, or painted resemblances. This is Sathans first proiect, to cast a thick cloud of inuincible ignorance, betweene mens eyes and the cleare Sunne.

Act. & Mon. pag. 355. ex. Chron. Rob. Amesburiensis.

2. By

2. By hindring all those that haue a commission to preach it. Zach. 3. *He shewed me Iosuah the high Priest standing before the Angell of the Lord; and Satan standing at his right hand to resist him. A dore is opened, but there are many aduersaries*: sayth the Apostle. Will you heare the principall aduersarie? *We would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs.* The good minister hath no aduersarie in his calling, but he is of the deuils raising. And herein he is either a wolfe or a foxe; effecting this either by open preuention, or secret peruersion. Zach. 3. 1.

1. Thess. 2. 18.

1 Openly he opposeth not onely his *Principalities* infernall, but also *Powers* terrestriall against it. What preacher euer began to sing with a cleare brest, the songs of *Sion*; for many hundred yeares vnder the Popes reach: but instantly, Pope, Cardinals, Fryers, Deuils cursed him with belles and candles, and were readie to burne him in flames! *Sanit mundus, cùm ostenditur immundus.* The world is mad, that his dominion and damnation should be spoken against.

2. Secretly he hindereth the free preaching of the Gospell, by corrupting the hearts that are deputed to that office. And this he effecteth by infusion of these foure hellish ingredients: Heresie against truth: Schisme against peace: Popularitie against simplicitie; and couetice against Charitie.

1. He poysons some hearts with hereticall poynts of doctrine; which being lightly most pleasing to the flesh, are drunke with thirstie attention. Heresie is (thus defined) *humano sensu electa, Scripturæ sacræ contraria, palam docta, pertinaciter defensa*: begot of mans braine, contrary to the holy Scriptures, openly taught, and peremptorily defended. By this, so farre as the flesh in man preuailes against the Spirit, Sathan preuailes against the truth. So that if they must needs haue any of the pure gold of Gods word, it shall be so so-

phisticated, adulterate, and mingled with the drosse of humane Traditions, that they shall not be able to perceiue or receiue it.

2. Those whom he cannot corrupt against truth, he incenseth against peace, Diuision shall accomplish that mischiefe, which errour failed in. Whom he cannot transport to *Rome*, he ferries ouer to *Amsterdam*. He will either keepe men on this side the truth, or send them beyond it. Errour on the right hand shall cast away soules, if errour on the left cannot. Some runne so farre from *Babylon*, that they will not keepe neere *Ierusalem*: as men that runne so eagerly from a Lyon, that they refuge themselues in the hole of a Serpent. The Schismaticke meets with the Romanist, in superstition another way. Thus *Quibus nequit tollere veritatem, negat permittere unitatem*: If he cannot depriue vs of truth, he will not permit vs peace.

3. By perswading men to be temporisers, and to catch at the fauours of great men. Thus when a Preacher must measure his Sermon by his Lords humour, the truth of the Lord of Hoasts is smoothered. Against oppression he dares not speake, because it is his Lords fault: not against pride because it is his Ladies: not against ryot, because it is his young Masters: nor against drunkennesse because they fauour it whom his Great-one fauours. He must not meddle with those vlcers, which he sees to sticke on his Patrons conscience. That were the way to loose both present benefite, and future benefice; he dares not doe it. Whiles he is their seruile chaplaine, he must learne Turkie-worke; to make thrum'd cushions of flatterie for their elbowes. It seemes, it was not Gods businesse that such a one made himselfe Minister for; but his owne or worse. He hath three Masters: he serues his Lord, hee serues himselfe, hee serues the Deuill; which of these will pay him the best wages? Thus if Sathan can neither take away the truth,

nor

nor peace, yet he labours against simplicitie, that for feare of men, and hope of mens, they forbeare to speake against wickednes. What his kingdome looseth one way, it recouers another.

4. By infecting their hearts with couetousnesse, and extending their desires to an insatiable wealth. With this pill he poison'd *Demas*, and *Iudas* before him, and thousands after him. The Chaire of *Rome* is filled with this pestilence. England hath found it, though many Princes will not find it. When the reuenues of the Crowne amounted not to halfe the Popes yearly taxes. But we are well eased of that vnsupportable burden. *Edward* the 3. begun it, for he first made the *Premunire* against the Pope: and our succeeding Christian Princes haue quite throwne him out of the saddle. God did not make his law so long, but man might easily remember it; comprising it all in ten Commandements. But the Pope hath curtalled it, & made it fat shorter; abridging the ten commandements into two words; *Da pecuniam* *Giue money*. And for this the whole law shall be dispensed with. Experience hath still proued, that money was the Apostolicall argument of *Rome*. An Emperour paid for his absolution 120000. ounces of gold: a deare reckoning for those ware, that cost the Pope nothing.

In the raigne of *Hen.* 3. The Pope required the tenths of all the moueables in England, Ireland, & Wales: and because he feared, that such moneys could not be speedily enough collected, he sent ouer many vsurers into the land, which were then called *Caursini*: who would lend money to those of the Clergy that wanted, but on so vnreasonable extortion, that the debters were still beggar'd. So that what by his violent exaction, & subtle circumuention by his owne vsurers (for all they had was the Popes money) he desired onely the tenth part, but he got away also the other 9. And indeed the Pope had reason to maintain vsury, for vsury maintained the Pope

Ex Math. Parisiens.

Pope. Neither is this infection bounded vp with that Bishop, but dissipated among all his Clergie. Not so much as the very Mendicant Fryers, that professe wilfull pouertie, but haue a wilfull desire to be rich. They haue more holines in their hands, then in their hearts: their hands touch no money, their hearts couet it. But the great *Belphegor* sometimes giues them a purge. Wherupon said *W. Swinderby*; If the Pope may take from the Fryers to make them keepe Saint *Frances* rule; why may not the Emperour take from the Pope, to make him keepe Christs rule? But whosoeuer gets, the poore Laitie looseth all. There was a booke called *Pœnitentiarius Asini, The Asses Confessor*; wherein is mentioned this Fable. The wolfe, the foxe, and the asse come to shrift together, to doe penance. The wolfe confesseth himselfe to the foxe, who easily absolueth him. The foxe doth the like to the wolfe, and receiueth the like fauour. After this the asse comes to confession, and his fault was, that being hungry he had taken out one straw from the sheafe of a Pilgrim to *Rome*; whereof he was heartily repentant. But this would not serue, the law was executed seuerely vpon him, he was slaine and deuoured. By the wolfe is meant the Pope: by the foxe his Cardinals, Iesuites, Priestes: these quickly absolue one another, how haynous euer their offences were. But when the poore Asse, that's the Laitie, comes to shrift, though his offence be not the waight and worth of a straw; yet on his backe must the law be seuerely executed; and the holy Father the wolfe makes a great matter of it.

Act. & Mon. pag. 454.

Immensum scelus est, iniuria quum peregrino,
Fecesti, stramen surripiendo sibi.

O the insatiable gulfe of that Sea! God grant, that none of that infection euer come ouer amongst the ministers of the Gospell. There is nothing more absurd, then that those which teach others to seeke the kingdome

dome of heauen, and to deſpiſe the world; ſhould be found to embrace the world with the neglect of heauen.

Theſe are the generall *fires* this malicious Incendiary *kindles*. There are alſo too particular and ſpeciall, which he enflameth in priuate mens hearts: whereby he poſſeſſeth them with a preiudiciall diſeſtimation of the Goſpell, for cauſes either direct, or oblique. Directly for it ſelfe, or obliquely and by conſequence for priuate ends.

1. Firſt he begets in a mans minde a diſlike of the word for it ſelfe. This man eſteemes preaching but follie: he ſees no good it doth, to haue one pratling an houre or two in a Pulpit. He is a pariſhioner to two pariſhes: to the Congregation he liues with, *Quoad corpus*; to the Synagogue of Satan, *Quoad animam*. 1. Cor. 1. *The preaching of the Croſſe is to them that periſh, fooliſhnes: but vnto vs which are ſaued it is the power of God.* It is horrible when man, duſt and aſhes, meere follie; ſhall cenſure the wiſedome of God. Let them haue their wils, be it in their account *follie*; yet *it pleaſeth God by the fooliſhnes of preaching to ſaue them that beleeue.* And without this they muſt liue in errour, and die in terrour: hell fire ſhall make them change their opinions. 1. Cor. 1. 18. Ver. 21.

2. Others are wrought to hate it onely for ſecond and ſiniſter reſpects. The Maſters of that *Damoſell* Act. 16. *Poſſeſſed with a ſpirit of diuination*, ſeeing the *hope of their gaines gone*, brought *Paul* and *Silas* to ſcourging; and neuer left them, till they ſaw them in priſon. When *Demetrius* perceiued the gaine (not ſo much of the *Epheſian Diana*, as) of his owne *Diana*, gaine and commoditie in making of *ſiluer ſhrines*; he ſets all *Epheſus* in a tumult. The loſſe of profite or pleaſure by the Goſpell, is ground enough of malice and madneſſe againſt it. Cannot a tyrant be bloudie, cannot an oppreſſor Act. 16. 19. Act. 19. 24.

preſſor depopulate, an vſurer make benefite of his money, a ſwearer braue with blaſphemies, a drunkard keepe his tavern-ſeſſion but the Pulpets muſt ring of it? Downe ſhall that Goſpell come, if they can ſubiect it, that will not let them runne to hell vntroubled. *Non turbant Evangelium, dum ab Evangelio non turbentur*: let them alone, and they will let you alone. But if you fight againſt their ſins with the ſword of the Spirit, they will haue you by the eares, and ſalute you with the ſword of death. You ſee the *fires* that the Deuill *Kindleth*. It is obiected.

1. Satan knowes that hee can do nothing but by the permiſſion of God. Anſ. Therefore not knowing Gods ſecret will, who are elect, who reprobate, hee laboures to deſtroy all. And if he perceiue, that God more eſpecially loues any, haue at them to chuſe. If he can but bruiſe their heeles, O hee thinkes hee hath wrought a great ſpight to God.

2. He knowes that though with his *taile* he can draw *ſtars* from heauen, diſcouer the hypocriſie of great Profeſſors; yet he cannot wipe the name of one ſoule out of the booke of life, which the *Lambe* hath written there. Anſw. It is the Devils nature to ſinne againſt his owne knowledge. *Contra ſcientiam peccabit, qui contra conſcientiam peccavit.*

3. He knowes, he ſhall receiue the greater damnation, and the more aggravated torments. *And the Devill that deceived them, was caſt into the lake of fire & brimſtone, where the beaſt & the falſe prophet are, & ſhall be tormented day & night, for ever & ever.* Anſ. He ſins alwaies with purpoſed malice of heart, proudly againſt God, and blaſphemouſly againſt the holy Ghoſt: though he receiue the ſmart himſelfe.

Reu. 10.20.

We perceiue now the *Fire*, the *Fewell*, and the *Kindler*; let vs looke to The *Smoke*.

There goes lightly a *Smoke* before this *Fire*. Reu. 9.

Reu. 9.2.

He

He opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoake of a great fornace, and the Sunne and the ayre were darkened by reason of the smoake of the pit. And there came out of the smoke, Locusts upon the earth. When we see *smoke* wee conclude their is fire. Christ will not *quench the smoking flaxe*; for the *smoke* without shewes a sparke of faith within. When *Abraham* saw *the smoke of the countrey going up as the smoake of a fornace.* He knew that the fire was begun in *Sodom.* This *smoke* is the signe of persecution ensuing: and it is either Publique or Private Publique is two fold. Gen.19.28.

1. The threatning of Tyrants; this *smoke* came out of the mouth of *Saul. Act. 9. And Saul yet breathing out threatnings.* Such were the Romish vaunts of the Spanish ships: but God quenched that fire in water; and it was but a *smoke.* Hee that could forbid the fire to burne, can also forbid the smoke to become a flame. Onely the massacre at *Paris* was a fire without a smoke vnles it be smoke enough (as indeed it is) for Papists to liue among Protestants. Act.9.1. Dan.3.25.

2. Securitie is a publique *Smoke*: when men cry Peace, peace; this is the smoake of warre. The careless liues of the old world and *Sodom*, were portentuous smoakes of their enkindled destruction. Our secure and dead-harted conuersations are arguments of the like to vs. God both auert that, and conuert vs. We feast reuel, daunce, sin, and sing like swannes the prognostickes of our owne funerals. We are not circumspect to looke vp on those, which watch vs with the keene eyes of malice our sleepe giues them hope & our selues danger. Neglect of defence hartens on a very coward enemie. Our comfort only is; *He that keepeth Israel doth not slūber nor sleepe.* Psal.121.4. The priuate *Smoke*, particularly laid to a Christian, is a gentler & more soft temptation. But if this *Smoke* preuaile not, Satan coms with a *fiery trial.* If he cannot peruert *Ioseph* with his temptinge mistres, a kind *smoke*: he will trie what

what a Iayle can doe. If the deuill can draw thee to his purpose with a twine threed, what needes he a Cable rope! If *Sampson* can be bound with greene withes, the Philistines need not seeke for iron chaines. But Sathan knows, that some will not, like *Adam* and *Esau* be wonne with trifles: that some will sticke to Christ whiles the weather is faire, and there is peace with the Gospell; yet in time of [a] *persecution* start away. When he comes with tempests and flouds, then the house not built on a rocke, [b] fals. If our foundation be straw and stubble, we know this fire will consume it: but if gold, it shall rather purge and purifie it.

[a] Math. 13.21

[b] Math. 7.27.

He will not goe about, that can passe the next way. If a soft puffe can turne thee from Christ, Sathan will spare his blustring tempests: if a *smoake* can doe it, the *fire* shall be forborne. If *Iob* could haue beene brought to his bow, with killing his cattell, seruants, children; perhaps his bodie had beene fauour'd. So that after gentle temptations looke for stormes; as thou wouldst after *smoake* fire. Inure thy heart therefore to vanquish the least, that thou mayst foile the greatest: let the former giue thee exercise against these latter; as with wooden Wasters men learne to play at the sharpe. Be thy confidence in him that euer enabled thee; and affie his promise, that will not suffer thee *to be tempted aboue thy strength*. Onely handle this weapon with more heedfull cunning: and when thou perceiuest the dallyings of the Deuill, play not with his baites. Corrupt not thy conscience with a little gaine, so shalt thou withstand more. Thinke the easiest tentations a Porcpose before a tempest, *smoake* before fire, signes and prodigies of a fearefull conflict to come.

There remaines nothing now to be considered but the *Bellowes*; that helpe to maintaine this *fire*.

The *Bellowes*

Are double; Passiue and Actiue. Some blow because they

they cannot, others because they will not auoid it.

1. The Passiue *Bellowes* are the godly; for they must haue no peace with wicked, else; *No fellowship with the vnfruitfull workes of darkenesse*. We must loue their persons, and pray for them as Christ for his crucifiers. But if they will not be conuerted, if they cannot be suppressed, we may desire either their conuersion or confusion: as God willes none to perish as a creature, but as a sinfull creature; not of his owne making, but of their owne marring. So we must hate not *virum*, but *vitium*; reproouing and condemning euill works, both by our lips and liues; though our good conuersation be the passiue *Bellowes* to blow this fire. Ephe. 5. 11.

2. The Actiue are the wicked; who doe profoundly hate the good, in regard of both their actions and their persons. To this their owne forwardnesse is helped by the deuils instigation. *If thou blow the sparke it shall burne: if thou spitte vpon it, it shall be quenched: and both these come out of thy mouth.* Eccles. 28. 12.

But all men loue good naturally. No, not all: for some haue not onely extinguished the flames of religion, but euen the very sparkes of nature in their hearts.

But some wicked men haue loued the godly: True, but not for their actions; not for their persons, not of their owne natures. But 1. either because God snafles the horses and mules, and curbes the malicious rage of Tyrants. Or 2. conuerts them to the faith and obedience of his truth; as he tooke *Saul* from his raging crueltie, and made him ready to die for him, whose seruants he would haue killed: so turning a Wolfe into a Lambe. Or 3. els they loue the good for some benefit by them: and therein they loue not them, so much as themselues in them. So *Ahashuerosh* loued *Hester* for her beautie; *Nebuchadnezzar*, *Daniel* for his wisedome: *Putiphar*, *Ioseph* because his house prospered by him: and for

for this cauſe did the former *Pharaoh* affect him.

But otherwiſe with bloud-red eyes, and faces ſparkling fire they behold vs; as *Haman* did *Mordecai*. They plot like Machiauels, raile like *Rabſhace's*, and conſpire like *Abſolons*. Theſe are the Deuils *Bellowes* here, to blow quarrels among men: and ſhall be his bellowes in hell to blow the fire of their eternall torments. A man that is great both in wealth and wickednesse, cannot be without theſe bellowes, Intelligencers, Informers, Tale-bearers. Let theſe ſeditious ſpirits vnderſtand their employment; they are the Deuils bellowes; and when their ſeruice is done, they ſhall be throwne into the fire.

I conclude. All this trouble and calamitie ſhall be but vpon the earth: ſo ſayth our Sauiour. *I came to ſend fire on the earth*: In heauen ſhall be no diſtraction to breake our peace. We ſhould be too well affected to the world, if it had this priuiledge and exemption: but in vaine we ſeeke it, where it is not to be found. In heauen onely we ſhall find it, in heauen onely let vs ſeeke it. Here we may haue *deſiderium pacis*, but there onely *pacem deſiderij*: here the deſires of peace, there peace of our deſires. Now then the *Peace of God which paſſeth all vnderſtanding, keepe your harts and minds through Chriſt Ieſus.* Amen.

Phil. 4. 7.

(*.*)

THE

THE CHRISTIANS WALKE OR The Kings high-way of Charitie.

EPHES. Chap. 5. Ver. 2.

Walke in loue, as Christ also hath loued vs; and hath giuen himselfe for vs, an offering and a sacrifice to God for a sweete smelling sauour.

OVR blessed Sauiour is set forth in the Gospel, not onely a Sacrifice for sin, but also a direction to vertue. He calleth himselfe the *Truth*, and the *Way*: the truth in regard of his good learning the way in respect of his good life. His *Actions* are our Instructions, so well as his *Passion* our Saluation. He taught vs both *Faciendo*, and *Patiendo*; both in doing, and in suffering.

Both sweetly propounded and compounded in this verse. *Actiuely* he *loued* vs: *Passiuely* he *gaue* himselfe for vs. And so is both an ensample for vertue, and an offering for sinne. He *gaue* himselfe, that his Passion might saue vs: he *loued* vs, that his Actions might direct vs. *Walke in loue, as Christ, &c.*

We may distinguish the whole verse into a sacred { Canon. Crucifixe.

The Canon teacheth vs *What*: the Crucifixe, *How*.

In the Canon we shall find

A { Precept / Precedent } It is partly { Exhortatory / Exemplary.

The Precept, *Walke in loue*: the Precedent or Patterne; As *Christ loued vs.* The Precept holy, the Patterne heauenly. Christ bids vs doe nothing to others, but what himselfe hath done to vs: we cannot find fault with our example.

The Crucifixe hath one maine stocke: *He gaue himselfe for vs.* And two branches, not vnlike that crosse-peece whereunto his two hands were nailed. 1. *An offering or Sacrifice.* 2. *Of a sweete smelling sauour to God.*

To begin with the Canon, the method leads vs first to the Precept; which shall take vp my discourse for this time. *Walke in loue.* Here is

1. The *Way* prescribed.
2. Our *Course* incited.

The way is *Loue*: our Course *Walking.*

Loue is the *Way.*

And that an excellent way to heauen. Our Apostle ends his 12. Chapter of the 1. Corin. in the description of many spirituall gifts. *Apostleship, Prophecying, Teaching, Working of Myracles, healing, speaking with tongues.* All excellent gifts; and yet concludes. Ver. 31. *But coueт earnestly the best gifts: And yet shew I vnto you a more excellent Way.* Now that excellent, more excellent *Way* was *Charitie*: and he takes a whole succeeding Chapter to demonstrate it: which he spends wholy in the prayse and prelation of *Loue.*

1. Cor. 12. 28.

1. Cor. Chap. 13.

I hope, no man, when I call *Loue* a *Way* to God, will vnderstand it for a iustifying way. Faith alone leaning on the merits of Christ, doth bring vs into that high Chamber of Presence. *Loue* is not a Cause to iustifie, but a *Way* for the iustified. There is difference betwixt

a Cause and a Way. Faith is *Causa iustificandi*: *Loue* is *Via iustificati*. They that are iustified by faith, must *walke* in Charitie. For *Faith worketh*, and walketh *by loue*. Faith and loue are the braine and the heart of the Soule: so knit together in a mutuall harmonie and correspondence, that without their perfect vnion the whole Christian man cannot moue with power, nor feele with tenderneſſe, nor breath with true life. Loue then is a path for holy feete to *walke* in. It is Gal. 5.6.

A { Cleare / Neare / Sociable } *Way*.

Cleare.

There be no rubbes in *Loue*. *Nec retia tendit, nec ledere intendit*. It neither deeps nor desires anothers harme: it commits no euill; nay, [a] *it thinkes no euill*, sayth our Apoſtle. For paſſiue rubbes, it [b] *paſſeth ouer an offence*. It may be moued with violence, cannot be remoued from patience. [c] *Charitie couers a multitude of Sinnes*: sayth *Peter*: [d] *All sinnes*, sayth *Salomon*. *Couers* them partly from the eyes of God, in praying for the offenders: partly from the eyes of the world, in throwing a cloake ouer our brothers nakednes: eſpecially from it owne eyes, by winking at many wrongs offred it. [e] *Charitie ſuffreth long*: the backe of loue will beare a load of iniuries.

[a] 1. Cor. 13.5.
[b] Prou. 19.11.
[c] 1. Pet. 4.8.
[d] Prou. 10.12.
[e] 1. Cor. 13.4.

There be two graces in a Chriſtian, that haue a contrary qualitie. The one is moſt ſtout & ſterne: the other moſt mild and tender. Loue is ſoft and gentle; & therfore compared to the bowelles. *Viſcera Miſericordiæ*. Faith is auſtere and courragious, carrying *Luthers* motto on the Shield. *Cedo nulli*, I yeeld to no enemie of my faith. So ſayd our precious *Iewel*; I denie my liuing, I deny my eſtimation, I deny my name, I denie my ſelfe: but the *Faith* of Chriſt, and the *Truth* of God I cannot denie. But *loue* is mild, long-

[f] Coloſ. 3.12.

suffering, mercifull, compassionate; and so hath a *Cleare* way to peace.

Neare.

Loue is also a very *neare* way to blessednesse; and as I may say, a short cut to heauen. All Gods law was at first reduced to ten Precepts. The lawes of nations, though they make vp large volumes, yet are still vnperfect: some statutes are added as necessary, others repealed as hurtfull. But the law of God, though contained in a few lines, yet containes all perfection of duetie to God and man. There is no good thing that is not here commanded: no evill thing, that is not here forbidden. And all this in so short bounds, that those ten precepts are called but ten *Words*. Yet when Christ came he abridged this Law shorter, and reduced the *Ten* into *Two*. *Thou shalt loue the Lord thy God with all thy heart: and thy neighbour as thy selfe.* S. Paul yet comes after and rounds vp all into one. God reduceth all into *Tenne*, Christ those tenne into *Two*; Paul those two into *one*. Rom. 13. *Loue is the fulfilling of the law.* Which is [g] *Compendium, non dispendium legis*; saith *Tertullian*: an abridging, not enervating of the law of God. So *Augustin*, God in all his law [h] *Nihil precipit nisi Charitatem, nihil culpat nisi cupiditatem*: commands nothing but *Loue*, condemnes nothing but lust. Yea it is not onely the Complement of the Law, but also the Supplement of the Gospell. Ioh. 13. *Novum mandatum; A new commandement I giue vnto you, that yee loue one another.* All which makes it manifest, that *Loue* is a *Neare* way to heauen.

Rom 13.10

[g] Contr. Marcion. Lib. 5.

[h] De doctrin. Christ. Lib 3. Cap. 10.

Ioh. 13.34.

Sociable

It is also: for it is neuer out of company; never out of the best company. The *delight* thereof is *with the Saynts that are in earth, and with the excellent.* The

Psal. 16. 3.

two

two maine obiects of Enuie are Highnesse, and Nighnesse: the enuious man cannot endure another aboue him, another neare him: the enuious man loues no neighbour. But contrarywise *Loue* doth the more heartily honour those that are higher, and embrace those that are nigher: and cannot want societie, so long as there is a Communion of Saints. *Loue* is the *way* you heare; our

Course is Walking.

As cleare, neare, and sociable a way, as *Loue* is, yet few can hit it: for of all wayes you shall find this least travel'd. The way of Charitie, as once did the *Wayes of Sion, mourne* for want of passengers. This path is so vncouth and vnbeaten, that many cannot tell, whether there be such a way or not. It is in their opinion, but *Via serpentis*; the way of a serpent on the earth, or of a bird in the ayre; which cutteth the ayre with her wings, and leaues no print or tract behind her. But some *Chimera*, or mathematicall imaginary poynt; an *Ens rationale*, without true being. *Viam dilectionis ignorant*; as the Apostle saith, *Viam pacis*; *The way of peace they haue not known.* Rom. 3. 17

Others knowe there is such a way, but they will not set their foote into it. Their old way of malice and couetousnesse is delightfull; but this is *Ardua & præruptа via*, a hard and a harsh way. Indeede *Artis tristissima ianua nostræ*: the entrance to this way is somewhat sharp and vnpleasant to flesh; for it begins at repentance for former vncharitablenesse. But once entred into this Kings *high-way*, it is full of all content and blessednes; *Ad lætos ducimus per gramina fluctus.*

Walke in Loue.

He doth not say, talke of it, but walke in it. This precept is for course, not discourse. Loue sittes at the

doore of many mens lips, but hath no dwelling in the heart. We may say truely of that charitie; it is not at home. A great man had curiously engrauen at the gate of his Pallace, the image of *Bountie*, or Hospitalitie. The needie Trauellers with ioy spying it, approach thither in hopefull expectation of succour. But still silence or an emptie Eccho answers all their cries and knockes: for hospitality may stand at the gate, but there is none in the house. One among the rest (his hungry trust thus often abused) resolues to plucke downe the Image. With these words; If there be neither meate nor drinke in the house, what needs there a Signe? Great Portals in the Countrey, and coloured Postes in the Cittie, promise the poore Beggar liberall relieefe; but they are often but Images: *Muta & mutila signa*; dumbe and lame signes: For Charitie is not at home: onely the shadow without *Spe illectas inani*, giues faire and fruitlesse hopes.

We are too much wearied with these shadowes of Charitie. *Ambrose* makes two parts of Liberalitie; Beneuolence and Beneficence. Many will share the former, but spare the latter. They will wish some thing, but doe nothing. They haue open mouthes, but shut hearts: soft words, but hard bowels. To these S. *Iohn* giues aduise. *Let vs not loue in word, nor in tongue, but in deed and in truth.* Opposing workes to words, veritie to vanity. Verball complements are not reall implements: and with a little inuersion of the Philosophers sense; *The belly hath no eares.* The starued soule delights not to heare Charitie, but to feele it. *Oculata mihi sunt manus*: the poores hands haue eyes; what they receiue, they beleeue. The gowtie vsurer hath a nimble tongue: and though he will not *walke* in loue, he can talke of loue: for of all members the tongue *Postrema senescit*; waxeth old last. Let a distressed passenger come to some of their gates, and he shall haue diuinitie enough, but no humanitie;

Offic. lib. 1. cap. 30.

1. Ioh. 3. 18.

humanitie; wholesome counsell, but no wholesome food. They can afford them exhortation, but not compassion; charging their eares, but in no wise ouer-charging their bellies. They haue scripture against begging, but no bread against famishing. The bread of the Sanctuary is common with them, not the bread of the Buttery. If the poore can be nourished with the Philosophicall supper of good morall sentences, they shall be prodigally feasted: but if the bread of life will not content them, they may be packing. But sayth S. *Iames*; *If you say to the poore, Depart in peace, be warmed, be filled: yet giue them nothing needfull to the body*, your deuotion *profites not*; neither them, nor your selues. There is difference betwixt breath and bread, betweene wording & working, between meere language, & very sustenance. Iam. 2. 16.

The *Apostle* chargeth vs to walke, not to talke of loue: One step of our feet is worth ten wordes of our tongues. The actions of piety do gracefully become the profession of pietie. It is wittily obserued, that the ouer-precise are so thwartingly crosse to the superstitious in all things, that they will scarce doe a good worke, because an Hereticke doth it. That whereas a Papist will rather loose a penie then a Pater-noster: these will rather giue a Pater-noster then a peny. They are deuout and free in any thing, that toucheth not their purses. Thus with a shew of spirituall counsell, they neglect corporall comfort: and ouerthrow that by their cold deeds, which they would seeme to build vp by their hote words. That the poore might well reply; More of your cost, and lesse of your counsell would do farre better.

Walke in Loue.

Doe not step ouer it, nor crosse it, nor walke besides it, nor neare it, but walke *in it*. The doctrine in full strength directs vs to a constant embracing of Charitie.

tie. The whole course of our liuing, must be louing: our beginning, continuance, end, must be in *Charitie*. Two sorts of men are here specially reprouable. Some that seeme to { Begin in *Charitie*, but end not so. / End in *Charitie*, that neuer walked so.

Some haue had apparant beginnings of loue, whose conclusion hath halted off into worldlinesse, whiles they had little, they communicated some of that little: but the multiplying their riches, hath beene the abatement of their mercies. Too many haue verified this incongruent and preposterous obseruation; that the filling their purses with money, hath proued the emptying their hearts of Charitie. As one obserues of *Rome*; that the declination of pietie, came at one instant with the multiplication of mettals. Euen that Clergie, that poore cared onely to feed the flocke; once growne rich studied onely to fil the paile. *Ammianus Marcellinus* saith of them, that *Matronarum oblationibus ditabantur*, they were enriched by Ladies gifts. And heruepon, together with that vnlucky separation of the Greeke head from the Latine bodie, the Empire began to dwindle, the Popedome to flourish. Now plentie is the daughter of prosperitie, ambition of plentie, corruption of ambition. So *Diuitiæ veniunt, Relligioque fugit*. Religion brings in wealth, wealth thrusts out Religion.

To this purpose, and to preuent this readie euill, was Gods charge by the pen of *Dauid*. [a] *If riches encrease, set not your heart vpon them*. For till they encrease, there is lesse danger. But sayth one; *Societas quædam est, etiam nominis, vitijs & diuitijs*. Wealth and wickednesse are neere of kinne. *Nimia bonorum copia, ingens malorum occasio*. Plentie of goods, lightly occasions plentie of euils. Goodnes commonly lasts till goods come: but dition of state, alters condition of persons. How many had beene good, had they not beene great! And as it was said of *Tiberius*; He would haue made a good subject,

[a] Psal. 62. 10.

iect, was a very ill King: so many haue dyed good seruants, that would haue liued bad masters. God that can best fit a mans estate here, that it may further his saluation hereafter; knowes that many a man is gone poore vp to heauen, who rich would haue tumbled downe to hell. We may obserue this in *Peter*; who being gotten into the High Priestes Hall, sits him downe by the [b] warme fire, and forgets his Master. Before *Peter* followed Christ at the hard heeles, through cold & heat, hunger and thirst, trouble and wearines; and promiseth an infallible adherence. But now he sittes beaking himselfe by a warme fire, his poore Master is forgotten. Thus his bodie growes warm; his zeale, his soule cold. When he was abroad in the cold, he was the hotter Christian; now he is by the fire-side he grows the colder. Oh the warmth of this world, how it makes a man forget Christ! He that wants bread, pitties them that be hungry: and they that want, see haue compassion of the poore cold and naked: but the warmth and plentie of the world starues those thoughts. When the Princes are at ease in *Sion*, they neuer [c] grieue *for the affliction of Ioseph*.

[b] Mark. 14. 54.

[c] Amo. 6. 6.

Whilst vsurie can sit in furres; ambition looke downe from his loftie turrets: lust imagine heauen in her soft embracings; Epicurisme studie dishes and eate them: pride studie fashions & weare them: the downe-troden poore, exposed to the bleake ayre, afflicted, famished, are not thought on. So easily are many that begun in *loue*, put by riches out of the way: and made to forbeare *Walking in Charitie*, euen by that which should enable their steps. Thus auarice breeds with wealth, as they speake of toads that haue beene found in the midst of great stones. Though the man of meane estate, whose owne want instructs his heart to commiserate others, say thus with himselfe; If I had more goods, I would do more good: yet experience iustifies this point, that many haue changed their minds with their meanes: and the

state

state of their purse hath forspoken the state of their conscience. So they haue [d] *begunne* in the charitie of *the Spirit*, and *ended* in the cares of the *Flesh*.

[d] Gal.3.3.

Euerie man hath a better opinion of himselfe, then to thinke thus. As *Hazael* answered *Elisha*; when the good Prophet told him with teares, that hee should burne the cities of *Israel* with fire, slay the inhabitants, rip vp the women with child, and dash the infants against the stones [e] *Am I a dog that I should doe this horred thing*? So you will not thinke, that being now meane, you relieue the distressed; if you were rich, that you would robbe, spoile, defraud, oppresse, impouerish them. O you know not the incantations of the world. It is a Pipe, that (beyond the *Sirens* singing) makes many sober men run mad vpon it. I haue read of an exquisite musician, of whom it was reported, that hee could put men into strange fittes and passions, which he would as soone alter againe with varying his notes: enclining and compelling the disposition of the hearer to his straines. There was one, that would make triall how hee could affect him; daring his best skill to worke vpon his boasted composednes and resolution. The Musician begins to play; and gaue such a *Lacryma*, so sad and deepe a lesson that the man fell into a dumpish melancholy; standing as one forlorne, with his armes wreathed, his hat puld ouer his eyes, venting many mournefull sighes. Presently the Musician changeth his stroake into mirthfull & lusty tunes: and so by degrees into Iigges, crotchets, and wanton ayres: then the man also changeth his melancholy into spritely humours, leaping, and dancing, as if he had bin transformed into aire. This passion lasting but with the note that moued it; the Musician riseth into wild raptures, maskes and Anticks. Whereupon he also riseth to showting, holloing, and such franticke passages, that he grew at last starke madde. Such a charming power,

[e] 2.King.8.13.

D.White. Serm.at the Spittle.

said

said a worthy Diuine, hath the musicke of money and wealth, and such fittes it workes in a mans heart. First it takes him from peacefull seruednes, and from great content in his litle, and puts him into dumps; a miserable carking thoughtfullnes, how to scrape together much dirt. Next when he hath it, and begins with delight to sucke on the dugges of the world; his purse, his barnes, and all his, but his heart, full: hee fals to dancing, and singing *requiem*; [f] *Soule take thine ease, eate, drinke, and be merry.* Then shall his table stand full of the best dishes, his cup of the purest wine, his backe with the richest robes: and he conceites a kinde of immortalitie in his coffers: he denies himselfe no satietie, no surquedrie. But at last the worldes bedlam-musicke puts him into frenzie; hee growes rampant. Runnes into oppressions, extortions, depopulations, rapes, whordomes, murders, massacres: spares not bloud or friendship, authoritie nor vassalage, widow nor orphan, Prince nor subiect: *Nec hæc, nec Aræ*; neither poore mans cottage, nor Churches altar, Yea, if the Common wealth had but one throate, as *Nero* wished of *Rome*, he would cut it. O the vnpacifiable madnes, that this worlds musicke puts those into, which will dance after his Pipe. For this cause saith our Apostle, continue in the Charitie thou hast begun; *Walke in loue & Ye did run well, who did hinder you?* Doth wealth keepe you from charitie? [h] *This perswasion commeth not of him that calleth you.* God neuer meant when he gaue you riches, that you should then begin to be couetous. He did not for this purpose shew new mercie to you, that you should take away your old mercies from his.

[f] Luk. 12. 20.

[g] Gal. 5. 7.
[h] ver. 8.

There are other, that set me to end in *Loue*, who neuer all their dayes walked in this heauenly path. They haue a will lying by them, wherein they haue bequeathed a certaine legacie to the poore; something to such a Church, or such an Hospitall. But this will is not

not of force till the testator be dead, so that a man may say, though the will be ready, yet *to will is not ready* with thē: for God shall not haue it, so long as they can keepe it. These can wish with *Balaam*, to dye Christians, but they must liue Pagans. Hauing raised thousands out of their sacrilegious and inhospitable Impropriations; they can bestow the dead hope of a litle mite on the Church. In memoriall whereof the heyre must procure an annuall recitation; besides the monumentall sculpture on the Tombe. Be his life neuer so blacke, and more tenebrous then the vaults of lust, yet said a Reuerend Diuine, he shall find a blacke prophet, for a blacke cloake, that with a blacke mouth, shall commend him for whiter then snow and lillies. Though his vnrepented oppressions, vnrestored extortions, and bloud-drawing vsuries, haue sent his soule to the infernall dungeon of Sathan; whose parishioner he was all his life; yet money may get him cannonized a Saint at Rome, and robe him with spotles integritie and innocence. So diuerse among them, that liued *More Latronũ* yet in death affected *Cultum martyrum*. Hence Epitaphs and funerall orations shall commend a mans charitie, who neuer all his dayes *walked* two steps *in Loue*.

But it is in vaine to write a mans charitie in a repaired window; when his tyrannous life is written in the bloudy and indeleble characters, of many poore mens ruine and ouerthrow. Nor can the narrow plaster of a little poore beneuolence, hide and couer the multitude of gaping wounds made by extortion and vnmercifulnes. No, God hates the *Sacrifice of robberie*: [i] *their drinke offerings of bloud will I not offer*; said *Dauid*. The oblation that is made vp of the earnings of the poore, is an abomination, offending Gods eye, and prouoking his hand. First restore the lands and goods of others, iniuriously or vsuriously gotten: let not an vniust peny lie rotting on thy heape and heart: and then build

[i] 1. Psal. 16. 4.

Hospitals

Hospitals, repaire ruin'd holy places, produce the fruits of mercie, *walke in Loue*. Otherwise it is not smooth marble, and engrauen brasse, with a commending epitaph; that can any more preserue the name from rotten putrefaction, then the carcase. But for all that, the memorie shall stinke aboue ground, as the body doth vnder it. It is a desperate hazard, that a wicked man by a charitable will shal make amends for all: whereas commonly an vsurers Testament is but a Testimonie of his lewd life. There is small hope that they end in charitie who would neuer *walke in Loue*.

There bee others that cannot *walke in Loue*, through a double defect, either of eyes, or of feete. Some

haue { Feet, but want eyes
{ Eyes, but want feet.

1. Some haue the feet of affections, but they lacke eyes; and so cannot descry the true and perfect way of *Loue*. Indeed no man can finde it without God [k] *Shew me thy wayes, O Lord; teach me thy pathes*. For it is he that directs [l] *sinners* & wandrers *in the way*. These want him, that should [m] *Leade them by the way that they should goe*. They thinke that by building vp a ladder of good workes, their soules shall on meritorious rounds climbe vp to heauen. They cannot distinguish betweene *Viam regni*, and *causam regnandi*. They suppose, if they release Seminaries, fast Lents, keepe their numbred orisons, prodigally sacrifice their blouds in treasons for that Romaine Harlot; this is *via diuina*; the way of *Loue*. So the silly seruant, bidde to open the gates, set his shoulders to them, but with all his might could not stir them whereas another comes with the key, & easily vnlocks the. These men so confident in their good workes, do but set their shoulders to heauen-gates: alas! without comfort: for it is the key of faith that only opes them. These haue nimble feete, forward affections, harts workeable

to

[k] Psal. 25.4.
[l] Ver. 8.
[m] Esa. 48, 17.

to charitie, and would *Walke in Loue* if they had eyes. Therfore Let vs pray for them. [a] *Cause them to know the way, O Lord, wherein they should walke.*

[a] Psal. 143. 8.

2. Other haue eyes, but they want feete: they vnderstand the way of *loue*, but they haue no affection to walke in it. They know that falſe meaſures, forſworne valuations, adulterate wares, ſmooth-cheeked circumuentions, painted coſenages, malicious repinings, denied ſuccours; are all againſt *Loue*. *Noſcunt & poſcunt.* They know them, but they will vſe them. They know that humblenes, kindnes, meekenes, patience, remiſſion, compaſſion, giuing and forgiuing; actuall comforts, are the fruits of *Loue*. *Norunt & nolunt*. They know it, but they will none of it. Theſe know but *walke* not in *Loue*. It is fabled, that a great king gaue to one of his ſubiects, of his owne meere fauour, a goodly citie; happily repleniſhed with all treaſures and pleaſures. He does not onely freely giue it, but directes him the way; which keeping, hee ſhould not miſſe it. The reioyced ſubiect ſoone enters on his iourney, and reſts not till hee comes within ſight of the Citie. Thus neare it, he ſpies a great company of men digging in the ground: to whom approching, hee found them caſting vp white and red earth in abundance. Wherewith his amazed eyes growing ſoone enamoured, he deſires a participation of their riches. They refuſe to ioyne him in their gaines, vnleſſe he wil ioyne himſelfe in their paines. Hereupon he fals to toyling, digging & deluing, til ſome of the earth fals ſo heauie vpon him, that it lames him; and he is able to goe no further. There he dies in the ſight of that Citie, to which he could not goe for want of feet: & looſeth a certaine ſubſtantial gift, for an vncertain ſhadow of vaine hope.

You can eaſily apply it. God of his gracious fauour, not for our deſerts, giues man his creature a glorious Citie: euen that whoſe [a] *foundations* are of *Iaſper, Saphyre*

[a] Reu. 21. 19.

and

and *Emerald &c.* He doth moue, directes him the way to it; Goe on this way, *Walke in Loue*. He begins to trauell, and comes within the sight of heauen: but by the way he spies worldlings toyling in the earth and scraping together white and red clay; siluer and gold, the riches of this world. Hereof desirous, he is not suffered to partake, except he also partake of their couetousnes, and corrupt fashions. Now Mammon sets him on worke, to * digge out his owne damnation: where after a while this gay earth comes tumbling so fast vpon him, that his feet be maimed, his affections to heauen lost: and he dyes short of that glorious Citie, which the king of heauen purchased with his owne bloud, and gaue him. Thinke of this, ye worldlings; and seeing you know what it is to be charitable, put your feet in this way; *Walke in Loue.*

* Effodiuntur opes irritamenta malorum, Metam.

There be yet others, whose whole course is euery step out of the way to God; who is *Loue*; and they must *walke in Loue*, that come vnto him.

1. There is a path of *Lust*: they erre damnably, that call this the way of *Loue*. They turne a spirituall grace into a carnall vice: and whereas Charitie and Chastity are of nearer allyance then sound; these debauched tongues call vncleanelse *Loue*. Adulterie is a cursed way, though a much course way for a whore is the high-way to the Deuill.

2. There is a path of malice, and they that trauell it, are bound for the Enemie. Their euill eye is vexed at Gods goodnes: and their hands of desolation would vndoe his mercies. Other mens health is their sicknes, others weale their woe. The Iesuites and their bloudy Proselyts are pilgrims in this way. We know by experience the scope of their walkes. Their malice was strong, as *Saxa in saxa*; but they would turne *Ierusalem in acernum lapidum*; into a heape of stones. Yea such was their rage: that *Nil reliqui fecerunt,*

vt

Vt non ipsis elementis fieret iniuria; they spared not to let the elements know the madnesse of their violence. They could not draw fire from heauen, (their betters could not do it in the dayes of Christ on earth) therefore they seeke it, they digge it from hell. *Flectere cùm nequeunt Superos, Acheronta mouebunt.* Here was a malicious *walking*.

3. There is a counterfeit path; & the Travellers make as if they *walked* in *loue*, but their loue is dissimulation. It is not *dilectio vera, true loue*, which S. Ioh. speakes of. nor *dilectio mera*, as *Luther*; not a plaine-hearted loue. They will cosen you vnseene, and then like the whore in the *Proverbes*, wipe their mouthes, and it was not they. Their art is *Alios pellere aut tollere*; to giue others a wipe or a wound: & *Iudas*-like they salute those with a kisse, against whome they intend most treason.

1. Ioh. 3. 18.

4. There is a way directly crosse to loue: which neither obeyes God, for *loue keepes the commandements*; nor comforts man, for *loue hath compassion* on the distressed. These haue feete swift enough, but [p] *swift to shed blood. Destruction and miserie are in their wayes.* They are in [q] *Zedechiahs* case: both their eyes are put out, and their feete lamed with the captiue chaines of Satan; so easily carried downe to his infernall *Babilon*.

[p] Rom. 3. 5.

[q] 2. King. 25. 7.

These are they that [r] *deuoure a man and his heritage.* Therefore Christ calles their riches, not τὰ ὄντα, but τὰ ἐνόντα; things *without* them, as if they had swallowed them down into their bowels. The phrase is vsed by Iob [s] *He hath swallowed downe riches, & he shall vomit them vp againe; God shall cast them out of his belly.* When this vomit is given them, you shall see strange stuffe come from them. Here the raw and vndigested gobbets of vsurie; there the mangled morsels of bloudy oppressions: here fiue or sixe impropriate Churches, there thousand acres of decayed tillage: here a whole casket of bribes, there whole houses and patrimonies of vndone orphans; here

[r] Mic. 2. 2.

Luk. 11

[s] Iob. 20. 15.

here an Incloſure of commons, there a vaſtation of proper and ſanctified things. Rip vp their conſciences, and this is the ſtuffing of their hearts.

Theſe *walke* croſſe to the *Croſſe of Chriſt*; as *Paul* ſayth, they are *Enemies*, cursed [t] *walkers*. Whereupon we may conclude with *Bernard*. [u] *Periculoſa tempora iam non inſtant, ſed extant*: the dangerous times are not comming, but come vpon vs. The cold froſt of indevotion is ſo generall, that many haue benumed ioynts; they cannot *walke in loue*. Others ſo ſtiffe and obdurate, that they will meete with all that walke in this way, and with their turbulent malice ſtriue to iuſtle them out of it. Therefore David prayes: [a] *Preſerue me from the violent men, that haue purpoſed to ouerthrowe my goings*. Let vs then vpon this great cauſe, vſe that deprecation in our *Letany*. *From pride, vain-glory, & hypocriſie; from envy, hatred, malice & all vncharitablenes; Good Lord deliver vs.*

[t] Phil. 3. 18.
[u] De conſiderat. Lib. 1.
[a] Pſal. 104. 4.

I am loth to giue you a bitter farewell, or to conclude with a menace. Heere I cannot, by the times leaue, drinke to you any deeper in this cup of *Charity*. I will touch it once againe, and let every preſent ſoule that loues heauen, pledge me. *Walke in loue*

The way to life everlaſting is *loue*; and hee that keepes the way is ſure to come to the end. [b] *We knowe that we haue paſſed from death to life, becauſe we loue the brethren*. For this are the workes of mercie, charity piety, and pitty ſo much commended in the Scriptures, & by the Fathers, with ſo high titles: becauſe they are the appoynted way, wherein we muſt *walke*, and whereby we muſt *worke vp our owne ſalvation*. Therefore the Apoſtle claps in the necke of good workes; [c] *laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may lay hold on eternall life*. Thereby wee lay the ground of ſaluation in our conſciences and take aſſured hold of eternall life. He that goes on in

[b] 1. Ioh. 3. 14.
[c] 1. Tim. 6. 19.

loue, shall come home to life.

This comforts vs; not in a presumption of merite, but in confident knowledge, that this is the way to glory: wherein when we find our selues *Walking*, wee are sure we are going to heauen: [d] *and sing in the wayes of the Lord: Great is the glory of the Lord.* Now therefore [c] *Put on (as the elect of God, holy, and beloued) bowels of mercies, kindnes, humblenes of minde, &c.* As you claime any portion in those gracious blessings, *Election, Sanctification, and the loue of God*; as you would haue the sweet testimonie of the Spirit, that you are *sealed vp to the day of Redemption: Put on mercie, kindnes, meeknes, long suffering*: let them be as robes to couer you all ouer. Yea *bowels of mercies*; let them be as tender and inward to you as your most vitall parts. Lay *forbearance* and *forgiuenes* as deare friends in your bosomes. Depart from iniquitie: for [f] *the high way of the vpright is to depart from euill: and he that keepth his way, preserueth his soule.* And [g] *aboue all these things put on Charitie, which is the bond of perfectnesse; Walke in loue.* [h] *And as many as walke according to this rule, peace be on them, and mercie, and vppon the Israell of God.* Amen.

(*.*)

[d] Psal. 138. 5.

[c] Colos. 3. 12.

[f] Prou. 16. 17.

[g] Colos. 3. 14.

[h] Gal. 6. 16.

LOVES

LOVES COPIE
OR
The best Precedent of *Charitie.*

EPHE. 5. 2.

As Christ loued vs.

WE distinguished the whole verse into a *Canon*, and a *Crucifixe*. The *Canon* consisted of a *Precept*, and a *Precedent*. *Loue* was the Subiect: and it is both commanded and commended. Commanded in the *Charge*, which you haue heard. Commended in the *Example*, which you shall heare. I determined my speach with the *Precept*; *Walke in loue*. The *Precedent* or Patterne remaines to be propounded and expounded; *As Christ loued vs*. Euery word is emphaticall: and there be foure, signifying foure seuerall natures.

Here 1 *As*, 2 *Christ*, 3 *Loued*, 4 *Vs* } is a word of { 1 Qualitie, 2 Maiestie, 3 Mercie, 4 Miserie.

Two of these words be *Vinc[illegible]la* or *Media*; that ioyne and vnite other things; *Sicut* and *Dilexit*: *As* and *Loued*. *As* directs our loue to God and Man, by the exemplified rule of *Christ* louing vs. *Walke in loue* to others, *As Christ loued vs*. *Loued* is that blessed reconciling nature; whereby Gods good Greatnes descends

to our bad baſeneſſe; and the *Iuſt* giues to the *vniuſt* Saluation. For what other nature but *Mercie*, could reconcile ſo high *Maieſtie*, and ſo low *Miſerie*!

As

According to *Zanchius* his obſeruation on this place, is a note of *Qualitie*, not *Equalitie*; of Similitude not of Comparison. We muſt loue others *As* Chriſt loued vs; *As*; for the manner, not for the meaſure. His [a] *loue was ſtrong as Death*; for to the death hee loued vs. It was a bright & cleare *fire*; many *waters could not quench it*; yea water and bloud could not put it out. [b] *God ſo loued the World*: ſo freely, ſo fatherly, ſo fully; as no tongue can tell, no heart thinke. [c] *The loue of Chriſt paſſeth knowledge.* To thinke of equalling this loue, would be an impoſſible preſumption. Our loue is inconſtant, weake; a mingled, and often a mangled loue, mingled with ſelfe loue, and mangled with the wounding affections of the world. Our loue is faint, his ſtrong: ours fickle, his conſtant: ours limited, his infinite. Yet wee muſt follow him ſo faſt as we can, and ſo farre as wee may; *Walking in loue, as he loued vs.*

His *Walking* in loue was ſtrange and admirable: hee tooke large ſteps; from heauen to earth, and from earth to heauen. As *Bernard* on that ſpeech of the *Church* concerning her *Beloued*, [d] *Behold! hee commeth leaping vpon the mountaines, ſkipping vpon the hils.* He *leaps* from heauen to the Virgins wombe, from the wombe to a manger, from the manger to Egypt, from Egypt to *Iudah*, from thence to the Temple, from the Temple vp to the Croſſe, from the Croſſe downe to the graue, from the graue vp to the earth, and from the earth vp to the higheſt glory. And he ſhall yet haue another *leap*, from the right hand of his Father to iudge quicke and dead.

Theſe were great iumpes, & large paces of *loue*. When he made but one ſtride from the clouds to the cradle,

and

[a] Cant. 8. 6.

[b] Ioh. 3. 16.

[c] Ephe. 3. 19.

[d] Cant. 2. 8.

and another from the Cradle to the crosse, and a third from the crosse to the crowne. To come from the bosome of his immortall father to the wombe of his mortall mother, was a great step. From the lowest hell, or depth of his humiliation; to the highest heauen or top of his exaltation was a large place.

We cannot take such large leaps, nor make such strides. These *leaps* are beyond our agilitie, our abilitie. Yet we must follow him in *loue*; stepping so farre as we can, and *walking* so fast as we may. Follow we carefully and chearfully; though *non passibus æquis*. The Father, that takes his yong son into the field with bowes & shafts, and bids him shoot after him, doth not expect that the child should shoote so farre as he, but so farre as he can. Though we cannot reach Christs marke, yet [e] *If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not.* Now this particle

[e] 2. Cor. 8. 12.

As, is not barely similitudinary, but hath a greater latitude: and serues

To { *Confine* / *Define* / *Refine* } the { Measure / Matter / Manner } of our Imitation.

1. This *Sicut confines*

Our imitation, and limits it to that circumference, which the present rule or compasse giues it. We may not follow Christ in all things, but in this thing; *Loue*, *As* he loued vs. Our imitation hath a limitation, that it may not exorbitantly start out of the circle. There are speciall workes, which God reserues to himselfe; and wherein he did neuer commaund or commend mans following: but rather strikes it downe as presumption. His Power, his Maiestie, his Wisedome, his Myracles, cannot without a contumacious ambition be aymed at. When *Lucifer* aspired to be like God in Maiestie, he was throwne out of heauen. When *Adam* contended to be like God in knowledge, he was cast

out of Paradise. When *Nebuchadnezzar* arrogated to be like God in Power, he was expulsed his kingdome. When *Simon Magus* mounted to be like God in working *Miracles*, and to flie in the ayre, he was hurld downe, and broke his necke. God must not be imitated in his *Finger*, in his *Arme*, in his *Braine*, in his *Face*; but in his *Bowels*. Not in the *Finger* of his *Myracles*; nor in the *Arme* of his *Power*; nor in the *Braine* of his *Wisedome*; nor in the *Face* of his *Maiestie*; but in the *Bowels* of his *Mercy*. [f] *Be ye mercifull, as your heauenly Father is mercifull.* And sayth *Paul*; [g] *Put on the Bowels of mercy*; as Christ put them on: *Forbeare, forgiue*; *Walke in Loue*; *As* he loued vs. Neither Angell nor Man did euer, or shall euer offend, in coueting to be like God in Loue, Grace, Mercy, Goodnes. So that this *Sicut* excludes his Myracles, and directs vs to his Morralls. *Walke in Loue, As &c.*

[f] Luk. 6. 36.

[g] Col. 3. 13.

2. This *Sicut Defines.*

What our *Loue* should be; *As* Christ was to vs. Now his loue to vs had an infinite extention; and is past the skill of men or Angels to describe. Yet because this is the perfect *Copy* of our imitation; and the infallible *Rule* whereby we must square our *Charitie*; I must according to my shallow power wade a litle into this infinite and boundles Sea. I will onely note foure sweete streames of life in his *Loue*. It

was	*Holy*	*Sine*	*Merito.*
	Hearty		*Modo.*
	Kind		*Despectu.*
	Constant		*Defectu.*

1. *Holy.*

The *Loue* of *Iesus* to vs was *Sancta & sanctificans dilectio*: a Loue holy *formaliter, in it selfe*: and holy *effectiuè*, in making those holy on whom it was set. He

gaue

gaue himselfe to vs, and for vs: and gaue vs a faith to receiue and embrace him. *Sine quo nec dilecti, nec diligentes fuissemus*. Without whom wee neither could haue receiued loue, nor returned loue. Now his loue did not only extend to our bodyes health, but to our soules blisse. So he *loued* vs, that he *feed* vs.

Our loue should likewise be holy & whole: desiring not onely our brothers externall welfare; but much more his internall, his eternall blessednes. He that pitties not a famished body, deserues iustly the name of an vnmercifull man: but he that cõpassionates not an afflicted conscience, hath much more a hard heart. It is an vsual speech of compassion to a distressed man; Alas poore Soule: but this same, alas poore *Soule*, is for the most part mistakē. Neither the pitty-er, nor the pittied imagins the soule pittiable. Very humanitie teacheth a man to behold an execution of theeues & traytours with griefe: that men to satisfie their malitious or couetous affections, should cut off their owne liues with so infamous a death. But who commiserates the endangered Soule, that must then venter and enter on an eternall life or death?

The story of *Hagar* with her sonne *Ishmael*, is set downe by so heauenly a pen, that a man cannot read it without tears. She is [h] cast out of *Abrahams* house with her child that might call her Master father. Bread & water is put on her shoulder, and she wanders into the wildernes: a poore relefe for so long a iourney, to which there was set no date of returning. Soone was the water spent in the bottle: the child cries for drinke, to her that had it not; and lifts vp pittiful eyes, every glance whereof was enough to wound her soule: vnto the sighes of a dry & panting heart; but there is no water to be had; except the teares that ran from a sorrowful mothers eyes could quench the thirst. Downe she layes the *child* vnder a *shrubbe*: and *went* as heauy as euer mother parted from

h Gen. 21. 14.

her onely ſon: and *ſate her downe* vpon the earth, as if ſhe deſired it for a preſent receptacle of her griefe, of her ſelfe: *a good way off*, ſaith the Text, *as it were a bow-ſhote* that the ſhrickes, yellings, & dying groanes of the child might not reach her eares; crying out; *Let me not ſee the death of the child.* Die ſhe knew he muſt: but as if the beholding it would rent her heart, and wound her ſoule; ſhe denyes thoſe windowes ſo ſad a ſpectacle; *Let mee not ſee the death of the child. So ſhe lift vp her voyce and wept.* Neuer was *Hagar* ſo pittifull to her Sonne *Iſhmael*, as the Church is to euery Chriſtian. If any ſonne of her wombe wil wander out of *Abrahams* familie, the *Houſe of Faith*; into the wildernes of this world; and prodigally part with his[i] *owne mercy*; for the gawdy tranſient vanities thereof. She followes, with intreaties to him, and to heauen for him. If he will not returne ſhe is loath to ſee his death: ſhe turnes her backe vpon him, and weeps. He that can with dry eyes, and vnrelenting heart, behold a mans Soule ready to periſh, hath not ſo much paſſion and compaſſion, as that Egiptian bond-woman.

[i] Ion. 2. 8.

2. *Hearty.*

The *loue* of Chriſt to vs was *hearty*; not conſiſting of ſhewes, and ſignes, and courtly complements; but of actuall, reall, royall bounties. He did not diſſemble *loue* to vs, when he dyed for vs. *Exhibitio operis, probatio amoris.* He pleaded by the trueſt and vndenyable argument, demonſtration. *I loue you*: wherein? *I giue my Life for you. Tot ora, quot vulnera; tot verba, quot verbera.* So many wounds, ſo many words to ſpeake actually his loue: euery ſtripe he bore gaue ſufficient teſtimony of his affection. His exceeding rich gift, ſhewes his exceeding rich loue. This *heartines* muſt be in our *Loue*; both to our Creator, and to his Image.

1. To God: ſo he chalengeth thy loue to be conditi-

oned

oned; with thy *Heart*, with all thy *heart*. And this saith Christ, is *Primum & Maximum mandatum* [k] *the first and the greatest Commandement*. The *first*; [l] *Quasi virtualiter continens reliqua*; as namely compiel ending all the rest. For he that loues God with all his heart will neither Idolatrize, nor blaspheme, nor profane his Sabboths; no nor wrong his creatures. The *greatest*; [m] as requiring the greatest perfection of our loue. This then must be a *hearty* loue; not slow, not idle, but must shew it selfe *Et properando, & operando*: in ready diligence, in fruitfull & working obedience. There are many coteut to loue God a litle, because he pleaseth them much. So *Saul* loued him for his kingdome. These loue God *Pro seipsis*, not *Præ seipsis*; For themselues, not before themselues. They will giue him homage, but not fealtie: the calues of their lippes, but not the calues of their stals. If they feast him with venison, part of their Imparked Riches, which is deere to them: yet it shall be but rascall deere, the trash of their substance: they will not feast him with the *heart*, that is the best deere in their Parke.

2. To man: whom thou art bound *to loue as thy selfe*: where say some, *As* is but a *Tam*, not a *Tantum*. *As* thy selfe, not *As much* as thy self: *As* for the maner, not for the measure. But this is certaine; true loue begins at home; and he cannot loue another soundly, that primarily loues not himselfe. And he that loues himselfe with a good heart, with the same heart will loue his brother: [n] *In quo seipsum, & propter quod seipsum*: In that maner, & for that cause that he loues himselfe. This then cōmands the same loue, if not the same degree of loue, to thy brother, that thou beares to thy selfe.

This hearty loue is hardly found. More is protested now then in former times, but lesse done. It is wittily obserued, that y old maner of saluting, was to take & shake one another by the hand: now we locke armes & ioyne breasts, but not hearts. That old hand full was better then

[k] Math. 22. 38.
[l] Marlorat.
[m] Arctius.
[n] Iacob. de Vorag. in Luc. 10, Serm. 2.

then this new armefull. Our cringes and complemen-
tall bowings promise great humilitie: but the smoo-
therd venime of pride lies within. We haue low lookes
o Psal. 28. 3. and loftie thoughts. There are enough of those o *Which speake peace to their neighbours, but mischiefe is in their hearts.* Whose smooth habites doe so palliate, and or-
namentally couer their poyson; as if they did preserue
mud in Chrystall. The Romaynes vsually painted
Friendship, with her hand on her heart: as if she promi-
sed to send no messenger out of the gate of her lips, but
him that goes on the hearts arrand. Now we haue stu-
died both textures of words, and pretextures of man-
ners, to shrowd dishonestie. But one ounce of reall
charitie is worth a whole talent of verball. He loues vs
best, that does for vs most. Many Politicians, (and the
whole world now runnes on the wheeles of policie)
vse their louers as ladders, their friends as scaffolds.
When a house is to be erected, they first set vp scaffolds,
by which they build it vp: the house finished, downe
pull they the scaffolds, and throw them into the fire.
When the couetous or ambitious man hath his turne
serued by others; either for his aduancing or aduanta-
ging; for gaine or glory: he puts them off with neglect
and contempt. The house is built, what care they for
the scaffold? The feate is wrought, let the wise and ho-
nest helpers be prison'd or poison'd, sinke or swimme,
stand or perish. Nay it is well, if they helpe not those
downe, that helped them vp.

3. *Kind.*

p Col. 3. 12. The Apostle makes p *Kindnesse* one essentiall part of
our loue; deriuing it from Christs example: who was
Kind to vs, both in giuing vs much good, and forgi-
uing vs much euill. And God commendeth, yea com-
mandeth the inseparable neighbourhood of godlinesse
q 2. Pet. 1. 7. and brotherly kindnesse. q *Adde to your godlinesse bro-*

therly

therly kindnes. For there is no piety towards God, where there is no kindneſſe to our brother. Now Chriſts kindnes to vs conſiſted in 2. excellent effects { Corrigendo. Porrigendo.

1. In correcting our errours, directing and amending our liues. *Non minima pars dilectionis eſt, reprehendere dilectum*, It is no ſmall part of kindneſſe, to reproue him thou loueſt. Therefore God ſayth; *Thou ſhalt reproue thy brother; and not hate him in thy heart.* A louing man will chide his erring friend: and he that does not, *hates* him in his heart. [f] *Sic vigilet tolerantia, vt non dormiat diſciplina.* So let patience watch, that diſcipline ſleepe not. This was Dauids deſire. [f] *Let the righteous ſmite me, it ſhall be a kindnes: and let him reproue me, it ſhall be an excellent oyle, which ſhall not breake my head.* Our Sauiour tooke this courſe, but he was pittifull in it: not [t] *breaking the bruiſed reed, nor quenching the ſmoking flaxe.* He was not tranſported with paſſion, but moued with tender compaſſion, and mercifull affection. [u] *He was moued with compaſſion toward the people, ſeeing them as ſheepe without a ſhepheard.* [x] *As a Father pitieth his children, ſo the Lord pitieth them that feare him.* And children are *Viscera parentum*, ſayth [a] *Ierome*: the very bowels of the parents. Therefore his bowels earned within him, when he ſaw the weakly blind led by the wilfully blind, and he inſtructed them. It is no ſmall mercy in a Father, to correct his erring child.

This is one office of loue almoſt quite forgotten in the world. Our eyes and eares are conſcious of many horrid ſinnes, whereof we make alſo our ſoules guiltie by our ſilence. Like Gameleons, we turne to the colour of our companie. Oppreſſions that draw bloud of the Common-wealth, moue vs not. Oaths that tetter the battlements of heauen, wake vs not. O where is our kindneſſe! whilſt wee doe not reproue, we approue theſe iniquities. [b] He is conſcious of ſecret ſo cleere, that forbeareth

[f] Aug. de verbis Apoſt. Serm. 22.
[f] Pſal. 141. 5.
[t] Math. 12. 20.
[u] Mark. 6. 36.
[x] Pſal. 103. 13.
[a] In Epiſt. Paul. ad Philem.
[b] Orig.

forbeareth to reſiſt open iniquitie. Thou ſayeſt, it is for loues ſake thou ſpareſt reprehenſion: why, if thou loue thy friend, thou wilt gently rebuke his faults. If thou loue thy friend neuer ſo dearly, yet thou oughtſt to loue truth more dearly. Let not then the truth of loue preiudice the loue of truth.

2. *In Porrigendo*, reaching forth to vs his ample mercies: [c] *Giuing vs richly all things to enioy*. Where the Apoſtle deſcribes Gods bountie; that he

[c] 1. Tim. 6. 17.

Giues { Freely. Fully. Vniuerſally. Effectually.

1. Freely; he giues without exchange: hee receiues nothing for that he giues. Vngodly men haue honor, wealth, health, peace, plentie: their bellies are filled with his treaſure, and they doe not ſo much as returne him thankes. His Sunne ſhines, his raine fals on the vniuſt and ingratefull mans ground. Man when hee giues, *& reſpicit & recipit gratitudinem*; both expects and accepts thankes, and a returne of loue: God hath not ſo much as thankes. For the good, they are indeed gratefull: but this *Gratia grati* is *Gratia gratificantis*: God giues them this grace, to be thankefull: and they may bleſſe him, that he ſtirres them vp to bleſſe him.

2. Fully and richly, as becomes the greateſt King. A Duke at the wedding Feaſt of his daughter, cauſed to be brought in thirtie Courſes; and at euery Courſe gaue ſo many gifts to each gueſt at the Table, as were Diſhes in the Courſe. And I haue read of a Queene, that feaſted her gueſts with wines brewed with diſſolued precious ſtones; that euery draught was valued at a hundred crownes. Here was royall entertainment; but this was but one Feaſt. Such bountie continued would quickly conſume the finite meanes of any earthly Prince. Onely God is [d] *rich in mercie*: his treaſurie

[d] Ephe. 2. 4.

fils

fils all the world, without emptying, yea empairing or abating it selfe.

3. Vniuersally; all things. The king hath his Crowne, the great man his honour, the mightie his strength, the rich his wealth, the learned his knowledge, the meane man his peace: all at his Gift. He opens his hand wide, he sparseth abroad his blessings, and filles all thinges liuing with his plenteousnesse.

4. Effectually: he settles these gifts vpon vs. As he gaue them without others, so others without him shall neuer be able to take them away. As he created, so he conserueth the vertues; strength in bread, and warmth in cloathes; and giues wine and oyle their effectiue chearfulnesse.

Be thou so *kind* as this holy and heauenly patterne, not ayming at the measure which is inimitable, but leuelling at the maner which is charitable. Like *Iob*, who vsed not to [e] *eate his morsel alone*: neither to deny his *bread to the hungry*, nor the *fleece of his flocke* to the cold and naked. Let thy stocke of *kindnes* be liberall, though thy stocke of wealth bee scanted. Giue *Omni petenti*, though not *Omnia petenti*, as that Father excellently.

[e] Iob 31. 17.

4. *Constant.*

For with Christ is no variablenes, [f] *no shadow of change*. But [g] *Whom he once loues, he loues for euer*. Fickleneſse is for a *Laban*, whose [h] *countenance* will turne away from *Iacob*: and his affection fall off with his profite. I haue read of two intire friends, well deseruing for their vertues; that when the one was promoted to great wealth and dignitie, the other neglected in obscuritie: the preferred, though he could not diuide his honour, yet shared his wealth to his old companion. Things so altered that this honourd friend was falsely accused of treacherie, and by the blow of suspition throwne downe to miserie:

[f] Iam. 1. 17.
[g] Ioh. 13. 1.
[h] Gen. 31. 2.

misery: & the other for his nowe obserued goodnes raised vp to a high place where now he requites his deiected friend with the same courtesie: as if their minds had cõsented & contended to make that equall, which their states made different. O for one dramme of this immutable *Loue* in the world! Honours change manners: & wee will not know those in the Court, who often fed vs in the countrey. Or if wee vouchsafe to acknowledge them as friends, we will not as Sutors. Hereon was the verse made.

Quisquis in hoc mundo cunctis vult gratus haberi:
Det, Capiat, Querat, Plurima, Pauca, Nihil.

He that would be of worldly men well thought:
Must alwayes Giue, Take, Beg, Much, Litle, Nought.

Men cannot brooke poore friends. This inconstant charitie is hatefull; as our English phrase premonisheth; *Loue* me *Little*, and *Loue* me *Long*.

3. This *Sicut Refines*

Our loue; *Walke in loue, as Christ loued vs.* Where *As* is not onely similitudinary, but causall. *Loue* because Christ loued vs: for this cause, as after this maner. Which serues to putrifie our loue, to purge it from corruption, and to make it perfect. *Dilectio Dei nos facit & diligibiles & diligentes:* both such as God can loue, and such as can loue God. For it is the loue of Christ to vs, that works a loue to Christ in vs. A man will euer loue that medicine, that hath freed him from some desperate disease. Christs *Loue* hath healed vs of all our sores and sinnes: let vs honour and loue this medicine, compounded of so precious simples, water and bloud. And let vs not onely affectionately embrace it our selues, but let vs inuite others to it [i] *Come and harken all ye that feare God, and I will declare what he hath done for my soule.* *Christ.*

1. Iohn 4. 19.

[i] Psal. 66. 16.

I haue beene so punctuall in this word of *Qualitie*, that

that I can but mention the rest. The word of *Maiestie* is *Christ*; who being almighty God, coequall and coeternall with the Father and the Spirit; tooke on him our nature: and was *factus homo, vt pro homine pacaret Deum*. God was made man, that for man he might appease God. Thus did so great a maiestie stoupe low for our loue; *Non exuendo quod habuit, sed induendo quod non habuit*: not by loosing what he had, but by accepting what he had not; our miserable nature. [k] *Ipse dilexit nos & Tantus & tantum, & grauis tantillos & tales*. Hee that was so great loued so greatly, vs that were so poore and vnworthy freely.

[k] Bern. Tract. de diligendo Deo.

Loued

Is that word of *Mercy*, that reconciles so glorious a God to so vngracious sinners. The cause which moued Christ to vndertake for vs, was no merite in vs, but meere mercy in him. He *Loued* vs, because he loued vs: in our Creation when we could not loue him: in our Redemption, when we would not loue him. *Loued* vs, not but that he *loueth* vs stil. But the Apostle speaks in this time, to distinguish the loue wherewith he now *loueth* vs, from that whereby he once *Loued* vs. [l] *For if when wee were enemies, we were reconciled to God by his death: much more being reconciled, we shall be saued by his life*. Though it be also true, that [m] *from euerlasting he Loued vs*.

[l] Rom. 5. 10.

[m] Ier. 31. 3.

Vs

Is the word of *Miseri*. *Vs* hee loued, that were so wretched. The word is indefinite; *Vs*, *all* vs. *Vs* be wee neuer so vnworthy: *All* vs, be wee neuer so many.

1. *Vs* that were vnworthy of his loue, from whom he expected no correspondence. That hee loued the blessed Angels was no wonder, because they with winged obedience execute his hests [n] *and doe his word*.

[n] Psal. 103. 20.

Yea

Yea that he loued his very reason-lesse and insensible creatures, is not strange: for [o] *fire and haile, snow and vapour, stormy wind* and tempest *fulfill his word.* But to loue vs, that were *weake, vngodly, sinners, enemies. Rom. 5* *weake,* no strength to deserue: *vngodly,* no pietie to procure: *sinners,* no righteousnes to satisfie: *enemies,* no peace to atone: for wee hated him, and all his? *yee shall be hated of all men for my names sake.* To loue such *vs,* was an vnexpectable, a most mercifull *Loue.* Hee that wanted nothing, *loued vs,* that had nothing: Immortall eternitie loued mortall dust and ashes. O if a man had *Ora mille fluentia melle,* yea the tongues of Angels, he could not sufficiently expresse this *loue.* [q] *So God loued the world: Mundum immundum,* the vncleane world; that not onely not [r] *receiued him;* but euen crucified and killed him.

[o] Psal. 148. 8.

[p] Math. 10. 22.

[q] Ioh. 3. 16.

[r] Ioh. 1. 10.

2, *All* of vs, without acception of persons. This is the [s] *Lambe of God which taketh away the sinnes of the world.* The Gospell proclaimes an vniuersall *Si quis; Whosoeuer beleeues, and is baptised, shall be saued. Qui seipsum excipit, seipsum decipit.* He that excepts himselfe, beguiles his owne soule. Hence I find three inferences, obseruable, which I will commend to your consciences, and your consciences to God.

Dilecti
Dilectos } *diligamus.*
Diligentes

[s] Ioh. 1. 29.

1. We are loued our selues, therefore let vs loue. He that bids vs loue, loued vs first [t] *This is my Commandement, that yee loue one another.* Why? *As I loued you. Non aliud iussit, quam gessit:* he chargeth vs with nothing in precept, which he performed not in practise. Therefore *Si tardi sumus ad amandum, non tardi simus ad redamandum.* Though we haue not beene forward to loue first, let vs not be backward to returne loue. *Dilecti diligite* [u] *If God so loued vs, we ought also to loue one another*

[t] Ioh. 15. 12.

[u] 1. Ioh. 5. 11.

ther. *Magnes amoris amor*: and the sole requitall which God requires for his rich loue, is our poore loue; that onely may loue him, but haue nothing to giue him, that is not his.

2. They are beloued whom thou art charged to loue. He that bids vs loue others, loues them himselfe. It is fit we should loue those whom Christ loues. If thou loue Christ, thou art bound to loue others, because he loues them: yea with that very same loue, wherewith he loues thee. Therefore *Dilectos diligamus.*

3. They also loue God, whom God commands thee to loue. The loue of Christ is so shed abroad into all Christian hartes, that they vnfainedly affect *Iesus* their Sauiour. They loue him, whom thou loueſt, therefore loue them. It is fit, we should loue them highly, that loue God heartily. Therefore *Diligentes diligamus.*

Thus you haue heard *Loues Walke*, or *Race*: now then sayth *Paul*; *So runne that you may obtaine.* I will end with an Apologue, an Epilogue, a Parable. *Charitie*, and certaine other her riuals, or indeed enemies would runne a race together. The Prize they all ranne for, was *Felicitie*; which was held vp at the Gaoles end by a bountifull Lady, called *Eternitie*. The runners were Pride, Prodigalitie, Enuie, Couetousnes, Luſt, Hypocriſie, and *Loue*. All the reſt were either diuerſe or aduerſe, neighbours or enemies to *Charitie*. I will, Herald-like, shew you their seuerall equipage; how they begin the Race and end it.

1. *Pride*, you know, must be formoſt; and that comes out like a Spanyard, with daring lookes and a tongue thundring out braues: mounted on a spritely Iennet named *Inſolence*. His Plumes and Perfumes amaze the beholders eyes and noſthrils. He runnes as if he would ouerthrow Gyants and Dragons: yea euen the great *Red-Dragon*, if he encountred him: and with his lance burſt open heauen gates. But his Iennet stum-

bles,

bles, and downe comes Pride. You know how wise a king hath read his destinie; *Pride will haue a fall.*

2. The next is *Prodigalitie*; and because hee takes himselfe for the true *Charitie*, hee must be second at least. This is a young Gallant, and the horse he rides on, is *Luxurie*. Hee goes a thundring pace, that you would not think it possible to ouertake him: but before he is got a quarter of the way, hee is spent, all spent; ready to begge of those, that begd of him.

3. *Enuie* will be next, a leane meager thing, full of malicious mettle, but hath almost no flesh. The horse he rides on is *Malcontent*. He would in his iourney first cut some thousand throates, or powder a whole kingdome, blow vp a State; and then set on to heauen. But the hangman sets vp a Galowse in his way, wherat he runs full butt, and breakes his necke.

4. Then comes sneaking out *Couetousnes*; a hunger-staru'd vsurer, that sells wheat, and eates beanes: many men are in his debt, and he is most in his owne debt: for he neuer payd his belly and backe a quarter of their dues. He rides on a thinne hobbling Iade called *vnconscionablenes* which for want of a worse stable hee lodgeth in his owne heart. He promiseth his soule to bring her to heauen: but tarrying to enlarge his barnes, he lost opportunitie and the prize of saluation: and so fell two bowes short; Fayth and Repentance.

5. *Lust* hath gotten on *Loues* cloke, and will venture to runne. A leprous wretch, and riding on a trotting beast, a hee-goate; was almost shaken to pieces. Diseases doe so crampe him, that hee is faine to sit downe with *Va misero*: and without the helpe of a good Doctor or a Surgion, he is like neuer to see a comfortable end of his iourney.

6. *Hypocrisie* is glad that he is next to *Charitie*; and presumes that they two are brother and sister. Hee is horsd on a halting hackney (for he does but borrow him)

him) called *Diſſimulation*. As he goes, hee is offring euerie man his hand, but is ſtill emptie. Hee leanes on *Charities* ſhoulder, and proteſts great loue to her: but when ſhee tryes him to borrow a little money of him for ſome merciſull purpoſe; he pleads, he hath not enough to ſerue him to his iourneys end. He goes forward like an Angell, but a truſted horſe throws him, and diſcouers him a Deuil.

7 The laſt named, but firſt and onely that comes to the prize at the goales end, is *Charitie*. She is an humble vertue, not mounted as the other racers, but goes on foote. She ſpares from her owne belly, to relieue thoſe poore Pilgrims that trauell with her to Heauen. She hath two Virgins that beare her companie; *Innocence*, and *Patience*. She does no hurt to others, ſhee ſuffers much of others, yet was ſhee neuer heard to curſe. Her language is bleſſing, and ſhee ſhall for euer inherite it. Three celeſtiall Graces, *Glory*, *Immortalitie*, and *Eternitie*, hold out a *Crowne* to her. And when *Faith* and *Hope* haue lifted her vp to heauen, they take their leaues of her; and the bosome of euerlaſting *Mercie* receiues her.

(* * *)

A CRVCIFIXE OR A Sermon vpon the Passion.

EPHES. 5. 2.

He hath giuen himselfe for vs, an offering and a Sacrifice to God for a sweet smelling sauour.

THis latter part of the verse is a faire and liuely *Crucifixe*, cut by the hand of a most exquisite caruer: not to amaze our corporall lights with a peece of wood, brasse, or stone curiously engrauen, to the encrease of a carnall deuotion. But to present to the eye of the conscience, the grieuous Passion, and gracious compassion of our Sauiour *Iesus Christ*; *Who gaue himselfe for vs, &c.* This *Crucifixe* presents to our eye seauen considerable.

Circumstances
- Who, *Christ.*
- What, *Gaue.*
- Whom, *Himselfe.*
- To whom, *To God.*
- For whom, *For vs.*
- After what manner, *An offering & Sacrifice.*
- Of what effect. *Of a sweet sauour.*

A

The poynts, you see, lie as readie for our discourse, as the way did from *Bethanie* to *Ierusalem*: onely fayle not my speech, nor your attention, till we come to the Iourneys end.

Who.

Wee.

The Person that giues is *Christ*: the qualitie of his person doth highly commend his exceeding loue to vs. We will ascend to this consideration by 4. staires or degrees, and descend by 4. other. Both in going vp, and comming downe, we shall perceiue the admirable loue of the giuer. *Ascendently.*

1. We will consider him *Hominem*; a man. [a] *Behold the man*, saith Pilate. We may tarry and wonder at his lowest degree; that a man should giue himselfe for man. [b] *For scarcely for a righteous man will one die.* But this man gaue himselfe for an vnrighteous man to die; not an ordinary, but a greeuous death, exposing himselfe to the wrath of God, to the tyrranie of men and Deuils. It would pittie our hearts to see a poore dumbe beast so terrified, how much more *Hominem*, a *man*, the Image of God!

[a] Ioh. 19.5.

[b] Rom. 5.7.

2. The second degree giues him *hominem innocentem*, an *Innocent* man. *Pilate* could say. [c] *I haue found no fault in this man. No nor yet Herod.* No nor the Deuill, who would haue beene right glad of such an aduantage. So *Pilates Wife* sent her husband word. [d] *Haue thou nothing to do with that iust man.* So the Person is not onely a man, but a *iust* man, that gaue himselfe to endure such horrors for vs. If wee pittie the death of malefactors, how should our compassion be to one *Innocent!*

[c] Luk. 23.14

[d] Math. 27.19.

3. In the third degree, he is not onely *Homo*, a man; and *Iustus homo*, a *good* man; but also *Magnus homo*, a *great* man: royally descended from the auntient Patriarches and Kinges of *Iudah*. *Pilate* had so written his *Title*, and he would answere, not alter it; *Quod scripsi, scripsi.* And what was that? [e] *Iesus of Nazareth, the King of the Iewes.* Now as is the Person, so is the Passion: the more noble the giuer, the more excellent the gift. That so high a King would suffer such

[e] Ioh. 19.19.

contempt and obloquie to be caſt vpon him; when the leaſt part of his diſgrace had beene too much for a man of meane condition! That a *Man*, a *Good* man, a *Great* man bore ſuch calumnie, ſuch calamitie for our ſakes; here was an vnmatchable, an vnſpeakable loue.

4. This is enough, but this is not all: there is yet a higher degree in this Aſcent: we are not come to our full *Quantus*. It is this; he was *Plus quam homo*, more then man: not onely *maximus hominum*, but *maior hominibus*; the greateſt of men, yea greater then all men. Not *mere filius hominis*, but *verè filius Dei*: he was more then the Sonne of man, euen the Sonne of God. As the *Centurion* acknowledged [f] *Truely this man was the Sonne of God.* Here be all the foure ſtaires vpwardes; a *Man*, a *Harmeles* man, a *Princely* man; and yet more then man, euen *God* himſelfe. *Salomon* was a great king; but here is a *Greater then Salomon*. *Salomon* was *Chriſtus Domini*; but here is *Chriſtus Dominus*: he was the annointed of the Lord; but this is the Lord himſelf annointed. And here all tongues grow dumbe; & admiratiõ ſealeth vp euery lippe. This is a depth beyond ſounding. You may perhaps drowſily heare this and coldly be affected with it; but let me ſay, Principalities and Powers, Angels and Seraphins ſtood amazed at it.

[f] Mark. 15. 39.

We ſee the *Aſcent*; ſhall we bring downe againe this conſideration by as many ſtayres?

1. Conſider him Almightie God taking vpon him Mans nature: this is the firſt ſteppe downe wards [g] *The word was made fleſh, and dwelt among vs.* And [h] *God ſent forth his Sonne made of a woman.* And this was done [i] *Naturam ſuſcipiendo noſtram, non mutando ſuam*: by putting on our nature, not by putting off his owne. *Homo Deo acceſſit, non Deus a ſeceſſit*. He is both God and man, yet but one *Chriſt*: one not by confuſion of ſubſtance but by vnitie of perſon. Now in that this Eternall God became man, he ſuffered more, then man

[g] Ioh. 1. 14.
[h] Gal. 4. 4.
[i] Aug. Epiſt. 120.

can

can suffer either liuing or dead. That man should be turned into a beast, into a worme, into dust, into nothing; is not so great a disparagement as that the glorious God should become man. [k] *He that thought it not robbery to bee equall with God, was made in the likenesse of man.* Hee that [l] *is more excellent then the Angels*, became lower then the Angels, that hee might aduance vs as high as the Angels. Euen *the brightnesse of Gods glorie* takes on him the baseneſſe of our nature: and hee that layd the foundations of the earth, and made the world, is now in the world made himselfe. This is the first descending degree.

[k] Phil.2.6.7.

[l] Hebr.1.4.

2. The second stayre brings him yet lower. He is made man: but what Man? Let him be vniuersall Monarch of the world: and haue fealtie and homage acknowledged to him from all kings and Emperors, as his viceroyes: Let him walke vpon Crownes and scepters, and let Princes attend on his Court: and here was some Maiestie, that might a little become the Son of God. No such matter. *Induit formam serui*; [m] *He tooke vpon him the forme of a seruant.* He instructs vs to *humilitie* by his owne example. *The Sonne of man came not to be ministred vnto, but to minister.* [n] *O Israel, thou hast made me to serue with thy sinnes.* He gaue himselfe for a Minister, not for a Master; *ad seruitutem, non ad dominationem.* He that is Gods Sonne, is made mans seruant. Proudly blind, & blindly poore man, that thou shouldest haue such a seruant, as the Sonne of thy maker. This is the second steppe downewards.

[m] Phil.2.7.

[n] Math.20.28.

[o] Esa.43.24.

3. This is not low enough yet. *I am a worme no man*; sayth the Psalmist in his Person. Yea the *shame of men, and contempt of the people.* He is called. Psal. 24. the *King of glory. Be yee open yee euerlasting doores, and the King of glorie shall come in.* But Esa.53. *He is despised and reiected of men: we hid as it were our faces*

Psal.24.7.

Esa.53.3.

from him: he was despised, and wee esteemed him not. O the pittie of God, that those two should come so neare together, the *King of glory*, and *the shame of men*. *Quo celsior maiestas, eò miserior humilitas.* Thus sayth the Apo-
Phil. 2.7. stle, *hee made himselfe of no reputation.* Hee that requires all honour as properly due to him, makes himselfe (not of little, but) *of no reputation*. Here was deiection; yea here was reiection. Let him be layd in his poore cradle, the *Bethlemites* reiect him; the manger must serue, no roome for him in the Inne.
p Ioh. 1.11. Yea p *Hee came to his owne, and his owne receiued him not.* All Israel is to hote for him; hee is glad to flie into Egypt for protection. Come hee to *Ierusalem*? which he had honourd with his presence, instructed with his Sermons, amazed with his myracles, wet and bedewed with his teares: they reiect him. *I would, and ye would not.* Comes he to his kindred? they deride & traduce him, as if they were ashamed of his alliãce. Comes
q Ioh. 6.66. he to his *Disciples*? q *They goe backe, & will walke no more with him.* Will yet his Apostles tarry with him? So they say ver. 6'8. *Lord, to whom shall we goe? thou hast the words of eternall life.* Yet at last one betrayes him, another forsweares him, all forsake him: & *Iesus* is left alone in the middest of his enemies. Can malice yet adde some further aggrauation to his contempt? Yes, they crucifie him with malefactors. The qualitie of his companie, is made to encrease his dishonour. *In medio Latronum, tanquam Latronum immanissimus*: In the middest of theeues, as it were the Prince of theeues; sayth *Luther*. He that *thought it no robbery to be equall to the most holy God*, is made equall to theeues and murderers; yea *tanquam Dux*; as it were a Captaine amongst them. This is the third step.

4. But wee must goe yet lower. Behold now the deepest stayre, and the greatest reiection. *Affligit*
r Lament. 1.12 *me Deus*: r *the Lord hath afflicted me in the day of his*

fierce

fierce anger [f] *It pleased the Lord to bruise him: he hath put him to griefe.* No burden seemes heauy, when the comforts of God helpe to beare it. When God will giue solace, vexation makes light idle offers and assaults. But now to the reiection of all the former, the Lord turnes his backe vpon him as a stranger: the Lord wounds him as an enemie. He cryes out; *My God, my God, why hast thou forsaken me?* How could the Sunne and starres, heauen and earth stand, whiles their maker thus complained! The former degree was deepe; he was crucified with euill doers; *reckoned amongst the wicked.* Yet theeues fared better in death then he. We find no irrisiō, no insultation, no taunts, no inuectiues against thē. They had nothing vpon them but paine; hee both contempt & torment. If scorne and derision can vexe his good soule, he shall haue it in peales of ordinance shotte against him. Euen the base enemies shall giue it: Iewes, Souldiours, Persecutors, yea suffering malefactors spare not to flowte him. His blood cānot appease them without his reproch. But yet the disciples are but weake men, the Iewes but cruell persecutors the Deuils but malicious enemies: all these doe but their kind, but the lowest degree is; God forgets him, and in his feeling hee is forsaken of the highest. Weigh all these circumstances, and you shall truely behold the *Person*, that gaue himselfe for vs,

[f] Esa. 53. 10.

What

We come to the Action, *Dedit. Giuing* is the argument of a free disposition. Ioh. 10. [a] *I Lay downe my life. No man taketh it from me, but I lay it downe of my selfe. I haue power to lay it downe, and I haue power to take it againe.* He that giues life to vs, gaue vp his owne life for vs. Hee did not sell, set, let, or lend, but *giue*. *Oblatus est, quia ipse voluit.* He was offered, because he would be offered. No hand could cut that *stone* from the quarrey of heauen: no violence pull him from the bosome

[a] Ioh. 10. 17, 18.

of

of his Father; but *Sua misericordia*, his owne mercie: *he gaue.* [b] *He commeth leaping vpon the mountaines, skipping vpon the hils.* He comes with willingnesse and celeritie: no humane resistance could hinder him; not the *hillockes* of our lesser infirmities, not the *mountaines* of our grosser iniquities, could stay his mercifull pace towards vs.

[b] Cant. 2. 8.

He *gaue* his life; who could bereaue him of it? To all the high Priestes armed forces he gaue but a verball encounter; *I am he*: and they retire and *fall backward*. His very breath dispersit them all. Hee could as easily haue commanded fire from heauen to consume them, or vapours from the earth to choake them. He that controlles Deuils, could easily haue quailed men. More then twelue Legions of Angels were at his becke; and euery Angell able to conquor a Legion of men. Hee giues them leaue to take him; yea power to kill him: from himselfe is that power, which apprehends himselfe. Euen whiles he stands before *Pilate* scorned, yet tels him; *Thou couldst haue no power against me, nisi datam desuper; vnlesse it were giuen thee from aboue.* His owne strength leads him, not his aduersaries. He could haue beene freed, but he would not. Constraint had abated his merite: he will deserue, though he die.

The losse of his life was necessary, yet was it also voluntary. *Quod amittitur necessarium est, quod emittitur voluntarium.* Therefore *he gaue vp the Ghost.* In spight of all the world hee might haue kept his soule within his bodie; he would not. The world should haue bin burnt to cinders, and all creatures on earth resolued to their originall dust; before he could haue beene enforced. Man could not take away his Spirit, therefore he *gaue* it. Otherwise if his Passion had beene onely *Operis*, and not *voluntatis*; materiall and not formall; it could not haue beene meritorious, or afforded satisfaction for vs. For that is onely done well, that is done

Ambro.

done of our will.

But it is obiected out of Hebr. 5. that *hee offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death.* Hence some blasphemers say, that *Christ* was a coward in fearing the naturall death of the bodie. If hee had so feared it, hee needed not to haue tasted it. Christ indeed did naturally feare death; otherwise he had not bin so affected as an ordinary man. Yet he willingly suffered death, otherwise he had not been so well affected as an ordinary Martyre. But he prayes thrice; *Let this cup passe.* Diuines vsually distinguish here: the Sententiaries thus. That there was in Christ a double humane or created will: the one *voluntas vt natura*; a naturall will; the other *voluntas vt ratio*, a reasonable will. Christ according to his naturall will trembled at the pangs of death; and this without sinne: for Nature abhorreth all destructiue things. But in regard of his rationall will, he willingly submits himselfe to drinke that cup. *Not as I will O Father, but as thou wilt.* A man, sayth *Aquinas*, will not naturally endure the lancing of any member: yet by his reasonable will he consents to it, for the good of the whole bodie: reason masters sense, and cutting or cauterizing is endured. So Christ by the strength of his naturall will feared death: but by his Reason perceiuing, that the cutting, wounding, crucifying of the Head, would bring health to the whole Bodie of his *Church*; and either he must bleed on the Crosse, or we must all burne in hell: behold now he willingly and chearfully *giues himselfe an offering and Sacrifice to God for vs.* Hebr. 5. 7.

But was it a meere temporall death that our Sauiour *feared*? No, he saw the fierce wrath of his Father, and therefore feared. Many resolute men haue not shrunke at a little: diuers Martyrs haue endured strange torments with magnanimitie. But now when he that gaue them strength, quakes at death; shall wee say he was a Coward?

Coward? Alas! that which would haue ouerwhelmed man, would not haue made him shrinke: that which he feared, no mortall man but himselfe euer felt. Yet hee feared. The despaire of many thousand men was not so much, as for him to feare. He saw that which none saw, the anger of an infinite God. He perfectly apprehended the cause of feare; our Sinne and torment. He saw the bottome of the Cup; how bitter and dreggish euery drop of that viall was. He truely vnderstood the burden, which we make light of. Men feare not Hell, because they know it not. If they could see through the opened gates, the insufferable horrors of that pit; trembling & quaking would run like an ague through their bones. This insupportable lode he saw: that the spunge of vengeance must be wrung out to him; and hee must sucke it vp to the last and least drop. Euery talent of our iniquities must be laid vpon him, till as *a cart he be loden with sheaues.* And with all this pressure hee must mount his Chariot of death, the Crosse; and there beare it, till the appeased God gaue way to a *Consummatum est*; *It is finished.*

Amo. 2, 13.

The Philosopher could say, that *Sapiens miser magis est miser, quàm stultus miser:* a wise man miserable, is more miserable then a foole miserable; because he vnderstands his miserie. So that our Sauiours pangs were aggrauated by the fulnesse of his knowledge. No maruell then if he might iustly take *Dauids* words out of his mouth; *Thy terrors haue I suffered with a troubled minde.* This thought drew from him those teares of bloud. His eyes had formerly wept for our misdoings: his whole bodie now weepes; not a faint dew, but hee *sweat* out solid drops of bloud. The thornes, scourges, nailes fetched bloud from him; but not with such paine as this *Sweat.* Outward violence drew on those: these the extremitie of his troubled thought. Here then was his cause of feare. He saw our euerlasting destruction, if he

he ſuffered not: he ſaw the horrors which hee muſt ſuffer to ranſome vs. *Hinc illæ lachrymæ*: hence thoſe grons, teares, cryes, and ſweat: yet his loue conquerd all. By nature he could willingly haue auoided this cup: for loues ſake to vs he tooke it in a willing hand. So he had purpoſed, ſo he hath performed. And now to teſtifie his loue, ſayth my Text, he freely *Gaue*.

Whom?

Himſelfe. This is the third circumſtance, the *Gift*; *Himſelfe*.

Not an Angell: for an Angell cannot ſufficiently mediate betweene an immortall nature offended, and a mortall nature corrupted. The glorious Angels are bleſſed, but finite and limited: and therefore vnable to this expiation. They cannot bee ſo ſenſibly [c] *touched with the feeling of our infirmities*; as hee that was in our owne nature; *in all poynts tempted like as we are, ſin onely excepted*. [c] Heb. 4. 15.

Not Saints; for they haue no more *oyle* then will ſerue their owne *Lampes*. They haue enough for themſelues, not of themſelues, all of Chriſt: but none to ſpare. *Fooles cry, Giue vs of your oyle*. They anſwere, [d] *Not ſo, leaſt there be not enough for vs and you: but goe ye rather to them that ſell, and buy for your ſelues*. They could not propitiate for ſinne, that were themſelues guilty of ſinne; and by nature lyable to condemnation. Wretched Idolaters, that thruſt this honour on them againſt their wils: how would they abhorre ſuch ſacrilegious glory! [d] Math. 25. 9.

Not the riches of this world. [e] *We were not redeemed with corruptible things, as ſiluer and gold*. Were the riches of the old world brought together to the riches of the new world; were all the minerall veines of the earth emptied of their pureſt mettals: this pay would not be currant with God. It will coſt more to redeeme [e] 1. Pet. 1. 18.

ſoules.

Psal.49.67. soules [f] *They that trust in their wealth, and boast in the multitude of their riches: Yet cannot by any meanes redeeme their brother, nor Giue to God a ransome for him.* The seruant cannot redeeme the Lord. God made a man master of these things: hee is then more precious then his slaues.

Not the bloud of *Bulls* or *Goates*. *Hebr.*9. Alas, those legal sacrifices were but dumbe shewes of this tragedie, the meere figures of this *oblation*; mystically presenting to their faith, that *Lambe of God which taketh away the sinnes of the world.* This Lambe was prefigured in the sacrifices of the law, & now presented in the sacraments of the Gospell: *slaine* indeed *from the begining of the world* Who had power. *Prodesse*, to profit vs; before hee had *Esse*, a being himselfe. None of these would serue.

Whom *Gaue* he then? *Seipsum*, *Himselfe*; who was both God and man: that so participating of both natures, our mortalitie, and Gods Immortalitie, he might be a perfect Mediator. [g] *Apparuit igitur inter mortales peccatores & immortalem iustum, mortalis cum hominibus, iustus cum Deo.* He came betweene mortall men and immortall God, mortall with men, and iust with God. As man he suffered, as God hee satisfied: as God and man he saued. He gaue *himselfe*;

[g] Aug. Confes. Lib.10.cap.43

$$Se \begin{cases} Totum \\ Solum \end{cases} Himselfe \begin{cases} \text{Wholy} \\ \text{Onely} \end{cases}$$

1. All *himselfe*, his whole Person, soule and body. Godhead and manhood. Though the deitie could not suffer, yet in regard of the personall vnion of these two naturs in one Christ, his very passion is attributed in some sort to the Godhead. So *Act.*20. It is called the *bloud of God*. And 1. Cor. 2, 8. *The Lord of glory* is said to *be crucified*. The Schooles distinction here makes al plaine: He gaue *Totum Christum*, though not *Totum Christi*: All Christ, though not All of Christ. *Homo non valuit, Deus non voluit.* As God alone he wold not,

Act.20,28.

28

as man alone he could not make this satisfaction for vs. The Deitie is impassible; yet was it impossible without this Deitie for the great worke of our saluation to be wrought. If any aske how the manhoode could suffer without violence to the God-head; being vnited in one Person: let him vnderstand it by a familiar comparison. The Sunne-beames shine on a tree; the axe cuts downe this tree, yet can it not hurt the beames of the Sunne. So the God-head still remaines vnharmed, though the axe of death did for a while fell downe the man-hood. *Corpus passum est dolore & gladio. Anima dolore non gladio. Diuinitas nec dolore nec gladio.* His bodie suffered both sorrow and the sword: his soule sorrow not the sword: his Deitie neither sorrow nor the sword. *Deitas in dolente, non in dolore.* The God-head was in the Person pained, yet not in the paine.

2. *Himselfe* onely; and that without a { Partner / Comforter.

1. Without a Partner, that might share either his glory, or our thankes: of both which he is iustly iealous. *Christi passio adiutore non eguit.* The sufferings of our Sauiour need no helpe. Vpon good cause therefore we abhorre that doctrine of the Papists: that our offences are expiated by the passions of the Saints. No, not the blessed Virgin hath performed any part of our iustification, payed any farthing of our debts. So sings the Quire of *Rome. Sancta virgo Dorothea, tua nos virtute beа, cor in nobis nouum crea.* Wherin there is pretty rime, petty reason, but great blasphemie: as if the Virgin *Dorothy* were able to create a new heart within vs. No; [h] *but the blood of Iesus Christ cleanseth vs from all sinne.* His bloud, and his onely. O blessed Sauiour, euery drop of thy bloud is able to redeeme a beleeuing world. What then need we the helpe of men? How is Christ a perfect Sauiour, if any act of our redemption be left to the performance of Saint or Angell? No, our soules must die, if the bloud of

Ambr.

[h] 1. Ioh. 1. 7.

of *Iesus* cannot saue them. And whatsoeuer wittie errour may dispute for the merits of Saints; the distressed conscience cries, *Christ*, and none but *Christ*. They may sitte at Tables and discourse, enter the Schooles and argue, get vp into the Pulpits and preach; that the workes of good men is the Churches treasure, giuen by indulgence, and can giue indulgence; and that they will doe the soule good. But lie we vppon our deathbeds, panting for breath, driuen to the push, tost with tumultuous waues of afflictions, anguished with sorrow of spirit; then we sing another song: *Christ* & *Christ* alone: *Iesus* and onely *Iesus*: Mercie, mercie: pardon, comfort for our Sauiours sake. [i] *Neither is there saluation in any other: for there is none other Name vnder heauen giuen among men, whereby we must be saued.*

[i] Act. 4. 12.

2. Without a Comforter: he was so farre from hauing a sharer in his Passion, that he had none in compassion; that (at least) might any wayes ease his sorrowes. It is but a poore comfort of calamitie, Pittie; yet euen that was wanting. [k] *Is it nothing to you, all yee that passe by?* Is it so sore a sorrow to Christ, and *is it nothing to you?* a matter not worth your regard, your pittie? Man naturally desires and expects, if he cannot be deliuered, eased; yet to be pittied. [l] *Haue pittie vpon me, haue pittie vpon me, O ye my friends: for the hand of God hath touched me.* Christ might make that request of *Iob*, but hee had it not: there was none to comfort him, none to pittie him. It is yet a little mixture of refreshing, if others be touched with a sense of our miserie; that in their hearts they wish vs well, and would giue vs ease if they could: but Christ hath in his sorest pangs not so much as a Comforter. The Martyrs haue fought valiantly vnder the banner of Christ, because hee was with them to comfort them. But when himselfe suffers, no reliefe is permitted. The most grieuous torments find some mitigation in the supply of friends

[k] Lam. 1. 12.

[l] Iob. 19. 21.

and

and comforters. Christ a[s] his monomachie or single combate with the deuill i[n] the desart, had Angels to attend him. In his agonie [i]n the garden an Angell was sent to cõfort him. But w[he]n he came to the maine act of our redemption, not a[n] Angell must be seene. None of those glorious spirits [m]ay looke through the windowes of heauen; to giue [h]im any ease. And if they would haue relieued him, they could not. Who can lift vp, where the Lord [c]alt downe? What Chirurgion can heale the bones [w]hich the Lord hath broken? But his mother, & other [f]riends stands by, seeing, sighing, weeping. Alas! what [d]oe those teares, but encrease his sorrow? might hee not [i]ustly say with *Paul.*[m] *What meane ye to weepe, & to bre[a]ke mine heart?* Of whom then shall he expect comfort? [O]f his Apostles? Alas, they betake them to their heeles. [F]eare of their owne danger drownes their copassion [o]f his miserie. He might say with *Iob*; *Miserable comfo[r]ters are ye all.* Of whom then? The Iewes are his enem[i]es, and vie vnmercifullnes with deuils. There is n[o] other refuge but his Father, No, euen his Father is an[g]ry; & he that once said; [n] *This is my beloued Son, in whom [I] am well pleased*; is now incensed. He hides his face fro[m] him, but layes his hand heauy vpon him; & buffets hi[m] with anguish. Thus *Seipsum pati-tur*: he gaue *himselfe*, & o[f]fered *himselfe*, for our redemptiõ.

To whom?

To *God*; and that is the fourth circumstance. To whom should he offer this sacrifice of expiation, but to him that was offended? and that is *God*. *Against*[o] *thee, thee onely haue I sinned; and done this euill in thy sight.* [p] *Father I haue sinned against heauen, and in thy sight.* All sinnes are committed against him; his iustice is displeased, and must be satisfied. *To God*: for God is angry, with what, and whom? with sinne and vs, and vs for sinne. In his iust anger he must smite; but whom? In

m Luk. 15. 21.

m Act. 21. 13.

n Math. 3. 17.

o Psal. 51. 4.

p Luk. 15. 21.

In Christ was no sinne. Now shall God doe like *Annas* or *Ananias*? [q] *If I haue spoken euill*, sayth Christ, *beare witnesse of the euill: but if well, why smitest thou me?* So Paul to *Ananias* [r] *God will smite thee thou whited wall: for sittest thou to iudge me after the Law, and commandest me to be smitten contrary to the Law?* So *Abraham* pleads to God [t] *shall not the Iudge of all the earth doe right?* Especially right to his Sonne? and to that Son which glorified him on earth, and whom he hath now glorified in heauen? We must fetch the answere from *Daniels* Prophecie [s] *The Messiah shall be cut off, but not for himselfe.* Not for himselfe? For whom then? For solution hereof we must steppe to the first point; and there we shall finde.

[q] Ioh.18.22.
[r] Act.23.3.
[t] Gen.18.25.
[s] Dan.9.26.

For Whom;

For vs. He tooke vpon him our person, he became suretie for vs. And loe, now the course of Iustice may proceed against him. He that will become a Suertie, and take on him the debt, must be content to pay it. Hence that innocent Lambe must be made a Sacrifice: and [u] *he that knew no sin* in himselfe, *must be made sin for vs; that we might be made the righteousnes of God in him.* Seaueh times in three verses doth the Prophet *Esay* inculcate this. *We, Our, vs.* Wee were all sicke, greeuously sicke; euerie sinne was a mortall disease. *Quot Vitia, tot febres. He healeth our infirmities*, sayth the Prophet: he was our Phisician; a great Physician. *Magnus Venit medicus, quia magnus iacebat aegrotus.* The whole world was sicke to death, & therfore needed a powerfull Physician. So was he; and tooke a strange course for our Cure. Which was not by giuing vs physicke, but by taking our Physicke for vs. Other patients drink the prescribed potion; but our Physician drunke the potion himselfe, and so recouered vs.

[u] 2.Cor.5.21.
Esay.53.4.5.6.
Chrysso.

For vs. Ambr. [x] *Pro me doluit, qui pro se nihil habuit quod doleret.* He suffered for me, that had no cause to suffer

[x] De Fid. ad Grat. Lib. 2. cap. 3.

for

for himselfe. *O Domine Iesu, dolet non tua, sed vulnera mea.* So monstrous were our sinnes, that the hand of the euerlasting Iustice was ready to strike vs with a fatall and finall blow: Christ in his owne person steppes betweene the stroke and vs; and bore that a while, that would haue sunke vs for euer.[b] *Nos immortalitate male vsi sumus, vt moreremur; Christus mortalitate bene vsus est, vt viueremus.* We abused the immortality we had to our death; Christ vsed the mortality he had not to our life. *Dilexit nos*, he loued vs; & such vs, that were his vtter enemies. Here then was loue without limitation, beyond imitation. Vnspeakable mercy, sayes *Bernard*; that the king of eternall glory should yeeld himselfe to be crucified, *pro tam despicatissimo vernaculo, immò vermiculo*; for so poore a wretch, yea a worme and that not a louing worme, not a liuing worme: for we both hated him and his, and were *dead in sinnes and trespasses.*

[b] Aug. de Doctrin. Christian. Lib. 1. cap. 14.

[c] Serm. de quadruplici debito.

Yea for *All vs*; indefinitely: none excepted, that will apprehend it faithfully. The mixture of *Moses Perfume* is thus sweetly allegorized. God cómands him to put in so much *frankincense* as *Galbanum*, and so much *Galbanum* as *frankincense*. Christs Sacrifice was so sweetly temperd: as much bloud was shed for the peasant in the field, as for the Prince in the Court. The offer of saluation is generall; *whosoeuer among you feareth God, and worketh righteousnes; to him is the word of this saluation sent.* As there is no exemption of the greatest from misery, so no exception of the least from mercie. Hee that will not beleeue and amend, shall be condemned be he neuer so rich; he that doth, be hee neuer so poore shall be saued.

[d] Exod. 30. 34.

This one point of the Crucifixe, *For vs* requires more punctuall meditation. Whatsoeuer we leaue vnsaid, we must not huddle vp this. For indeed this brings the Text home to vs, euen to our consciences, & speakes effectually

effectually to vs all: to me that speake, and to you that heare; with that Prophets application, *Thou art the man*. Wee are they, for whose cause our blessed Sauiour was crucified. *For vs he* endured those greeuous pangs *for vs* that we might neuer tast them. Therefore say we with that Father [c] *Toto nobis figatur in corde, qui totus pro nobis fixus in cruce*. Let him be fixed wholy in our hearts who was wholy for vs fastned on the Crosse.

[c] Aug. de sancta virginit. cap. 55

We shall consider the vses we are to make of this, by the ends for which Christ performed this.

It serues to { Saue, Moue, Mortifie } vs.

[f] Isa. 53. 5.

1. To saue vs. This was his purpose & performance: all he did, all he suffered, was to redeeme vs. [f] *By his stripes we are healed*: by his Sweat we refreshed: by his sorrows we reioyced: by his death wee saued. For euen that day, which was to him *Dies Luctus*, the heauiest day that euer man bore; was to *vs Dies salutis*, [g] *the accepted time, the day of saluation*. The day was euill in respect of our sinnes & his sufferings: but eventually in regard of what he payed, and what he purchased; a good day, the best day; a day of ioy and iubilation.

[g] 2. Cor. 6. 2.

But if this Saluation be wrought for vs, it must be applied to vs, yea to euery one of vs. For that some receiue more profite by his passion then others, is not his fault that did vndergoe it, but theirs that doe not vndertake it; to apply it to their owne consciences. But we must not only beleeue this Text in grosse; but let euery one take a handfull out of this sheafe, & put it into his own bosome. So turning this *For vs* into *For me*. As Paul. *Gal.* 2. [h] *I liue by the faith of the Son of God, who loued me, & gaue himselfe for me*. Blessed faith, that into the plurall *Vs* puts in the singular soule, *Me. Se dedit pro me*. Euery one is a rebell, guiltie & conuicted by the supreme Law; death waites to arrest vs, and damnation to receiue vs. What

[h] Gal. 2. 20.

should

should we doe but pray, beseech, cry, weepe, till we can get our pardon sealed in the bloud of *Iesus* Christ: and euery one find a sure testimonie in his owne soule, that Christ gaue *himselfe* for *me*.

2. This should *moue* vs: was all this done for vs, and shall we not be stirred? *Haue ye no regard? Is it nothing to you, that I suffer such sorrow as was never suffred?* All his agonie, his cries, and teares, and groanes, and pangs were for vs: shall he thus grieue for vs, and shall wee not grieue for our selues? For our selues I say; not so much for him. Let his passion moue vs to compassion, not of his sufferings, (alas our pitie can do him no good) but of our sinnes which caused them. *Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.* For our selues: not for his paynes that are past, but for our owne that should haue beene, and (except our faith settes him in our stead) shall bee. Shall hee weepe to vs, for vs, and shall wee not mourne? Shall he drinke so deepely to vs in this cup of sorrow, and shall we not pledge him? Doth the wrath of God make the Sonne of God shricke out, and shall not the seruants for whome he suffered tremble? *Omnis creatura compatitur Christo morienti.* Euery creature seemes to suffer with Christ. Sunne, earth, rockes, sepulchers: *Solus miser homo non compatitur, pro quo solo Christus patitur.* Onely man suffers nothing, for whome Christ suffered all. Doth his passion teare the *Vaile*, rent the *stones*, cleaue the rockes, shake the *earth*, open the *graues*; and are our hearts more hard then those insensible creatures, that they cannot be penetrated? Doth heauen and earth, Sunne and elements, suffer with him, and is it nothing to vs? We, wretched men that wee are, that were the principals in this murder of Christ: whereas *Iudas*, *Caiphas*, *Pilate*, Souldiours, Iewes, were all but accessaries and instrumentall causes

i Lam. 1. 12.

k Luk. 23. 28.

l Hieron. in Math.

causes, We may seeke to shift it from our selues, & driue this haynous fact vpon the Iewes: but the executioner doth not properly kill the man. *Solum peccatum homicida est.* Sin, our sinnes were the murderers. Of vs he suffered, and for vs he suffered: vnite these in your thoughts and tell me if his passion hath not cause to moue vs.

And yet so obdurate are our hearts, that wee cannot endure one houres discourse of this great busines. Christ was many houres in dying for vs, we cannot sit one houre to heare of it. O that wee should find fault with heat or cold in harkning to these heauenly misteries; when he endured for vs such a heat, such a sweat, such agonie; that through his flesh and skinne hee sweate drops of bloud. Doth hee weepe teares of gorebloud for vs, and cannot wee weepe teares of water for our selues? Alas! how would wee die for him, as hee dyed for vs: when we are weary of hearing what he did for vs!

3. This should *mortifie* vs. Christ deliuered himselfe to death for our sinnes, that hee might deliuer vs from death and our sinnes. He came not only to destroy the deuill, but to [m] *destroy the workes of the Deuill.* Neither doth he take onely from sinne. [n] *Damnandi vim*, the power to condemne vs: but also [o] *Dominandi vim*, the power to rule and *raigne* in vs. So that Christs death, as it answers the Iustice of God for our misdeeds, so it must kill in vs the will of misdoing. Christ in all parts suffered, that we in all parts might be mortified. His sufferings were so abundant, that men cannot know their number, nor Angels their nature, neither men nor Angels their measure. His Passion found an end, our thoughts cannot. He

[m] 1. Ioh. 3. 8.
[n] Rom. 8. 1.
[o] Rom. 6. 6, 12.

Suffered { At all times / In all places / In all sences / In all members / In body and soule also. } All for *Vs.*

1. At

1. At all *times*: in his childhood by pouertie and *Herod*: in the ſtrength of his dayes by the powers of earth, by the powers of hell, yea euen by the powers of heauen. In the day hee lacks meate, in the night a pillow. Euen that holy time of the great Paſſouer is deſtined, for his dying. When they ſhould kill the Paſchall Lambe in thankfulneſſe they ſlay the *Lambe* of God in wickednes. They admire the ſhadow, yet condemne the ſubſtance. All *for vs*; that all times might yeelde vs comfort. So the Apoſtle ſweetly ? *He dyed for vs, that whether we wake or ſleepe, wee ſhould liue together with him.* ? 1. Theſſ. 5. 10.

2. In all *places*: in the cradle by that *Foxe*: in the ſtreets by reuilers: in the mountaine by thoſe that would haue throwne him downe headlong: in the Temple by them that ? *tooke vp ſtones to caſt at him*. In the high Prieſts hall by buffeters, in the garden by betrayers: by the way loden with his croſſe. Laſtly in *Caluary*, a vild and ſtinking place, among the bones of malefactors, crucified. All *for vs*; that in all places the mercy of God might protect vs. ? Ioh. 8. 59.

3. In all *Senſes*. For his taſt, loe it is afflicted with gall & vineger; a bitter draught for a dying man. His touch felt more; the nailes driuen into his hands and feete: and in thoſe places wounded lies the greateſt paine, being the moſt ſinewy parts of the bodie. His Eares are full of the blaſphemous contumelies, which the ſauage multitude belched out againſt him. Not him, but *Barabbas*, they crie to *Pilate*, preferring a murderer before a Sauiour. Will you reade the ſpeeches obiectuall to his hearing! See *Math. 27. ver. 29. 39. 42. 44. 49.* In all conſider their blaſphemie, his patience. For his Eyes, whether can hee turne them without ſpectacles of ſorrow? The diſpight of his enemies on the one ſide ſhewing their extremeſt malice: the weeping and Lamenting of his mother on

the other side; whose teares might wound his heart. If any Sense were lesse afflicted, it was his Smelling: & yet the putrified bones of *Caluarie* could be no pleasing sauour.

Thus suffered all his Senses. That Tast that should be delighted with the wine of the *vineyard*, [r] *that goeth downe sweetly*, is fed with vineger. He lookes for good grapes, behold [t] *Sower grapes*: he expects wine, hee receiues vineger. That Smell that should bee refreshed with the odoriferous sent of the [t] *beds of spices*, the pietie of his Saints; is filled with the stench of iniquities. Those hands that sway the Scepter of the heauens, are faine to carry the Reed of Reproach, & endure the nailes of death. Those eyes that were as, a [a] *flame of Fire*; in respect of whom the very Sunne was darknes, must behold the afflicting obiects of shame and tyrannie. Those eares, which to delight, the high Quoristers of heauen sing their sweetest notes, must be wearied with the taunts and scoffes of blasphemie.

[r] Cant. 7. 9.

[t] Esa. 5. 4.

[t] Cant. 6. 2.

[a] Reu. 1. 14.

And all this *for vs*: not onely to satisfie those sinnes which our Senses haue committed; but to mortifie those senses, and preserue them from those sinnes. That our eyes may be no more full of adulteries, nor throw couetous lookes on the goods of our brethren. That our eares may no more giue so wide admission and welcome entrance to lewd reports, the incantations of Sathan. That sinne in all our senses might be done to death: the poison exhausted, the sense purified.

4. In all members. Looke on that blessed Body conceiued by the *Holy Ghost*, and borne of a pure Virgin: it is all ouer scourged, martyred, tortured, manacled, mangled. What place can you find free? *Caput Angelicis spiritibus tremebundum densitate spinarum pungitur: facies pulchra pre filijs hominum Iudæorum sputis deturpatur: Oculi lucidiores sole in morte caligantur &c.* To

Bern.

begin

begin at his head: that head which the Angels reuerence is crowned with thornes. That face, which is [b] *fairer then the sonnes of men*, must be odiously spit on by the filthy Iewes. His hands that made the heauens, are extended & fastned to a crosse. The feet which tread vpon the neckes of his and our enemies, feele the like smart. And the mouth must be buffeted, which [c] *spake as neuer man spake*.

[b] Psal. 45 2.

[c] Ioh. 7. 46.

Still all this *for vs*. His head bled for the wicked imaginations of our heads. His face was besmeared with spittle, because we had spit impudent blasphemies against heauen. His lips were afflicted, that our lips might henceforth yeeld sauoury speeches. His feet did bleed, that our feet might not be swift to shed bloud. All his members suffered for the sinnes of all our members: and that our members might be no more seruants to sin: but [d] *seruants to righteousnes, vnto holines*. [e] *Cōspui voluit, vt nos Lauaret: velari voluit, vt velamen ignorantiæ a mentibus nostris auferret: in capite percuti, vt corpori sanitatem restitueret.* Hee would be polluted with their spettle, that hee might wash vs: hee would bee blindfolded, that he might take the vaile of ignorance from our eyes. He suffered the head to be wounded, that hee might renew health to all the body.

[d] Rom. 6. 19.

[e] Hieron.

Sixe times we read, that Christ shed his bloud. First when he was circumcised: at eight dayes old his bloud was spilt. 2. In his agonie in the garden; where he swett drops of bloud. 3. In his scourging, when the merciles tormentors fetch'd bloud from his holy sides. 4. When he was crowned with thornes: those sharpe prickles raked and harrowed his blessed head, and drew forth bloud. 5. In his crucifying; when his hands & feet were pierced, bloud gushed out. 6. Lastly after his death [f] *One of the souldiours with a speare pierced his side and forthwith came there out bloud and water*. All his members bled, to shew that he bled for all his members. Not one drop of

[f] Ioh. 19. 34.

of this bloud was shed for himselfe : all *for vs* ; for his enemies, persecutors, crucifiers, our selues. But what shall become of vs, if all this cannot mortifie vs? *How* [g] *shall we liue with Christ, if with Christ wee bee not dead?* Dead in deed vnto sinne, but liuing vntó righteousnesse. As [h] *Elisha* reuiued the *Shunamites* child : *hee lay vpon it ; put his mouth vpon the childes mouth, and his eyes vpon his eyes , and his hands vpon his hands, and stretched himselfe vpon the child, and the flesh of the child waxed warme*: So the Lord *Iesus*, to recouer vs that were dead in our sinnes and trespasses, spreads and applies his whole Passion to vs : layes his mouth of blessing vpon our mouth of blasphemie : his eyes of holinetie vpon our eyes of lust : his hands of mercie vpon our hands of crueltie : and stretcheth his gratious selfe vpon our wretched selues, till we begin to waxe warme, to get life, and the (holy) Spirit returnes into vs.

[g] Rom. 6. 8.

[h] 2. King. 4. 34

5. In his *Soule*. All this was but the out-side of his Passion ; [i] *Now is my Soule troubled, and what shall I say? Father saue me from this houre : but for this cause came I vnto this houre*. The paine of the bodie is but the bodie of paine ; the very soule of sorrow is the sorrow of the soule. All the outward afflictions were but gentle prickings in regard of that his soule suffered. [k] *The spirit of a man will sustaine his infirmitie : but a wounded spirit who can beare?* He had a heart within that suffered vnseene, vnknowne anguish. This paine drew from him those [l] *strong cryes*, those bitter *teares*. He had often sent forth the cryes of compassion : of passion and complaint not till now. He had wept the teares of pittie, the teares of loue ; but neuer before the teares of anguish. When the Sonne of God thus cryes, thus weepes, here is more then the bodie distressed ; the soule is agonized.

[i] Ioh. 12. 27.

[k] Pro. 18. 14.

[l] Heb. 5. 7.

Still all this *for vs*. His Soule was in our soules stead : what would they haue felt, if they had bin in the stead of his. All *for vs* ; to satisfaction, to emendation. For

thy

thy drunkennesse and powring downe strong drinks, he drunke vineger. For thy intemperate gluttonie, he fasted. For thy sloth, he did exercise himselfe to continuall paines. Thou sleepest secure, thy Sauiour is then waking, watching, praying. Thy armes are inured to lustfull embracings, hee for this embraceth the rough Crosse. Thou deckest thy selfe with proud habiliments, he is humble and lowly for it. Thou rydest in pompe, he iourneys on foote. Thou wallowest on thy downe beds, thy Sauiour hath not a pillow. Thou surfeitest, and he sweats it out; a bloudie sweat. Thou fillest and swellest thy selfe with a plurisie of wickednes; behold incision is made in the *Head* for thee; thy Sauiour bleeds to death. Now iudge, whether this point (*For vs*) hath not deriued a neere application of this Text to our owne consciences? Since then Christ did all this for thee and me, pray thou with [m] *August. O Domine Iesu; da cordi meo te desiderare, desiderando quarere, quarendo inuenire, inueniendo amare, amando mala mea redempta non iterare.* Lord giue me a heart to desire thee, desiring to seeke thee, seeking to find thee, finding to loue thee, louing no more to offend thee.

[m] Medit. cap. 1.

There are two maine parts of this Crucifixe yet to handle. I must onely name them; being sorry that it is still my hap to trouble you with prolixitie of speech.

6. The next is the *Manner*; *An offering and Sacrifice.* His whole life was an *Offering*, his death a *Sacrifice.* He gaue himselfe often for vs an Eucharisticall oblation, once an expiatorie *Sacrifice.* In the former hee did for vs all that we should doe; in the latter hee suffered for vs all that we should suffer. [n] *Who his owne selfe bare our sins in his owne bodie on the tree.* Some of the Hebrewes haue affirmed, [o] that in the fire which consumed the legall Sacrifices, there alwayes appeared the face of a Lyon. Which mysterie they thus resolue, that the *Lyon of Iudah* should one day giue himselfe for vs, a perfect expiatory

[n] 1. Pet. 2. 24.

[o] Paul. Tagius. cap. 4.

p Heb. 9.26.

piatory Sacrifice. Thus P *Once in the end of the world, hath hee appeared to put away sinne by the sacrifice of himselfe.*

7. The last poynt is the *Effect*; *Of a sweet smelling sauour.* Here is the fruit and efficacie of all. Neuer was the Lord pleased with sinfull man till now. Were he neuer so angry, here is a pacification, *a sweete sauour.* If the whole world were quintessenced into one perfume, it could not yeeld so fragrant a smell. We are all of our selues *putida & putrida cadavera*; dead and stinking carkases, the purenostrels of the most holy cannot endure vs: behold the perfume that sweetens vs, the redeeming bloud of the Lord *Iesus.* This so filles him with a delightfull sent, that hee will not smell our noisome wickednesse.

Let me leaue you with this comfort in your bosomes. How vnsavoury soever our owne sins haue made vs, yet if our hand of faith lay hold on this Saviours censor, God will sent none of our corruptions; but we shall smell sweetely in his nostrels. *Bernard* for all. O deare *Iesus, Mori debemus, & tu solvis: nos peccavimus, & tu luis. Opus sine exemplo, gratia sine merito, charitas sine modo.* We should die, & thou payest it, we haue offended, & thou art punished. A mercie without example, a favour without merite, a loue without measure. Therefore I conclude my Sermon, as we all shut vp our prayers, with this one clause; *Through our Lord Iesus Christ.* O Father of mercie accept our Sacrifice, of Prayer and Prayse, for his *Sacrifice* of payne and merite; even for our Lord *Iesus Christ* his sake. To whom with the Father & blessed Spirit be all glory for ever. *Amen.*

THE

THE GOOD POLITICIAN DIRECTED.

MATTH. 10. 16.

Be ye wise as Serpents, and harmeleſſe as Doues.

OVT of euery creature (ſimply conſidered) there is ſome good to bee learned. The diuine [a] Poet ſweetly,

The World's a Schoole, where in a generall ſtorie,
God alwayes reads dumbe lectures of his glorie.

[a] Du Bartas. 1. day. 1. Week. fol. 6.

It is a three leau'd booke, Heauen, Earth, and Sea: and euery leafe of this booke euery line of euery leafe, euery creature in this vniuerſe, can read to man, for whom they were made, a Diuine lecture. In a ſpeaking ſilence they preach to vs that Deitie, which made both them and vs, and them for vs. *Seculum Speculum*: the world is a glaſſe, where wee may behold our Creators Maieſtie. From the higheſt Angell to the loweſt worme, all inſtruct vs ſomewhat. For one and the ſame almightie hand, that made the Angels in heauen, made alſo the wormes on earth. [b] *Non ſuperior in illis, non inferior in iſtis.*

[b] Aug. Soliloq. cap. 9.

Beſides this generall lecture, they haue all their particular ſchoole. [c] *Salomon* ſends vs to the *Ant*, to learne *Prouidence*. [d] *Eſay* to the *Doue*, to learne thankfulneſſe. Many beaſts doe excell Man in many naturall things.

[c] Prou. 6. 7.
[d] Eſa. 38.

Nos

Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, Lynx visu, simia gustu.

The Bore excels vs in hearing, the spider in touching, the Vulture in smelling, the Lynx in seeing, the Ape in tasting. Some haue obserued, that the art of curing the eyes was first taken from the Swallowes. The Eagles haue taught vs architecture: we receiued the light of Phlebotomie from the Hippopotamus. The Egyptian bird *Ibis* first gaue to Phylicians knowledge, how to vse the Glister. The Spider taught vs to Weaue. Here the *Serpent* instructs vs in Policie, the *Doue* in simplicitie.

Now we are faln among *Serpents*, stinging serpents, enemies to man: can wee fetch away any good from them? Yes, those very venemous and malicious creatures shall afford vs *Documenta*, not *Nocumenta*: they shall teach vs, not touch vs. I may say of them, as it is sayd of the Iewes. *Hostes sunt in cordibus, suffragatores in codicibus.* They are our enemies in their hearts, our friends in their bookes. The malice of Serpents is mortall, their vse shall be vitall. So it may, so it shall, if our sobrietie keepe the allowed compasse. For our imitation is limited & qualified. We must not be in all points like *Serpents*, nor in all respects like *Doues*; but in some, but in this; *Be ye wise as serpents, harmelesse as doues.* Perhaps other vses might be accommodated. As the *Serpent* might teach vs how with wisedome to dwell below on the earth: and the *Doue* with wings of innocence to flie vp to heauen aboue. We may in earthly matters keepe a serpentine and winding motion, but to heauen with the *Doue* we must haue a strait course. But I confine my selfe to the pith of the Text, and our Sauiours meaning. *Be wise as Serpents, innocent as Doues.*

The words may (not vnfitly) be distinguished into a { Perhibition. / Cohibition:

as it were the Raines, and [th]e Curbe. The *Perhibition*, allowance, or Raines; *Be [wi]se as serpents.* The *Cohibition*, correctiue, restraint, [or] Curbe; *Be harmelesse as Doues.*

They must goe hand in hand without disiunction. Vnited they are commodious, parted dangerous. There is a necessitie of their vnion to our peace: diuide them, and you loose your selues. Witte without innocence will offend others: Innocence without witte will not defend our selues. *Prudentia sine simplicitate malitia: simplicitas sine prudentia stultitia.* Witte without innocence is wickednesse: innocence without witte is foolishnes. Whosoeuer hath the one and wants the other, must needs be either guiltie of folie, or of dishonestie. Least we be too craftie, and circumuent others, let vs keepe the innocencie of the *Doue*. least we be too simple, and others circumuent vs, let vs keepe the wisedome of the *Serpent.*

Let vs first see from the *Serpent*, how we should bee *wise*: and then goe to the *Doue* for innocence. Sixe principall Lessons of *Wisedome* the *Serpent* may teach vs.

1. Their first policie is by all possible meanes to defend their head. If they must encounter with danger, they expose their whole body to it; but howsoeuer they will safeguard their head. They write of them, that though all a serpents body be mangled, vnlesse his head be cut off, (which he cunningly hides) by a kind of attractiue power and vigor the part will come to another againe.

This is to vs a singular document of *Wisedome*; to looke well to our *Head*. Christ is our *Head*; and the sinewes and nerues that knitte vs to him, is our *Faith* and *Hope*: let vs preserue these indented, indamaged. We fight against an enemie, that seekes especially to wound vs there. He striketh indeed at euery place: he hath

hath, sayth *Ierome*, *nomina mille, mille nocendi artes*: therefore *Paul* chargeth vs to [e] *Put on the whole armour of God, that we may be able to stand against all the wyles of the Deuill*: but especially the head. [f] *Aboue all take the shield of Faith*, and the *Helmet of saluation*: saue the *Head*. Protect all parts, if it be possible: let not oppression wound thee in the hand, nor blasphemie in the tongue, nor wantonnes in the eye, nor couetousnesse in the heart: but howsoeuer shield thy head: loose not thy hope of saluation, thy faith in *Iesus* Christ.

Homo qui habet se, habet totum in se, said the Philosopher. He that hath himselfe, hath all in himselfe. But *ille habet se, qui habet Christum, & ille habet Christum, qui habet fidem*. He hath himselfe that hath Christ, and he hath Christ that hath faith. Whatsoeuer you loose, loose not this: though you loose your loues, though you loose your liues, keepe the faith. [g] *I will trust in thee, though thou kill me*, saith *Iob*. [h] *I haue kept the faith*, saith *Paul*; though [i] *I beare in my bodie the markes of the Lord Iesus*. If insatiate death be let alone, to cutte vs into pieces with the sword, to grind vs into the mawes of beastes, to burne vs in the fire to ashes: yet so long as our *head* Christ is safe, he hath the Serpents attractiue power to draw vs to him. [k] *Father, I will that they whom thou hast giuen me, be with me where I am*. The more we are cut off, the more we are vnited: death, whiles it striues to take vs from him, sends vs to him. Keepe faith in the *Head*. With what mind soeuer *Seneca* wrote it, I know to good vse I may speake it. *Malo mihi successum deesse, quam fidem*. I rather want successe, then faith. *Fidem qui perdidit, nihil habet vltra quod perdat*. He that hath lost his faith, hath nothing els to loose. But it is the Lord, that preserues the *head*. [l] *O God the strength of my saluation: thou hast couered my head in the day of battell*.

2. The next Policie in *Serpents* is to stop their eares against the noyse of the charmers. This is one of the similitudes

[e] Ephe. 6. 11.
[f] Ver. 16. 17.
[g] Iob. 13. 15.
[h] 2. Tim. 4. 7.
[i] Gal. 6. 17.
[k] Ioh. 17. 24.
[l] Psal. 140. 7.

similitudes which the Ps[almist] giues betweene the wicked and Serpents. [m] *Their poison is like the poison of a Serpent: they are like the deafe adder that stoppeth her eare. Which will not hearken to the voice of charmers, charming never so Wisely.* This charming as they write, was inuented in the Eatterne Countreyes, where they were pestered with abundance of Serpents. Which implicke the Serpent hearing, wisely distrusting his owne strength, thinkes it the surest course to stop his eares. This he doth by couching one eare close to the ground and covering the other with his voluminous tayle.

The incantations of this world are as often sung to vs, as those charmes to the Serpents: but we are not so wise as Serpents to avoyd them. Sometimes a *Siren* sings vs the charmes of lust; and thus a weake woman overcomes him that ouercame the strong Lyon.

Lenam non potuit, potuit superare Leanam,
Quem fera non valuit vincere, vicit hera.

Sayes the Epigrammatist. [n] *He goeth after her straight way: though* [o] *her house is the way to hell, going downe to the chambers of death.* Sometimes Satan comes to vs like a gold-finch, and whistles vs a note of vsurie, to the tune often in the hundred; we are caught presently, and fall a dancing after his pipe. Sometimes like *Alecto*, he charmes vs a Madrigall of revenge for priuate wrongs: instantly we are caught with malice, destruction lits in our lookes. Not seldome hee comes to a man with a drunken caroll (lay thy penny to mine, and we will to the wine) he is taken suddenly; he runs to it though he reeles from it. He sings the slothfull a *Dormi secure* and hee will sleepe, though [p] *his damnation sleepeth not.* Yea there are not wanting, that let him sing a song of blasphemie, they will sweare with him. Let him begin to raile, they will rayle with him. Let his incantation bee treason, and they will answere him in gunpowder. Yea let him charme with a Charme, a

[m] Psal.58.4.5.
[n] Prou.7.22.
[o] ver.27.
[p] 2.Pet.2.3.

witlesse, senceles sorcerie; and if a tooth akes, or a hog grones, they will admit it, admire it. Of such follie the very serpents shall condemne vs.

But as open ear'd as men are to these incantations of the Deuill and sinne; let the musicall bells of Aaron be rung, the sweet songs of Sion sung, they will not listen: *they will not be charmed*, with all our cunning. So that wee shall be faint to send them to the Iudgment seate of God, with this scrole on their forheads; *Noluerunt incantari*: Lord, wee haue done our best; but this people would not be charmed.

3. Their third Policie. They flie mens societie, as knowne enemies; and rather chuse a wildernes; seeking peace among bryers and thornes. And may they not herein teach vs, with *Moses*, ¶ *rather to chuse affliction* in a wildernes *with the people of God, then to enioy the pleasure of sin for a season.* Much hath bin, and may be said, to lessen mens dotage to the world; and yet one word I must adde; *Non quia vos nostra sperem prece posse moveri.*

¶ Hebr. 11. 25.

Did euer any of you know what the peace of conscience, and ioy of the holy Ghost is? whiles that comfort and iubilation dwelt in your heart, I aske you how the world stood in your sight? Stood it not like a deformed witch, deuils sucking on her breasts; a shoale of vgly sinnes sitting like screechowles on her head; bloud and massacres besmearing her face; lies, blasphemies, periuries waiting at her backe; extortion and oppression hanging on her armes; wickednes and wretchednesse filling both her hands; the cryes, grones, and imprecations of widowes and orphans sounding in her eares; heauen thundring vengance on her head; and the enlarged gates of the infernall pitte yawning to entertaine her.

Is this your Paramour, O ye worldlings? Is this the beautie you hazard a soule to get? *O munde immunde;*

euill

euill fauoured world, that thou shouldst haue so many louers! [r] *Ecce rumosus est mundus, & sic amatur: quid si perfectus esset? Quis formosus faceret, quum deformis sic adoratur?* If the world beeing ruinous so pleaseth men, what would it doe if it were sound and perfect? If it were faire and beauteous how would wee dote on it, that thus loue it deformed? But how rare a man is he, [s] *Qui nihil habet commune cum seculo!* that hath no communion with this world! That retires himselfe, like the Serpent; and doth not intricate his mind in these worldly snares! who does not watch with enuie, nor trauell with auarice, nor clime with ambition, nor sleepe with lust vnder his pillow!

[r] Auguſt.

[s] Ambr. in Pſal

But for all this *Vincit amor mundi*: money and wealth must be had, though men refuse no way on the left hand to get it. We may charge them *Nummos propter Deum expendere*, to lay out their wealth for Gods sake: but they will *Deum propter nummos colere*, worship God for their wealths sake. We say let the world waite vpon religion: they say, let religion waite vpon the world. You talke of heauen & a kingdome; but *Tutius hoc caelum, quod brevis arca tenet.* That heauen is surest, thinke they, that lies in their coffers. As those two Gyants bound *Mars* in chaines, and then sacrificed to him: so men first coffer vp their wealth, & then worship it. Or if they suffer it to passe their locke & key, yet they bind it in strong chains and charmes of vsurie to a plentifull returne.

Enough is a language they will neuer learne, till they come to hell: where their bodies shall haue enough earth, their soules enough fire. There are foure aduerbs of quantitie: *Parum, Nihil, Nimis, Satis.* Litle, nothing, Two much, Enough. The last that is the best is seldome found. The poore haue Litle: the beggar nothing: the rich two much: but *Cui satis?* who hath

Enough? Though they haue too much, all is too little; nothing is enough. *Quid satis est, si Roma parum?* What is enough, if all Rome bee too little; sayd the * Poet. But the world it selfe could not bee enough to such. *Æstuat infœlix angusto limite mundi.* The couetous man may *habere quod voluit, nunquam quod vult*, hee may enioy what hee desired, neuer what hee desireth; for his desires are infinite. So their abundance, which God gaue them to helpe others out of distresse plungeth themselues into destruction: as *Pharaohs* Chariot drew his master into the sea. In the *Massilian* sea, sayth, *Bernard*, scarce one ship of foure is cast away; but in the sea of this world scarce one soule of foure escapes.

* Lucan.

4. Their next Policie. When they swimme, though their bodies bee plunged downe, yet they still keepe their head aboue the water. And this lesson of their wisdome I would direct to the Riotous, as I did the former to the Couetous. Which vitious affections, though in themselues opposite: (for the covetous thinke *Prodigum Prodigium*, the Spender a wonder: and the prodigall thinke *Parcum Porcum*, the niggard a hogge) yet either of them both may light his candle at the lampe of the Serpents wisedome: and learne a vertue they haue not.

Though you swimme in a full sea of delights, yet bee sure to keepe your heads vp for feare of drowning. It is naturall to most sensitiue creatures to beare vp their heads aboue the floods: yet in the streame of pleasures foolish man commonly sinkes. If I had authoritie, I would here bid Gluttonie & Drunkennesse stand forth; & heare themselues condemned by a *Serpent*. If the belly haue any eares let it heare: & not suffer the head of the body, much lesse the head of the soule Reason, to be drowned in a puddle of riot. *Multa fercula, multos morbos.* Many dishes many diseases. Gluttony was euer a friend to *Æsculapius*. But for the throates

indulgence,

indulgence. *Paracelsus* for all his Mercurie had dyed a beggar. Intemperance lies most commonly sicke on a downe bedde; not on a padde of straw. Ay me's, and grones are soonest heard in rich mens houses. Gowtes Pleurisies, dropsies, feuers, surfets, are but the consequents of epicurisme.

Quæ nisi diuitibus nequeunt contingere mensis. Horat. lib. 2. Satyr. 4.

A Diuine Poet morrally

We seeme ambitious, Gods whole worke t'vndoe.
Of nothing he made vs, and we striue two,
To bring our selues to nothing backe: and we
Doe what we can, to do't as soone as he.

We complaine of the shortnes of our liues, yet take the course to make them shorter.

Neither is the corporall head onely thus intoxicate, and the senses drowned in these deluges of ryot: but Reason the head of the soule, and Grace the head of Reason is ouerwhelmed. *Rarum conuiuium sine vitio sine conuitio.* Reuellers and Reuilers are wonted companions. When the belly is made a *Crassus*, the tongue is turned into a *Cesar*, and taxeth all the world. Great feasts are not without great danger. They serue not to suffice nature, but to nourish corruption. Luk. 2. *Ioseph* and *Mary* went vp to *Ierusalem* to the feast with *Iesus*: but there they lost *Iesus*. Twelue yeares they could keepe him, but at a feast they lost him. So easily is Christ lost at a feast. And it is remarkable there. ver. 46. that in the Temple they found him againe. *Iesus* Christ is often lost at a banket: but he is euer found in the temple [b] *Iude* speakes of some, that *feast without feare.* They suspect not the losse of Christ at a banket. But [c] *Iob feared* his *children* at a feast. *It may be my sonnes haue sinned, and cursed God in their hearts.* Let vs suspect these riotous meetings; lest wee doe not only swimme, but sinke. Let vs be like the Deere, who are euer most fearefull at their best feeding. [d] *Let vs*

[a] Luk. 2. 42.
[b] Ver. 12.
[c] Iob. 1, 5.

[d] Rom. 13. 13. *walke honestly as in the day: not in rioting and drunkennesse*, that were to feast the world: *not in chambering and wantonnesse*, that were to feast the flesh: *not in strife and envying*, that were to feast the deuill.

I know there be some, that care not what be sayd against eating, so you meddle not with their drinke. Who cry out like that German, at a great Tourneament at Court, when al the spectators were pleased: *Valeant Ludi quibus nemo bibit*: farewell that sport, where there is no drinking. I will say no more to them; but that the Serpents head keepes the vpper hand of the waters, but drinke gets the vpper hand of their heads. How preposterous is this: *Sobrij serpentes, ebrij homines!* Sober serpents, and drunken men. The Serpent is here brought to teach vs wisedome: and to bee sober, is to be wise. The Philosopher so deriues wisedome in his Ethicks. σωφροσύνη est quasi σώζουσα τὴν φρόνησιν. Or as another, *quia σώζει τὴν φρένα*.

5. The fift instance of their *wisedome* propounded to to our imitation, is vigilancie. They sleepe litle: and then least, when they suspect the vicinitie of danger. A precedent worth our following. [e] *See that ye walke circumspectly; not as fooles, but as wise* [f] Carry your eyes in your owne heads; not. Like those *Lamiæ* in a boxe. Nor like a hoodwink'd Prince, that is not suffered to see but through his flatterers spectacles. Be watchful, saith our Sauiour: *you know not what houre your master will come.* 1. Pet. 5. 8. *Be sober, be vigilant: because your aduersary the Deuil, as a roaring Lyon walketh about, seeking whom he may deuoure.*

[e] Eph. 5. 15.
[f] Eccl. 2. 14. The wisemans eyes are in his head.

Those are two maine motiues to watchfullnes. First our Landlord is ready to come for his rent. Secondly our enemy is ready to assault our fort. And let me adde; the Tenement we dwell in is so weake and ruinous, that it is euer anone readie to drop downe about our eares. Hee that dwells in a rotten ruinous house, dares

scarce

scarce sleepe in a tempestious night. Our bodies are earthly decayed, or at least decaying Tabernacles: euerie little disease like a sloane, totters vs. They were indeed at first strong cities: but we then by sinne made them forts of rebells. Whereupon our offended Liege sent his Sariant death, to arrest vs of high treason. And though for his mercies sake in Christ he pardoned our sinnes, yet he suffers vs no more to haue such strong houses: but lets vs dwell in thack'd cottages. paper walles, mortall bodies.

Haue wee not then cause to watch; least our house, whose [f] *foundation is in the dust*, fall; and [g] *the fall thereof be great*? Shall wee still continue *sine metu*, perhaps *sine motu dormitantes*? It is a fashion in the world to let Leases for three liues: as the Diuine Poet sweetly.

So short is life, that euerie Tenant striues,
In a torne house or field to haue three liues.

But God lets none for more then one life: and this expired, there is no hope to renew the lease. He suffers a man sometimes to dwell in his Tenement [h] *three-score and ten yeeres*; sometimes *fourescore*: till the house be ready to drop downe, like mellow fruite. But he secures none for a moneth, for a moment. Other farmers know the date of their leases, and expiration of the yeares: man is meerely a Tenant at will; and is thrust often *sedibus edibus*, at lesse then an houres warning.

We haue then cause to watch. [i] *I sleepe, but mine heart waketh*: sayth the Church. If temptation doe take vs napping, yet let our hearts wake. [k] *Simon, Dormis? Sleepest thou, Peter?* Indeed there is a time for all things: and sometimes sleepe and rest is *Dabile* and *Laudabile*; necessary and profitable. But now Simon, when thy Lord is ready to be giuen vp into the hands of his enemies, when the houre and power of darke-

f Iob.4.19.
g Math.7.27.
h Psal.90.10.
i Cant.5.2.
k Mark.14.37.

neſſe is inſtant, when the great worke of ſaluation is to be wrought; *Simon ſleepeſt thou?* Thou that haſt promiſed to ſuffer with me, canſt thou not watch with me? *Quomodo morieris, qui ſpectare & expectare non poteſt?* Beloued, let vs all watch; that *Ieſus*, who was then when *Peter* ſlept, ready to ſuffer: is now, though we all ſleepe, ready to *iudge* quicke and dead.

6. The laſt generall point of *Wiſedome* we will learne from them, is this. As they once a yeare ſlippe off their old coate, and renew themſelues: ſo let vs caſt off the old man, and [l] *the garment ſpotted of the fleſh* (more ſpeckled with luſts then the skin of any Serpent) and [m] *be renewed in our mind, to ſerue God in the holyneſſe of truth.*

[l] Iude, vet. 23.
[m] Eph. 4. 24.

The Grecians haue a fabulous reaſon of this renouation of ſerpents. Once mankind ſtroue earneſtly with the Gods by ſupplication, for Perpetuall youth. It was granted; and the rich treaſure being lapped vp, was layd vpon an Aſſe to be carried among men. The ſilly beaſt being ſore thirſtie came to a fountaine to drinke: the keeper of this fountaine was a Serpent; who would not ſuffer the Aſſe to drinke, vnles hee would giue him his burden. The Aſſe, both ready to faint for thirſt, and willing to be lighted of his lode, condiſcended. Hereby the Serpent got from man perpetuall youth. Indeed, the ſerpent changeth his age for youth, and man his youth for age. And the Aſſe for his puniſhment, is more tormented with thirſt then any other beaſt. The ſerpent may thus get the ſtart of a man for this world; but when he dyes, he dies for euer; life neuer returnes. But wee ſhall put off, not the ſkinne, but this *mortall body*: and ſo be *clothed with immortalitie* and eternall life aboue: we ſhall be young againe in heauen.

2. Cor. 5.

Only death adds t'our ſtrength: nor are we growne:
In ſtature to be men, till we are none.

Let

Let this answer the Poet.

Anguibus exuitur tenui cum pelle vetustas:
Cur nos angusta conditione sumus? Tibullus.

Why do serpents repaire themselues, and man decay? The answere is easie and comfortable when there shall be *new heauens* and *new earth*, wee shall haue *new* bodies. They haue here new bodies, and we old bodies: but there we shall haue new bodies when they are no bodies.

But to our purpose. They write that the Serpent gets him to some narrow passage, as betweene two stickes, & so slips off his skinne. And this is called *Spolium serpentis*, or *vernatio serpentis*. If wee would cast off our old coate, which is corrupt according to deceitfull lusts, wee must passe through a [n] *narrow gate*; as it were two trees; faith and repentance. Heauen is called [o] *new Ierusalem*: you cannot creepe through those new dores with your old sinnes on your backes. Be no *Cynonites*: God will not bee cossened with your old garments. Put them off, sayth *Paul*: put them off, and cast them away: they are not worthy mending. Now are made of Satans slaues, Gods sonnes; but they must put off their old liuerie, which they wore in the Deuils seruice; the cognisance of Mammon. [p] *Let him that is in Christ be a new creature. Old things are passed away: behold, all things are become new. Isay*, sayth S. *Iohn*, *Nouum Caelum &c. a new heauen, and new earth.* For whom prouided? for *new* creatures.

[n] Math. 7. 13.

[o] Reu. 21.

[p] 2. Cor. 5. 17.

Enuie this ye worldlings: but striue not in your lower pompes to equall it. Could you change robes with *Salomon*, and dominions with *Alexander*, you could not match it. But quake at your doome, ye wicked [q] *Tophet is ordained of old.* Old hell for old sinners. But which way might a man turne his eyes to behold this Renouation. *Nil noui video, nil noui audio.* The hand is old, it.

[q] Esa. 30. 33.

it extorts: the tongue is olde, it ſweares. Our vſuries are ſtill on foote to hunt the poore: our gluttonies looke not leaner: our drunkenneſſe is thirſtie ſtill: our ſecuritie is not waked. Old Idoles are in our inward and better temples. Our iniquities are ſo old and ripe; that they are not only *albæ ad meſſem*, white to the harueſt: but euen *ſiccæ ad ignem*, dry for the fire.

Not onely Serpents, but diuers other creatures haue their turnes of renewing. The *Eagle reneweth her bill*, ſayth the Prophet: our Grand-mother earth becomes new: and to all her vegetatiue children the Spring giues a renouation. Onely we her vngracious Sons remaine old ſtill. But how ſhall we expect hereafter new glorified bodies, vnleſſe wee will haue here new ſanctified ſoules? [r] *In Chriſt Ieſus neither Circumciſion auaileth any thing, nor vncircumciſion; but a new creature. And as many as walke according to this rule, peace be on them, and mercie, and vpon the Iſraell of God.*

[r] Gal.6.15.16

I haue taught you, according to my poore meditations, ſome *Wiſedome* from the *Serpent*. *Auguſtine* giues 6. or 7. other inſtances, worthy your obſeruation, and imitation; which I muſt paſſe ouer in ſilence. The *Cohibition* chalengeth ſome piece of my diſcourſe: for I dare not giue you the Raynes, and let you goe without the Curbe. And yet I ſhall hold you a little longer from it: for as I haue ſhewed you ſome good in Serpents, that you may follow it: ſo I muſt ſhew you ſome euill in them, that you may eſchew it. The vicious and obnoxious affections of Serpents, haue more followers then their vertues. Theſe inſtances are of the ſame number with the former.

1. The Serpent, though creeping on the duſt, hath a loftie ſpirit; reaching not onely at men, but euen at the birds of the aire. And here hee is the *Ambitious* mans embleme. He was bred out of the duſt, yet he catcheth at Lordſhips and honours: ranſackes the Citie, forred-

ges

ges the Countrey, scowres i through the Church; but his arrand is to the Court. He is the maggot of pride, begot out of corruption: and lookes in an office, as the Ape did when hee had got on the robes of a Senator. Stultus in solio, Simia in tecto.

2. Their flatterie or trechrie: they embrace, whiles they sting. They lie in the greene grasse, and vnder sweet flowers, that they may wound the suspectlesse passenger. Here I will couple the *Serpent* with the *Flatterer*; a humane beast, and of the two the more dangerous. And that fitly; for they write of a Serpent, whose sting hath such force, that it makes a man die laughing. So the flatterer tickles a man to death. Therefore his teares are called *Crocodili lacrimæ*; the Crocodiles teares. When he weeps, he wounds. Euery frowne he makes, giues his Patron a vomite: and euery caudle of commendation a purge. His Church is the Kitchin, his tongue is his Cater; his yong Lord his God; whom at once he worships, and worreys. When he hath gotten a lease, he doth no longer feare his master: nay more, he feares not God.

3. Their ingratitude; they kill those that nourished them. And here I ranke with *Serpents* those prodigies of nature, vnthankfull persons. *Seneca* sayes they are worse. *Venenum quod serpentes in alienam perniciem proferunt, sine sua continent. Non it a vitium ingratitudinis continetur.* The poyson which a Serpent casts out to the danger of another, he retaines without his owne. But the vice of ingratitude cannot be so smoothered. Let vs hate this sinne, not onely for others sake, but most for our owne. Sen. epist. 48.

4. Their voracitie; they kill more then they can eate. And here they would be commended to the *Ingrossers*: who hoord more then they can spend, that the poore might starue for lacke of bread. Such a man (if he be not rather a Serpent, a Deuill then man) makes his Almanacke

Almanacke his Bible: if it prognosticate raine on *Swithins* day, he loues and beleeues it beyond the Scripture. Nothing in the whole Bible pleaseth him, but the storie of *Pharaohs* dreame; where the seauen leane Kine did eate vp the seauen fat ones. Hee could wish that dreame to be true euery yeare; so hee might haue graine enough to sell. He cryes out in his heart for a deare yeare, and yet he is neuer without a deare yeare in his belly. *Salomon* sayes, the *people shall curse him*: and I am sure God will not blesse him: but hee feares neither of these so much as a cheape yeare.

5. Their hostilitie and murderous minds: they destroy all, to multiplie their owne kind. And for this I wil bring the depopulator to shake hands with *serpents*. For he cannot abide neighbours. If any man dwels in the Towne besides himselfe, how should he doe for elbow roome? There are too many of these Serpents in England: I would they were all exild to the wildernes; where they might haue roome enough, and none to trouble them, except of their owne generation, Serpents. They complaine eagerly against our negligence in discouering new parts of the world: but their meaning is to rid this land of Inhabitants. They haue done their best, or rather their worst: when as in my memorie from one towne in one day were driuen out aboue threescore soules: harbourlesse, succourlesse, exposd to the bleake ayre and vnmercifull world: besides those that could prouide for themselues. But the Lord of heauen sees this: the clamours of many poore debters in the Dungeon, of many poore labourers in the field, of many poore neighbours crying and dying in the streetes, haue entred the eares of the Lord of hoasts, & he will iudge it. [a] *Thou hast seene it, for thou beholdest mischiefe and spite, to requite it: the poore committeth himselfe vnto thee, thou art the helper of the fatherlesse.*

[a] Psal. 10. 14.

6. Lastly, their enmitie against Man, whom they should

should reuerence: which we sorely found, and cannot but thinke of, *quoties meminerimus illius inauspicati pomi*: as often as we remember that vnluckie apple. *Aelianus* and *Plinie* report, that when a serpent hath killed a man, he can neuer more couer him selfe in the earth: but wanders vp and downe like a forlorne thing: the earth disdaining to receiue into her bowels a man-murtherer. The male doth not acknowledge the female, nor the female the male, that hath done such a deed. Since therefore they rebell against Man whom they should honour, let me yoke with them Traytours, Seminaries, and Renegates, that refuse allegiance to their Lieges & Soueraignes. Will they say, a Prince may loose *Ius regni*, the right of his kingdome, *per iniustum regnandi*, by raigning with iniustice & crueltie? and so they are absolued of their obedience? But how haps it that the Scripture neuer knew this distinction? *Saul* though guiltie of all sinnes against the first Table, yet *ex sola indelebili vnctionis charactere*, might not bee deposed: but *Dauid* cals him *Christum Domini*, the Lords Annointed. If the Prince be an offender, must they punish? Who gaue them that authoritie? No *sufficit ei in pœnam, quòd Deum expectet vltorem*. It is enough for him, that he looke for God to bee his Iudge. O but when the Popes excommunication thunders, it is no sinne to decrowne Kings. So superstitiously they follow the Pope, that they forsake Christ; and will not giue *Cæsar* his due. They are the firebrands and bustuaries of Kingdomes; Serpents hidden in Ladies and Gentlewomens chambers: in a word, long spoones for traytors to feed with the Deuill.

You see also now *Quid non*. There is poyson in Serpents now told you, leaue that: there is *Wisedome* to be learned from *Serpents* before shewed you, studie that. Euery vice you nourish, is a venemous stinging *serpent* in your owne bosomes. If you will haue hope of heauen,

uen, expell those *Serpents*. I haue read of a contention betweene Scotland and Ireland, about a little Iland: either chalenging it theirs. It was put to the decision of a French-man: who caused to be put into the Iland liuing *Serpents*. Arbitrating it thus; that if those *Serpents* liued and prospered there, the ground was Scotlands: if they died, Irelands. If those serpentine sinnes, lusts, and lewdnes, liue and thriue in your hearts, Satan will chalenge you for his dominion. If they perish and die through mortification, and by reason of the pure aire of Gods holy Spirit in you, the Lord seales you vp for his owne inheritance.

I haue giuen you the Raines at large: let me giue but one pull at the Curbe, and you shall goe. The *Cohibition* is, *Be harmeleſſe as Doues*. In *Doues* there be some things to be eschewed, many things to be commẽded: one thing to be followed. The *Doue* is a timorous and faint-hearted creature. [b] *Ephraim is like a silly Doue, without heart*. Be not ye so. In *Doues* there are many things commendable; but I will but name them, regarding the limits of both my Text and Time.

[b] Hos. 7. 8.

1. Beautie. By that name Christ prayseth the beauty of his Spouse. *Thou art fayre my Loue, my Doue, &c.* [c] *Thou hast Doues eyes within thy lockes*. And the Church prayseth her Sauiour. [d] *His eyes are as the eyes of Doues by the riuers of water, washed with milke, and fitly set*; as a precious stone in the foile of a Ring. A white *doue* is a pleasing sight, but not like a white soule.

[c] Cant. 4. 1.

[d] Cant. 5. 12. and 1. 15.

2. Chastitie. *Neſcit adulterij ſtammam interemerata Columba*. The *Doue* knowes not the luxurious pollution of an adulterate bed. Who euer saw *Done* sicke of that lustfull disease. Happie bodie that hath such continencie: and blessed soule which shall be [e] *presented a pure virgin to Iesus Christ*. [f] *They are virgines; and follow the Lambe whether soeuer he goeth*.

[e] 2. Cor. 11. 2.

[f] Reu. 14. 4.

3. Fruitfulnesse. Most moneths in the yeare they bring

bring forth young. The faithfull are in this respect *Doues*: for faith euer pregnant of good workes, trauels with them, and on all occasions brings them forth.

4. Amitie. They loue their owne mates; not changing till death giue one of them a bill of diuorce. *Gemit turtur*: the turtle groanes when hee hath lost his mate. Nature teacheth them, what Reason aboue nature, and Grace aboue Reason, teacheth vs; *to reioyce with the wiues of our youth.*

5. Vnitie. They liue, feed, flie by companies. Many of them can agree quietly in one house. Euen teaching vs, [g] *how good and pleasant it is for brethren to dwell together in vnitie.* That as we haue [h] *one hope*, so to haue [i] *one heart.* Therefore the holy Ghost came downe [k] *in the likenesse of a Doue*, of all birds: and it was the [l] *Doue* that would not leaue *Noahs Arke.*

But these are but circumstances; my Center is their *Innocence.* [m] *Columba simplex est animal, felle caret, rostro non ledit.* Other fowles haue their talons and beakes, whereby they gripe and deuoure, like vsurers and oppressors in a Common-wealth. The *Doue* hath no such weapon to vse, no such heart to vse it. They write that she hath no gall; and so free from the bitternesse of anger. *Talem Columbam audiuimus, non talem hominem.* We haue heard of such a *Doue*, not of such a *Man.* Who can say, he hath innocent hands, and a simple heart? Indeed none perfectly in Gods sight: yet some haue had, and may haue this in part, by the witnesse of their owne consciences. *Samuel* could chalenge the *Israelites* to accuse him; [n] *Whose oxe haue I taken? Whom haue I defrauded? Of whose hand haue I receiued any bribe?* And *Iob* sweetly; *My heart shall not condemne me for my dayes.* [o] *If I haue lift vp my hand against the fatherles let it be broken. If I reioyced at the destruction of him that hated me.* (For that is true *Innocency*, sayth *Augustine*, quæ nec inimico

[g] Psal. 133. 1.
[h] Ephe. 4. 4.
[i] Act. 4. 32.
[k] Math. 3. 16.
[l] Gen. 8. 9.
[m] Bern. in die Purific.
[n] 1. Sam. 12. 3.
[o] Iob 31. 21. &c.

inimico nocet; that hurts not our verie enemie. *If my land cry against me, or the furrowes thereof complaine. Let thistles grow in stead of wheat, and cockles in stead of barley.* How few amongst vs dare thus plead! So *Dauid. O Lord, thou knowest mine innocence.*

O blessed testimonie. This is *Murus aheneus*, a wall of brasse about a man. [p] *In malis sperare bonum, nisi innocens, nemo potest.* To hope for good in the middest of euils, no man can but the Innocent. He goes fearlesse of danger, though not secure. *Impauidum ferient ruinæ.* [q] *Nec suspectus est pati, quod se non meminit fecisse.* He cannot looke to suffer that wrong, which he knowes hee hath not done. Innocence, sayth *Chrysost.* is free in seruitude, safe in danger, ioyfull in bonds. *Cum humiliatur, erigitur: cùm pugnat, vincit: cum occiditur, coronatur.* When it is cast downe, it is raysed vp: when it fights, it conquers: when it is killed, it is crowned.

This is that *harmelesnes* which must be ioyned with the Serpents *Wisedome*. So *Paul* to his *Romans*. [r] *I would haue you wise vnto that which is good, and simple concerning euill.* This is an excellent mixture, sayth *Gregor.* [s] *Vt simplicitatem columbæ astutia serpentis instrueret: vt serpentis astutiam simplicitas columbæ temperaret.* That the wisedome of the *Serpent* might instruct the simplicity of the *Dooue*: that the *Dooues* simplicitie might temper the *Serpents* policie. So *Beda* on the first of *Iob*. *Iob* is sayd to be *simple* and *vpright*: simple in innocencie, vpright in discreet equitie. *Simplex quia alys non ledit, rectus quia se ab alys non corrumpi permittit.* Simple in that he did not hurt others, vpright in that he suffered not himselfe to be corrupted by others. [t] *Non multùm distat in vitio, aut decipere, aut decipi posse.* There is small difference in that vice, which either deceiues, or may be deceiued. The one is weakenesse, the other wickednesse.

This is that grace, to which the gates of heauen stand open, *Innocence*. But alas, where shall the robbers and workers

[p] *Sen.*

[q] *Greg. in Mor*

[r] *Rom. 16. 19.*

[s] *In locum.*

[t] *Ierom. ad Rust.*

workers of violence appeare?

What shall become of the vsurer? No creature in heauen or earth shall testifie his innocencie. But the sighes, cryes, and grones of vndone parents, of beggard widdowes and Orphanes shall witnesse the contrary. All his money, like Hempe seede, is sowed with curses: and euery obligation is written on earth with inke and bloud, and in hell with bloud and fire.

What shall become of the Encloser of Commons? Who shall plead his innocence? Hedges, ditches, fields, and townes; the weeping of the poore, the very lowings of beastes shall witnesse against him.

Dat veniam coruis, vexat censura columbas. Iuven. sat. 2.

Where shall fraud, coosnage, racking of rents, iniurie, periurie, mischiefe appeare? You may conceale your craft from the eyes of man; defraud the minister, beguile your neighbour, impouerish the Commonwealth, vnperceiued, vnpunished: but know that the Lord will not hold you innocent.

I conclude; Make you the picture of *Innocencie*, and hang it in your houses: but especially draw it in the table of your hearts. Let it bee a Virgin faire and louely, without any spot of wrong to blemish her beautie. Let her garments be white as snow, and yet not so white as her conscience. Let the teares of compassion drop from her eyes, and an Angell holding a bottle to catch them. Let her weepe, not so much for her owne afflictions, as for the wickednes of her afflicters. Let the wayes be milke where she sets her foote, and let not the earth complaine of her pressure. Let the Sun offer her his beames, the clouds their raine, the ground her fruits, euery creature his vertue. Let the poore blesse her: yea, let her very enemies be forced to prayse her. Let the world be sommoned to accuse her of wrong, and let none be found to witnesse it. Let peace lie in her lappe, and Integritie betweene her brests. Let religion kisse her lippes, and all Lawes reuerence her.

Patience possesse her heart, and humilitie sit in her eyes. Let all Christians make her the precedent of their liues; and studie the doctrine that her mouth teacheth. Let the Angels of heauen be her guardians; and the mercie of God a shield of defence vnto her. Let her tread vpon iniurie, and stampe the Deuill and violence vnder her feete. Let her greatest aduersaries, Oppression and Hypocrisie, flie from her presence. Let rapine, malice, extortion, depopulation, fraud, and wrong, be as farre remoued from her, as hell is from heauen. Let the hand of mercie dry her eyes, and wipe away her teares. Let those glorious spirits lift her vp to the place of rest. Let heauen adde to her beautie, Immortalitie set her in a throne of ioy, and Eternitie crowne her with glorie. Whether may all her children follow her, through the bloud and merites of that most *innocent Lambe Iesus Christ*. Amen.

THE WAY HOME.

MATTH. 2. 12.

And being warned of God in a dreame, that they should not returne to Herod, they departed into their owne Countrey another way.

WHen these *Wise men* had presented to Christ their gifts; (which indeed he first gaue them; for *the earth is his, and the fulnesse thereof*: yet) he rewardes them. They emptied their *Treasures* of Gold, Myrrhe, and Frankincense, and he filled the treasure of their hearts with heauenly graces.

For

For their *Gold*, he returnes them pure *wisedome*. They were called *Wise men* before; but their wisedome was infernall, downewards to hell, perhaps consulting with Deuils. Now he giues them [a] *Wisedome from aboue, pure* and refined as gold. [a] Iam. 3. 17

For their *Frankincense*, he purgeth them of their former superstitious Idolatries, from sacrificings to Satan: and instructs them to whom frankincense is due, and all other offerings of pietie; to their Creator and Sauiour.

For their *Myrrhe*, he giues them Charitie, a true loue to him, that so truely loued them; and for his sake a loue to others. They made then a blessed exchange with Christ; when for *Gold*, *Frankincense*, *Myrrhe*, they receiued *Wisedome*, *Deuotion*, *Charitie*.

Now to testifie how highly the Lord fauoured them, he speakes to them in a dreame, and reueales his mind for the safety of his Sonne; *that they should not returne to Herode*. And to witnesse how truely they serued the Lord, they gaue obedience: *They departed into their owne countrey another way*.

The whole may be distinguished into

An { Informing / Performing } into a { word / worke }

God giues the *word*, the *Magi* doe the *worke*. God doth *informe*, and they *performe*. Hee instructeth, and they execute. He giues direction, they obedience. His word, informance, instruction, direction is. *He warned them in a dreame, that they should not returne to Herod.* Their worke, performance, pliable obedience. *They departed into their countrey another way.*

In the direction or admonition *Informing* are considerable these three circumstances:

The { Men, *Wise men*, Magicians. / Maner, *In a dreame*. / Matter, *That they should not returne to Herod.* }

The *Persons* to whom God gaue this admonition, are expressely called *Wise men*. Some say, they were also Great men. If so, then was this reuelation made { *Potentibus.* / *Petentibus.*

1. To great men. It is the opinion of some, that these *magi* were kings: & that the Euangelist in calling them *wise men*, gaue them a more honourable title, then if hee had called them kings. So *Ludolphus* sayes, that *Magus* was in those dayes more noble then *Magnus*. But wee must know, who they are that thus stile them: Fryers & Iesuites, such as can by no meanes endure the superiority of Princes. That are *Derisores hominum maxime potentũ*. Hereon some of them haue mooted strange problemes able to fill whole volumes. *An Sacerdotes Regibus præferendi*. Whether Priests be not aboue kings. But still the conclusion is against Princes. Some more moderate on that side haue confessed them not *Reges*, but *Regules*, litle kings, petit Princes. Like those one & thirtie kings, that conspired against [b] *Iosuah*. Or those fifty that met at Troy. There is a kind of king in France, whom the common people call, *Le Roy Dijnetot*. But that these were but three in number, and kings in power, it may be painted in a popish window, is not in Catholickes bible, therefore needs not be in a Christians creed.

[b] Iosu. 12. 24.

2. Howsoeuer these *Magi* were *Potentes*, or no, they were *Petentes*. Though they were great men, yet they humbly seeke the greatest of men, yea the great God, *Iesus*. And behold, gratiously the Lord offers himselfe to their search: according to his infallible promise, that he will be found out of al that seeke him. [c] *Dedit aspicientibus intellectum, qui præstitit signum: & quod facit intelligi, fecit inquiri.* So he offers himselfe to all faithful searchers. But we cannot find him we seeke, vnles he find vs first: [d] *that came to seeke & to saue that which was lost*. We seeke in vaine, vnles we seeke him: & wee seeke him in vaine,

[c] Leo. in Loc.

[d] Luk. 19. 10.

vnles

vnles he find vs. [c] *Nos ad se quærendum suscitat, se ad inveniendum porrigit.* He stirres vp our hearts to seeke him, & offers himselfe to be found. There was neuer faithfull hart sought the Lord *Iesus*, but he found him whom his [f] *soule loued.* His patience might be excercised, his fidelity tried, his desires extended, by Gods hiding himselfe for a season. *In the night* of obscurity, security, ignorance, he may misse him. *ver.* 1. Though hee enquire among the deepest Philosophers, & honestest worldlings. *ver.* 2. he may not find him. But. *ver.* 3. *the watchmen* wil bring him to him: yea *ver.* 4. Christ himselfe wil appeare in gratious mercy. He may say for a while, as the Poet of *Anchises.*

Quæ regio Christum? quis habet locus? Illius ergo Venimus. Ænead. 6.

Where is Christ! in what countrey may I find him? But the Lord *Iesus* wil reueale himselfe: yea meete him halfe way, as the mercifull father mette his vnthrifty Sonne when he returned. Wee shall conclude with ioy: [g] *We haue found the Messias: euen him of whom Moses in the Law, and the prophets did write, Iesus of Nazareth.* Luk. 15. [g] Ioh. 1. 41. 45.

You heare the Persons to whom this admonition was giuen: the next Circumstance is

The *Matter. In a dreame.*

I might here enter into a cloudy and confused discourse of *Dreames*, till I brought you all asleepe. But I loue not to fetch any boutes, when there is a neerer way. Herein I may say with *Augustine.* [h] *I would to God I could discerne betweene dreames.* [h] Ad Euodium. ep. 100. & de Ciuit. Dei. cap. 20.

Some are { Naturall. / Preternaturall. / Supernaturall.

1. Naturall: and such arise either from { Complexion / Affection

1. From complexion or constitution. The Sanguine hath merry dreames: the Melãcholy sorrowful dreames

[c] Fulgent.

[f] Cant. 3. 1.

the Cholericke dreames of fire, and ſuch turbulent thoughts: the Phlegmaticke, of raine, of flouds, and ſuch watry obiects. And as theſe elementall humours do abound in a man, the dreames haue a ſtronger force, and more violent perturbation.

2. From Affection: what a man moſt deſires, hee ſooneſt dreames of.

Claudian. in Præf. Lib. 3.

Omnia quæ ſenſu voluuntur vota diurno,
Tempore nocturno reddit amica quies.
Venator defeſſa toro dum membra reponit,
Mens tamen ad ſilvas & ſua luſtra redit.
Gaudet amans furto: permutat nauita merces:
Et vigil elapſas quærit auarus opes.

So *Auguſtine.* [i] *Somnium naſcitur ex ſtudijs præteritis.* what man deſires in the day, he dreames in the night. The hunters mind is in the forreſt, whiles his wearied bones are repoſed on a ſoft bed. The ſouldiour dreames of batteries, aſſaults, encounters: the Lawyer of quirkes and demurres: the citizen of trickes and frauds: the muſician of crotchets, the Seminary of equivocations. The glutted Epicure dreames of dainty dithes and fat morſells. The thirſty drunkard dreames of his licour, [k] *and behold he drinketh; but awake,* his thirſt is not ſatisfied. The vſurer dreames of his trunckes, & that he is telling his gold: and ſtarts, as if euery rat were a thiefe breaking in vpon him. The timorous dreame that they are flying before ouertaking danger. The Luſtfull imagines his deſired embracings. The angry that he is fighting killing, ſpoyling. The ſecure, that they are wiſtling, ſinging, dancing. The ielous man dreames of his wiues errors, when ſhe lyes chaſtly by his ſide. The ambitious, that he is kiſſing the kings hand, and mounted into the ſaddle of honour. The ouercharged mind dreames of his employment. [k] *For a dreame commeth through the multitude of buſineſſe.*

[i] Lib. de ſpiritu & anima. cap. 25.

[k] Eſa. 29. 8.

[k] Eccl. 5. 3.

2. Preternaturall:

2. Preternaturall: and these are either Ad { *Errorem* / *Terrorem* }
Whereof the first is wrought by Satan *Permittente Deo* God suffering it. The second by God *mediante Diabolo*, Satan being a mediate instrument.

1. There are Dreames for *Error*, wrought by the meere illusion of Satan: whom God once suffered to be a lying Spirit in the mouth of 400. Prophets. Hee working vpon mans affections, inclinations, and humours, causeth in them such dreames, as seduce them to wickednes, and induce them to wretchednes. They write of one *Amphiaraus*, an Argiue Soothsayer, that by a dreame hee was brought to the *Theban* voyage; where *Hiatu terræ absorbetur*; he was swallowed vp of the earth.[l] So *Pharaohs Baker* was encouraged to hopefull error by a dreame. So was that monstrous hoste of *Midian* ouerthrowne by a *Dreame* of a [m] *Barley cake*, that hit a Tent, and ouerwhelmed it: which was interpreted the *Sword of Gideon*.

[l] Gen. 40. 16.

[m] Iudg. 7. 13.

2. For *Terror*. *Iob* sayes, that *Deus terret per somnia, & per visiones horrorem incutit*. God strikes terror into the hearts of the wicked by *Dreames*. As a *Malus genius* is said to appeare to *Brutus* the night before his death: or as the face of *Hector* was presented to *Andromache*. *Polydore virgil* records the *dreame* of that bloudy tyrāt, *Richard* 3. that in a dreame the night before the battaile of *Bosworth* field, he thought all the deuils in hell were haling and tugging him in pieces: and all those whom he had murdered, crying & shricking out vengeance against him. Though he thinkes this was more then a dreame. *Id credo non fuisse somnium, sed conscientiam sceleru* He iudged it not so much a dreame, as the guiltie conscience of his own wickednes. So to *Robert Winter*, one of the powder-traytors, in a *dreame* appeared the gastly figures and distracted visages of his cheefe friends and confederates in that treason; not vnlike the very same

maner, wherin they after ſtood on the pinnacles of the Parliament houſe.

3. Supernaturall; ſuch as are ſent by diuine inſpiration, and muſt haue a diuine interpretation, Such were the *dreames* of *Pharaoh* expounded by *Ioſeph*: the dreames of *Nebuchadnezzar* declared by *Daniel*. Of theſe were two ſortes.

1. Some were myſticall: ſuch as thoſe two kings dreames; and *Pharaohs* two officers: whoſe expoſition is onely of God. So [n] *Ioſeph* anſwers; *Are not interpretations of the Lord?* So *Nebuchadnezzar* to *Daniel*. [o] *Thou art able, for the ſpirit of the holy God is in thee.* The Sorcerers and Aſtrologers dearly acknowledged their ignorance [p] with their liues. Thus *Pharaoh* may *dreame*, but it is a *Ioſeph* that muſt expound it. It is one thing to haue a repreſentation obiected to the fantaſie; another thing to haue an intellectuall light giuen to vnderſtand it.

[n] Gen. 40. 8.
[o] Dan. 4. 18.
[p] Dan. 2. 13.

2. Others are demonſtratiue: when the Lord not onely giues the *dreame*, but alſo withall the vnderſtanding of it. Such were *Daniels dreames*, & theſe *Wiſemens*, & *Iſephs* in this chapter. Wherein was a Viſion & Prouiſion: a viſion what to doe: a prouiſion that no harme might come to *Ieſus*. Theſe *dreames* were moſt ſpecially incident to the new Teſtament: when God at the very riſing of the Sunne, began to expell the ſhadowes of darke myſteries. [q] *And it ſhall come to paſſe in the laſt dayes (ſaith God) I will powre out of my Spirit vpon all fleſh: and your ſons & your daughters ſhall prophecie, & your young men ſhall ſee viſions, and your old men ſhall dreame dreames.* Now the Sunne is gotten vp into the midſt of heauen the Goſpel into the full ſtrength, theſe ſhadowes vaniſh: the more light, the leſſe ſhadow.

[q] Act. 2. 17.

So that now to expect reuelation of things by *dreames* were to intreat God to lend vs a candle whiles wee haue the bright Sun. The ſuperſtitious Papiſts are ſtill full of theſe *dreames*: and find out more myſteries

in

in their sleepe, then they can well expound waking. The Abbot of Glastenbury, when *Ethelwold* was Monke there, dreamt of a tree, whose branches were al couered with Monks cowles: & on the highest bough one cowle that ouertop'd al the rest: which must needs be expoũded the future greatnes of this *Ethelwold*. But it is most admirable, how the *Dominicke* Friers make shift to expoũd the dreame of *Dominickes* mother; which she had when she was with child of him: that she had in her wombe a wolfe with a burning torch in his mouth. Say what they will, a wolfe is a wolfe still: & that order hath euer carried a burning torch to scorch their mother, the Church. But there is no *dreame* of theirs without an interpretation, without a prediction. And if the euent answere not their foretelling, they expound it after the euent. If one of them chance to dreame of a greene garden, he goes presently and makes his will. Or if another dreame that he shakes a dead friend by the hand, he is ready to call to the Sexton for a graue; takes solemne leaue of the world, and sayes hee cannot liue.

Beloued, God hath not grounded our fayth vpon *dreames* nor [r] *cunningly deuised fables*; but on the holy Gospell, written by his seruants in bookes, and by his spirit in the tables of our hearts. They that will beleeue *dreames* and Traditions aboue Gods sacred word, let them heare and feare their iudgement. [s] *For this cause God shall send them strong delusion, that they should beleeue a lye. That they all might be damned who beleeue not the truth, but had pleasure in vnrighteousnes.* Banish from your hearts this superstitious folly, to repose any confidence expectant on dreames.

[r] 2. Pet. 1, 16.

[s] 2. Thes. 2. 11.

But if you desire to make any vse of dreames, let it be this. Consider thy selfe in thy dreaming, to what inclination thou art most carried: and so by thy thoughts in the night, thou shalt learne to know thy self in.

in the day. Be thy dreames luſtfull? examine whether the addictions of thy heart run not after the byas of concupiſcence. Be they turbulent, conſider thy owne contentious diſpoſition. Be they reuengefull, they point to thy malice. Runne they vpon gold and riches, they argue thy couetouſneſſe.

Thus God may be ſaid to teach a man by his *dreames* ſtill; *non quid erit, ſed qualis eſt*: not what ſhall be, but what he is. Not future euents, but preſent condition may be thus learned. Neither day nor night ſcapes a good man without ſome profite: the night teacheth him what he is, as the day what he ſhould be. Therefore ſaid a Philoſopher, that all waking men are in one common world: but in ſleepe euery man goes into a world by himſelfe. For his dreames doe ſignifie to him thoſe ſecret inclinations, to which hee thought himſelfe a ſtranger, though they were home-dwellers in his heart. Euen thoſe fancies are ſpeaking images of a mans diſpoſition. And as I haue heard of ſome that talke in their dreames, and then reueale thoſe ſecrets, which awake they would not haue diſcloſed. So may thy dreames tell thee when thou waketh, what kind of man thou art. The hypocrite dreames of diſſimulation: the proud woman of paint and colours: the theefe of robberie and booties: the Ieſuite of treaſons. Let them aske their very ſleepe, *quales ſint*; what manner of men they are. For ſo lightly they anſwere temptations actually waking, as their thoughts doe ſleeping. Thus onely a man may make good vſe of his *dreames*.

Here let vs obſerue, that God doth ſometimes draw men to him *ſuis ipſorum ſtudijs*; by their owne delights and ſtudies. No doubt theſe *Magi* were well acquainted with dreames: it being amongſt Ethnickes and Peripatetickes a ſpeciall obiect of diuination. Therefore there is a booke bearing the name of *Ariſtotle*; *De diuinatione per ſomnium*. Many errors theſe men had ſwallowed

lowed by dreames; now behold, in a dreame they shall receiue the truth. So God called them by a *Starre*, whose profession was to relie too much on the *Starres*. [t] *Quare per Stellam? vt per Christum ipsa materia erroris, fieret salutis occasio.* Why by a *Starre*? that through *Iesus* Christ the very matter of their error might be made a meanes of their saluation. *Per ea illos vocat, quæ familiaria illis consuetudo fecit.* God cals them by those things, which custome had made familiar to them. They that are stung with Scorpions, must be cured by the oyle of Scorpions. Thus God allures men to him, as Fishermen fishes, with such baites as may be somewhat agreeable to them. *Paul* is occasioned by the [u] *Altar to the vnknowne God*, to make knowne the true God, the euerliuing *Iesus*. Doth *Dauid* loue the sheepe-folds? he shall be a Shepheard still. [x] *From following the ewes great with young, he brought him to feed Iacob his people, and Israell his inheritance.* Doth *Peter* loue fishing? he shall goe a fishing still, though for more noble creatures, to catch soules. Doe these Magicians loue *Starres* and *Dreames*, behold a *Starre* and a *Dreame* shall instruct them in the truth of God. Old *Isaac* takes occasion by the smell of his Sons garments, sauouring of the field, to pronounce a spirituall blessing. [y] *The smell of my Sonne is as the smell of a field, which the Lord hath blessed.* *Ierome* notes of *Amos*, that he begins his Prophecie with *roaring*. [z] *The Lord shall roare from Sion.* Because he being a field-man, kept the woods, where hee was vonted to the roaring of Lyons. *Iudei signa quærunt?* Doe the Iewes seeke a signe? Why Christ will there euen among them worke his Myracles. Doth *Augustine* loue eloquence? *Ambrose* shall catch him at a Sermon. [u] *All things shall worke to their good*, that are good: *Omnia, etiam peccata.* All things, euen their very sinnes, sayth *Augustine*. *Mountaigne* in his *Essayes* writes, that a libidinous gentleman sporting with a Courtezan in a house of sinne, chanced to aske her

[t] Chrysolog. hom. 6. in Math.

[u] Act. 17. 23.

[x] Psal. 78. 71.

[y] Gen. 27. 27.

[z] Am. 1. 2.

[u] Rom. 8. 28.

her name; which she sayd was *Mary*. Whereat he was stricken with such a remorse and reuerence, that he instantly not onely cast off the Harlot, but amended his whole future life.

Well-beloued, since this is Gods mercie, to allure vs to him by our owne delights, let vs yeeld our selues to be caught. What scope doth thy addiction leuell at, that is not sinfull, which Gods word doth not promise and afford? What delight can you aske, which the Sanctuarie giues not? Loue you hunting? learne here to hunt [a] *the Foxes, the little* Cubbes, those craftie sins sculking in your bosomes. Would you dance? let your hearts keepe the measures of Christian ioy; and leape, like *Iohn* the Baptist in *Elizabeths* wombe, at the saluation of *Iesus*. Delight you in running? *Paul* sets you a race. [b] *So runne that ye may obtaine*. You shall haue good company. *Dauid* promiseth, that he [c] *will run the way of Gods commandements*. *Peter* and *Iohn* will runne with you to *Iesus*. Loue you Musicke? Here are the Bels of *Aaron* still ringing; the treble of [d] *Mercie*, and the tenor of *Iudgement*; *Leui's* Lute, and *Dauids* Harpe. There are no such songs as the songs of *Sion*. Would you be merry? [e] *Reioyce in the Lord alwayes; and againe I say reioyce*. If euer you found ioy like this ioy; [f] *the peace of conscience, and ioy of the holy Ghost*; backe againe to the world. Louest thou daintie cheare? here be the best cates, the body and bloud of thy Sauiour, the bread of life: no hunger after it. Wilt thou drinke much. [g] *Drinke my wine and my milke: drinke, yea drinke abundantly, O Beloued. Bibite & inebriamini*: as the originall imports; *drinke, and bee drunken with loues*: pledge the health that Christ begun; euen *a sauing health to all nations*. Are you ambitious? there is no preferment like that to be had here, in the Court of the King of Kings. *Dauid* iudged it no little thing to bee *Sonne in law to a King*: but what is it then to bee a King? Desire you

[a] Cant. 2. 15.

[b] 1. Cor. 9. 24.

[c] Psal. 119. 32.

[d] Psal. 101. 1.

[e] Phil. 4. 4.

[f] Rom. 14. 17.

[g] Cant. 5. 1.

stately

ſtately buildings? Alas, the whole world is but a Cottage, a poore tranſient Tabernacle, to the [h] *Manſions* promiſed by Chriſt. Laſtly, are you couetous? Yet I need not aske that queſtion, but take it as granted. Why then here is *gold*; more precious then that of *Arabia*, or of *Hauilah*: ruſt or theefe may diſtreſſe that; this is a treaſure can neuer be loſt. What ſhould I ſay more? What can winne you? Which way ſoeuer your deſires ſtands, God doth allure you. The beſt thinges in earth or in heauen are your baite. With theſe doth the Lord ſeeke you; not for any need that he hath of you, but for your owne ſaluation. When the faireſt of all *Beloueds* doth thus woo vs, let him winne vs: and eſpouſe vs to himſelfe in grace, that wee haue the plenary marriage in glory. You ſee the *Manner* of their Warning.

[h] Ioh. 14. 2.

The *Matter*.

That they ſhould not return to Herod. Why not to *Herod*? Becauſe the Lord now lets them ſee his hypocriſie. For howſoeuer he pretended. Ver. 8. *to come and worſhip him*; yet he intended not *ſeruire*, but *ſeuire*: not to honour him, but to murder him. He cals the *Wiſemen* priuily, as if hee quaked at the propagation of this newes, for it came vpon him like the pangs of death. He commands them to inquire *de infante*, not *de rege*; of the babe, not of the King; for that title galled him to the heart. *That I may worſhip him.* *Datum factimus timgit colore pietatis.* It is a monſtrous wickednesſe, which he would die in the colours of godlineſſe.

The Lord doth diſappoint the purpoſes of Tyrants: though their Bowes bee bent, and their ſwords whetted, yet the marke ſhall be remoued: and they ſhall rather wound themſelues, then their hated obiect. Though they be [i] *great with child of iniquitie, and conceiue miſchiefe, yet they ſhall bring forth but falſhood.* Though thoſe *Iewes* had

[i] Pſal. 7. 14.

had bound themselues [k] *vnder a curse, neither to eate nor drinke till they had killed Paul.* Yet if they had kept their vow, they had fasted to death. Though *Sennacherib* purposed to swallow vp *Ierusalem* at a morsell; yet the Lord mocked his menaces. [l] *Hee shall not come into this citie, nor shoot an arrow there, nor cast a banke against it.*

Herod made himselfe sure of Christ, but the Lord deceiued him againe and againe. First he stroke him with extreme sottishnes: that learning by the *Wise men* the birth of Christ, yet (though the matter in his thought touched his Crowne) hee sends none of his Courtiers with them vnder pretence of gratifying them: which might so haue seised on that innocent Lambe; and not worshipped, but worrey'd him. But the Lord so confounded his wits with the spirit of giddines, that the *Magi* goe alone. Next, now that his bloudie hopes depend vpon their returne, behold they are sent home [m] *another way.* So that [m] *he saw that he was mocked.* *Herod* mocked the *Wise men*, and God shall direct the *Wise men* to mocke *Herod.* He pretended to adore, whom he did abhorre: and they doe *cum vulpe vulpinare*; beguile the Foxe: yea rather *cuicula lupum fallit*: the Lambe deceiues the Wolfe. Simplicitie goes beyond subtletie. *A cane non magno sæpe tenetur aper.* Here was *Herods* follie, that he would not suffer the King of the whole world, to be King in Iury: that in feare of a Successor, he would kill his Sauiour. Nay further: for feare of a strange heire, he killes his owne heire. Which occasioned *Augustus* to say, that it was better being *Herods* Hogge then his heire. Here then see his crueltie: if his strength cannot take *Iesus*, hee will trie his cunning: and last when his cunning failes, he fals to open violence againe: *sending forth men of warre.* Thus when Tyrants faile in their Politicians Rhetoricke, they fall to the Carters Logicke.

[k] Act. 23. 12.

[l] Esa. 37. 33.

[m] Ver. 16.

You see the *Informance*, let vs looke vpon their *Performance.*

formance. They departed into their owne Countrey another way. All which (wanting time to prosecute the historie) I will applie to our selues. Their course home, shall teach vs a course to our home: euen to heauen and glory. Wherein I desire to obserue these

Circumstances { Our selues naturally lost:
Our finding of Christ.
Our charge not to returne to *Herod*: but to goe to our *owne Countrey*: And that by *another way*.

1. Let it be granted, that we haue all wandred from the way of life. [n] *All we like sheepe haue gone astray, wee haue turned euery one to his owne way.* I would to God, euery one would *sentire*, feele this in particular; and not onely *consentire*, consent to it in generall. [o] *I am not come to call the righteous*, sayth Christ, *but sinners to repentance.* And Luke 15. he leaues the hypocriticall Iustitiaries to their owne high-conceited puritie, and *seekes the lost sheepe.* We may here pawse, and wonder, at our misery, at his mercie. Wee were so lost, that wee could neuer find him: he is so good, that he sought and found vs. *Inuenit non quærentes, nonq; odet inuentos.* He found vs not seeking him, being found he will not loose vs. [p] *Come to me all that labour, and are heauie laden, and I will giue you rest.* The proud sinner, who doth not find his sinne; the carelesse, who doth not feele his sinne; is not called. Onely *sentientibus morbus promittitur medicina.* Health is promised to those that feele their sicknes.

[n] Esa. 53. 6.

[o] Math. 9. 13.

[p] Math. 11. 28.

2. Christ cals vs, but how shall we come? Behold he sends vs a *Starre* for direction, his holy *Word.* [q] *Lord to whom shall we goe? Thou hast the words of eternall life.* Would you come to him that is *vita*, the *life*? You must come by him that is *via*, the *Way*. It is he *Quò eundem*, whether we would goe: it is he *Quæ eundem*, by which we must goe. To his word then let vs come with an honest heart: not to sleep, not to carpe, not to gaze: but

[q] Ioh. 6. 68.

but to obserue attentiuely, to remember faithfully, and to practise obediently, what is there taught vs. Neither must God onely for his part afford vs a *Starre* for guidance; but we must also for our part bring feete to walke to him. These are three.

1. Contrition: a heart truely sorrowfull for our former iniquities. He that is cast downe by repentance, shall be raised vp with ioy. It is not possible to walke to God without this foote. Hee that goes to heauen, must wash his steps with teares. And hee that hath this foote, shall make large paces to glory. Though he hath long lingred, he will now hast: as the malefactor stept by this foote from the Crosse to Paradise.

2. Faith. Sorrow may cast downe too fast, too far. Though the head haue leaue to ake, yet let not the hand of faith be wanting to hold it. Though the eye be blubbred with teares, yet must it looke through all that water to the cleare Sunne, *Iesus* Christ. When the Law hath done the office in making thy sinne manifest; thanke it, and take thy leaue of it: as thou wouldest doe of a friend that hath done thee a good turne, but now growes troublesome. Put *Moses* behind thee, sayth *Luther*: and fixe thine eyes vpon Christ; that [t] *Lambe of God which takes away the sinnes of the world.* Without this foot thou shalt step short of comfort. Faith must bring thee to the fountaine of that [f] *Blood*, which shall *wash away all thy sinnes.*

[t] Ioh. 1. 29.

[f] 1. Ioh. 1. 7.

3. Obedience: this foote must be continually vsed: all the dayes of thy life must thou trauell in the wayes of God with this foote. It knowes and keeps Celeritie, Integritie, Constancie.

Celeritie. [t] *I will runne the way of thy commandements.* It makes hast, knowing that God will not bee pleased with halting obedience: or with that zeale, that onely goes a Parliament-pace. The Creeple was carried to the Temple: God loues not such limping zeale, that is carried

[t] Psal. 119. 32.

Act. 3.

carried to Church on two Crutches, Law & Custome: but that which with *Peter* and *Iohn*, runs to the place where *Christ* is. But it is God, that [a] *maketh our feete like the feete of Hindes.* [a] Psal. 18.33.

Integritie: it turnes not to the right hand, nor to the left, but goes straight on: [b] *running with patience the race that is set before it.* Therefore sayth the Apostle. [c] *Make straight paths for your feete, least that which is lame be turned out of the way: for all false wayes the Lord doth vtterly abhorre.* [d] *The wicked walke on euery side:* they haue circular goings, on euery side of the truth, but the true way they cannot find. But Integritie is not so light heeld, to skip out of the way of righteousnes, at euery dog that reproachfully barkes at it, nor at euery *Siren* that temptingly would call it aside. The Deuill, with all his force of terror or error cannot seduce it. [b] Heb. 12.18. [c] ver. 13. [d] Psal. 12.8.

Constancie: it is euer trauelling, though through many hindrances. It hath a heauy load of flesh to burden it, and make euery step tedious, yet it goes. Cares for family, troubles of contentious neighbours, frowning of great aduersaries; malicious turbulencie of the world; all offer to stay it, but it goes on. As if it had receiued the Apostles Commission, *Salute* none of these *Remoraes by the way*; it resteth not till it see the saluation of God. The Lord *deliuers the feete from falling, that it may walke before God in the light of the liuing.* [e] Psal. 56.13.

3 We must not *returne* backe to *Herod.* Why not to *Herod?* He was a fit type of the Deuill: and they that are recouered and escaped from him, should not fall backe into his clutches. The Deuill is like *Herod*, both for his subtletie and crueltie. The *Herods* were all dissemblers, all cruell. There was *Herod Ascalonita*, *Herod Antipas*, and *Herod Agrippa*: all cruell in the butchering of Gods Saints.

Ascalonita necat pueros, Antipa Iohannem,
Agrippa Iacobum, mittitq; in carcere Petrum.

Ascalonite makes an earnest shew of zeale to Christ: but he desired not *subycere se Christo, sed sibi Christum:* not to become subiect to Christ, but to make Christ the subiect of his furie. *Antipas* seemed to loue *Iohn* the *Baptist*, but he suffers a dancing foote to kicke off his head. The crueltie of the other *Herod* was monstrous. He slew all those whom hee could suspect to issue from the line of *Dauid*: all the Infants of *Bethlem* vnder two yeares old, at one slaughter. Hee slew his kinred, his sister, his wife, his sonne. Hee cut the throates of many noble Iewes, whiles he lay on his death bed. Yea made it in his will, that so soone as euer the breath was out of his body, all the sonnes of the nobler Iewes shut vp into a safe place, should be instantly slaine to beare him company. By this meanes hee resolued, that some should lament his death, which otherwise would haue bin the cause of great ioy. A wretched Testament, and fit for such a deuill to make.

Ioseph. Antiq. Lib. 17. cap. 8.

That Deuill wee are charged not to *returne* to, exceeds this both in subtletie and crueltie: euen as much as a father may his Sonne. *Herod* was not so perfect a Master of his art. The wise men deceiued *Herod*; hee must be a wise man indeed that ouer-reaches Satan. *Herod* was a bungler to him: he trusted to instruments to destroy Christ; the Deuill lookes to that busines himselfe. *Hee can transforme himselfe into an Angel of light*: and rather then not draw men to hell, hee will dissemble a loue to heauen. He will speake good, that he may worke euill: and confesse the truth, that therby hee may procure credit to greater falshood. He can stoope to the reprobate, like a tame horse till they get vp and ride him: but when he hath them on his backe, he runs post with them to hell.

When he hath thus excercised his policie, wil he spare his power? when his Foxes part is done, hee begins his Lyons. Bloud, massacre, destruction are his softest

test embraces: horror and amazement are the pleasures of his Court: kill, kill, burne, burne, is the language of his tongue; to those miserable wretches, which must euer be burning, neuer consumed; euer killing, and neuer die. Oh then let vs neuer *returne to Herod*, nor venture on his mercie. The poore bird, that hath escaped the hawkes talons, is carefull to auoyd his walke. The strayed Lambe, falne into the wolfes caue and deliuered by the Shephard, will no more straggle out of the flocke. If the Lord *Iesus* hath sought and brought vs to himselfe by the *Starre* of his Gospell, let vs no more goe backe to *Herod*: flying the workes of darknes, and serving the liuing God with an vpright heart. Indeed they that are truely freed from his seruitude, will neuer more become his vassalls. Many seeme escaped, that are not. If the adulterer returne like the [a] *Hogge to the mire*, and the drunkard *like the Dog to his vomit*; it is likely that they loue *Herod* well, for they goe backe to him. The minister may desire to [b] *offer them vp a liuing sacrifice to the Lord*; but like wild beasts, they breake the rope, and will not bee sacrificed. But wee [c] *being deliuered by* Christ *out of the hands of our enemies*, must *serue him without feare, in holinesse and righteousnesse all the dayes of our life.*

[a] 2. Pet. 2. 22.

[b] Rom. 15. 16.

[c] Luk. 1. 74.

4. Wee must goe to our *owne Countrey*. In this world wee are but *strangers*: though perhaps we thinke too well of these vanities, yet they are but forraine things, wee haue another home. We may be rauished with this earth, as *Peter* with *Tabor*, *Bonum hic*; it is good being here: but if wee looke vp to that heauen which is our *Countrey*, *Mundi calcamus inutile pondus*. Behold, the very outside is faire: the outmost walls are beautified with glorious lights euerie one as a world for greatnes, so a heauen for goodlinesse. All those spangles bee as radiant stones, full of Lustre; pure gold to the drosse of

earthly things. What may wee then thinke there is within?

Yea whatsoeuer the wicked thinke, yet this world is but the through-fare: and it is not their *home* neither, though indeede they haue their portion in this life. It is sayd of *Iudas* going to hell, that[d] *he went to his owne place*: therefore that, and not this, is their *owne countrey*; as sure as they thinke themselues of this world. In heauen there is all life, no death: in hell all death, no life: on earth men both liue and die; passing through it as the wildernes, either to Egipt or Canaan. This earth as it is betweene both, so it prepares vs for both: and sends euery one to their *owne countrey*; eternall ioy, or euerlasting sorrow.

[d] Act. 1 25.

Hee that here dies to sinne, shall hereafter liue in heauen: he that liues in sinne, shall hereafter die in hell. All soiourne, either with GOD, feeding on his graces, or with Satan surfetting on his iniquities. They that will haue Sathan for their host in transgression, shall afterwards be his guests in perdition. But they that obey God as theyr master, shall also haue him their father, and that for euer.

Contemne we then this world: what though we haue many sorrows here, & a still succession of miseries: we are not at *home*. What stranger looks for kind vsage amongst his enemies? As well might the captiue Iewes expect quiet among the Babilonians. Thou art sure of a *countrey* wherein is peace. In that heauen the wicked haue no part, though here much pleasure. When thou considerest this truely, thou wouldst not change portions with them. Let it be cõfort sufficient, since we cannot haue both, that we haue by many degrees the better

Their owne countrey. Heauen is our *owne* countrey. 1. Ours, ordained for vs by God the Father. [e] *Come ye blessed of my Father, inherite ye the kingdome.* 2. Ours, purchased for vs by God the Son. [f] *We haue boldnes to enter*

[e] Mat. 25. 34.

[f] Heb. 10. 19.

into

into the Holyest by the bloud of Iesus. 3. Ours sealed to vs by God the holy *Ghost.* [g] *The Spirit of God seales vs vp to the day of redemption.* [h] *The Spirit it selfe beareth witnesse with our spirit, that we are the children of God.*

[g] Eph.4.30.
[h] Rom.8.16.

Ours thus, though we are not yet fully entred into it. *Habemus ius ad rem, nondum in re.* We are [i] *heires* to it, though now we be but wards. Our minoritie bids & binds vs to be as seruants. *The heire as long as he is a child differs nothing from a seruant, though he be Lord of all.* When we come to full yeares, a perfect growth in godlynes, *in mensuram staturæ adulti Christi,* [l] *to the measure of the stature of the fullnesse of Christ,* we shall haue a plenary possession.

[i] ver.17.
[k] Gal.4.1.
[l] Eph.4.13.

It is ours already, not *in re*, but *in spe*; as *Aug.* Our common Law distinguisheth betweene two maner of freeholds. A freehold in deede, when a man hath made his entry vpon lands, and is thereof really seised. A freehold in law, when a man hath right to possessions, but hath not made his actuall entry. So is this *Countrey ours*: ours *Tenore iuris*, though not yet *iure tenoris*: ours in the inheritance of the possession, though not in the possession of the inheritance. To this *countrey*, our *countrey*, let vs trauell: and that we may do it the better,

5. The last circumstance shewes vs how; *Another way*, we must change the whole course of our inordinate conuersation, and walke *another way*: euen the Kings high-way to Paradise. [m] *Immutatio vitæ, emendatio vitæ.* The changing of the way, is the amending of our life. Repentance must teach vs to tread a new path. To man truely penitent, *Optimus portus est mutatio consilij*: The best hauen is the change of his life: [n] *not to turne againe by the same way that he came.* Thus must we renounce our owne wayes, & old wayes: and being made *new* creatures, take *new* paths. So *Gregory.* [o] *We departed from our countrey by pride, disobedience, doting on visible*

[m] Euseb. Emissen. Hom. 1. de Epiph.
Tertull.
[n] 1. King. 13.9.

delights, and pleasing the lusts of the flesh: we must therefore returne by humilitie, obedience, contemning the world, and condemning the flesh. Qui a Paradisi gaudijs per delectationem recessimus, ad hæc per pœnitentiam, tanquam per nouam viam, reuocamur. We that departed from Paradise by sinne, must returne thether, by a new way, Repentance. Hast thou walked in lust? take *another way*; by puritie and chastitie. Didst thou trauell with pride? there is another way to heauen, humilitie. [p] *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* Wert thou giuen to auarice? there is a new *way* to heauen; by charitie. *Ye haue fed me hungry &c. therefore come ye blessed.* Didst thou trudge with contention, and molesting thy neighbours with suites? this is the way to Westminster hall, there is *another way* to heauen. [q] *Blessed are the peace makers, for they shall be called the children of God.* Didst thou trade in vsurie? this is the way to the Exchange: thou must exchange this way if thou wilt come to glory. Hast thou forredged with oppression? Thou must with *Zacchæus* seeke out *another way.* [r] *If I haue taken any thing from any man by false dealing, I restore him fourefold.* Let the drunken epicure, malicious repiner, seditious incendiary, dissembling hypocrite, vniust oppressor, leaue their wretched pathes: & seeke *another way* to happines. God giue vs all grace to find this *way* of *Repentance*, that wee may come at last to our *owne Countrey*, peace and rest with *Iesus Christ*.

Amen.

(.·.)

[p] Math. 5. 3.

Math. 25.

[q] Math. 5. 9.

[r] Luk. 19. 8.

SEMPER IDEM
OR
The Immutable mercie
Of Iesus Christ.

HEBR. 13.8.

Iesus Christ the same yesterday, and to day, and for ever.

BY the name of *Iehouah* was God knowne to *Israel*; from the time of the first mission of *Moses* to them, and their manumission out of Egypt: and not before. For sayth God to *Moses* [a] *I appeared vnto Abraham, and vnto Isaac, and vnto Iacob, by the Name of God Almightie; but by my Name* IEHOVAH *was I not knowne to them.* This (*I Am*) is an eternall word, comprehending three times; *that was, that is, and is to come.*

[a] Exod. 6. 3.

Now to testifie the equalitie of the *Sonne* to the *Father*, the Scripture giues the same Eternitie to *Iesus*, that it doth to *Iehouah*. He is called *Alpha* and *Omega*, *Primus & nouissimus*, *the First and the Last: which is, which was, and which is to come.* *Reuel.* 1. and here *the same yesterday, and to day, and for ever.* Therefore he was not onely *Christus Dei*, the Annointed of God; but *Christus Deus*, God himselfe Annointed. Seeing that Eternitie which hath neither beginning nor ending, is on-

ly peculiar and proper to God.

The words may be distinguished into a { Center / Circūference / Mediate } Line, referring the one to the other. The immoueable *Center* is *Iesus Christ*. The *Circumference* that runs round about him here, is *Eternitie: Yesterday, to day & for euer*. The *Mediate line* referring them is. ὁ αὐτος, *The same. Iesus Christ the same yesterday, and to day, and for euer.*

The Center is *Iesus Christ.*

Iesus was his proper Name, *Christ* his appellatiue. *Iesus* a name of his nature, *Christ* of his Office and dignitie; as Diuines speake.

[b] Bern. in Can. *Iesus* a Name of all sweetnes. [b] *Mel in ora, Melos in aure, iubilus in corde.* A reconciler, a Redeemer, a Sauiour. When the conscience wrastles with Law, Sin, Death; nothing but horror and despaire without *Iesus*. He is [c] *the way, the Truth, and the Life*: without him *Error, Mendacium, Mors. Si scribas, non placet, nisi legam ibi Iesum:* saith *Bernard*. If thou writest to me, thy letter doth not please me, vnles I read there *Iesus*. If thou conferrest, thy discourse is not sweet, without the name of *Iesus*. The blessed restorer of all, of more then all that *Adam* lost: for we haue gotten more by his regenerating grace, then we lost by *Adams* degenerating Sinne.

[c] Ioh. 14. 6. *Christ* is the Name of his Office: being appointed and annointed of God, a King, a Priest, a Prophet.

This *Iesus Christ* is our Sauiour: of whose names I forbeare further discourse, being vnable though I had the tongue of Angels, to speake ought worthy *Tanto Nomine, Tanto Numine*. All that can be said, is but a litle: but I must say but a litle in all. But of all names

giuen

giuen to our Redeemer ſtill *Ieſus* is the ſweeteſt. Other, ſayth *Bern.* are names of Maieſtie, *Ieſus* is a name of mercie. The *Word* of God, the *Sonne* of God, the *Chriſt* of GOD, are titles of Glory: *Ieſus* a Sauiour, is a title of grace, mercie, redemption.

This *Ieſus Chriſt* is the Center of this Text: and not onely of this, but of the whole Scripture. The Summe of Diuinitie is the Scripture: the Summe of the Scripture is the Goſpell, the Summe of the Goſpell is *Ieſus Chriſt*. In a word, *Nihil continet verbum Domini, niſi verbum Dominum*. There is nothing contained in the word of God, but God the *Word*.

Nor is he the Center onely of his Word, but of our reſt and Peace. [d] *I determined not to know any thing among you, ſaue Ieſus Chriſt, and him crucified. Thou haſt made vs for thee. O Chriſt, and our heart is vnquiet till it reſt in thee.* It is naturall to euery thing *appettere centrum*, to deſire the Center. But [e] *our life is hid with Chriſt in God.* We muſt needes *amare*, where wee muſt *animare*. Our mind is where our pleaſure is, our heart is where our treaſure is, our loue is where our life is: but all theſe, our pleaſure, treaſure, life, are repoſed in *Ieſus Chriſt*. *Thou art my Portion, O Lord*, ſayth *Dauid*. Take the world that pleaſe, let our Portion be *Chriſt*. [f] *We haue left all*, ſayth *Peter, and followed thee*: you haue loſt nothing by it, ſayth *Chriſt*; for you haue gotten me. *Nimis auarus eſt, cui non ſufficit Chriſtus.* Hee is too couetous, who in *Ieſus Chriſt* cannot ſatisfie. Let vs ſeeke this Center, ſayth [g] *Auguſt. Quæramus inueniendum, quærament inuentum. Vt inueniendus quæratur, paratus eſt: vt inuentus quæratur, immenſus eſt.* Let vs ſeeke him, till wee haue found him: and ſtill ſeeke him when we haue found him. That ſeeking wee may find him, he is ready: that finding we may ſeeke him, he is

[d] 1. Cor. 2, 2.

[e] Col. 3. 3.

[f] Mat. 19. 27.

[g] In Iohan.

is infinite. You see the *Center.*

The referring Line proper to this *Center*, is *Semper Idem.*

[h] Iam. 1. 17. *The same.* There is no mutabilitie in *Christ*: [h] *no variablenes, nor shadow of turning.* All lower lights haue their inconstancie; but in the *Father of lights* there is no changeablenes. The Sunne hath his shadow; the the [i] *Sonne of righteousnesse is without shadow*: that turnes [i] Mal. 4. 2. vpon the Diall, but *Christ* hath no *turning.* [k] *Whom he loues, he loues to the end.* He loues vs to the end; of his [k] Ioh. 13. 1. loue there is no end. *Tempus erit consummandi, nullus consumendi misericordiam.* His mercie shall be perfected in [l] Esa. 54. 8. vs, neuer ended. [l] *In a little wrath I hid my face from thee, for a moment: but with euerlasting kindnesse will I haue mercie vpon thee, sayth the Lord thy Redeemer.* His wrath is [m] Ver. 10. short, his goodnesse is euerlasting. [m] *The mountaines shall depart, and the hils be removed: but my kindnesse shall not depart from thee, neither shall the couenant of my peace be removed, sayth the Lord, that hath mercie on thee.* The mountaines are stable things, the hils stedfast: yet hils, mountaines, yea the whole earth shall totter on the foundations; yea the very [n] *heauens shall passe away with a noyse,* [n] 2. Pet. 3. 10. *and the elements shall melt with heate*; but the Couenant of God shall not be broken. [o] *I will betroth thee vnto me* [o] Hos. 2. 19. *for euer*; sayth God. This marriage-bond shall neuer be canceld; nor sinne, nor death, nor hell shall be able to diuorce vs. Six & twentie times in one [p] *Psalme* that [p] Psal. 136. sweet singer chants it: *His mercie endureth for euer. Iesus Christ the same yesterday, and to day, and for euer.*

As this meditation distilles into our beleeuing hearts much comfort, so let it giue vs some instructions. Two things it readily teacheth vs; a { Diswasiue caution. / Perswasiue lesson.

1. It diswades our confidence in worldly thinges, because they are inconstant. How poore a space doe they.

they remaine Τὰ αὐτὰ, *the same!* To proue this, you haue in the first of *Iudges*. Ver. 6. a Iury of threescore and ten Kings, to take their oathes vpon it. Euery one had his throne, yet there lickes crums vnder another Kings table: and shortly euen this King, that made them all so miserable, is made himselfe most miserable. *Salomon* compares wealth to a wild fowle. [q] *Riches make themselues wings, they flie away, as an Eagle toward heauen.* Not some tame house-bird, or a hawke that may be fetched downe with a lure, or found againe by her bels: but an *Eagle*, that violently cuts the aire, and is gone past recalling. [q] Prou. 23. 5.

Wealth is like a bird: it hops all day from man to man, as that doth from tree to tree; and none can say, where it will rouste or rest at night. It is like a vagrant fellow, which because he is big boned & able to worke, a man takes in a doores, and cherisheth; and perhaps for a while he takes paines: but when he spies opportunity, the fugitiue seruant is gone, and takes away more with him then all his seruice came to. The world may seeme to stand thee in some stead for a season, but at last it irreuocably runs away, and carries with it thy ioyes; thy gods, as *Rachell* stole *Labans* Idoles: thy peace and content of heart goes with it, and thou art left desperate.

You see how quickly riches cease to be *the same*: and can any other earthly thing boast more stabilitie? Honour must put off the robes when the play is done: make it neuer so glorious a shew on this worlds stage, it hath but a short part to act. A great name of worldly glory is but like a scale rung on the bels: the Common people are the clappers: the rope that moues them is popularitie: if you once let goe your hold & leaue pulling, the clapper lies still, and farewell honour. Strength, though like [r] *Ieroboam*, it put forth the arme of oppression, shall soone fall downe withered. Beautie [r] 2. Kin. 13. 4.

tie is like an Almanacke: if it last a yeare, t'is well. Pleasure like lightning: *oritur, moritur*: sweet, but short: a flash and away.

Anselm. meditat. All vanities are but butter-flies, which wanton children greedily catch for: and sometimes they flie besides them, sometimes before them, sometimes behind them, sometimes close by them; yea through their fingers, and yet they misse them: and when they haue them, they are but butterflies; they haue painted wings, but are crude and squalid wormes. Such are the things of this world, vanities, butter-flies. *Vel sequendo labimur, vel assequendo ladimur.* The world it selfe is not vnlike a Hartechoke: nine parts of it are vnprofitable leaues, scarce the tythe is good: about it there is a little picking meate, nothing so wholesome as daintie: in the midst of it there is a coare, which is enough to choke them that deuoure it.

Act. 4. 35. O then set not your hearts vpon these things: *calcanda sunt*, as *Ierome* obserues on *Act.* 4. *They that sold their possessions, brought the prises, and layed them downe at the Apostles feete.* At their *feete*, not at their hearts: they are fitter to be troden vnder feet, then to be waited on with hearts. I conclude this with *Augustine. Ecce turbat mundus, & amatur: quid si tranquillus esset? Formoso quomodo hereres, qui sic amplecteris fœdum? Flores eius quàm colligeres, qui sic a spinis non removas manũ. Quàm confideres aterno, qui sic adheres caduco?* Behold, the world is turbulent and full of vexation, yet it is loued; how would it be embraced if it were calme and quiet? If it were a beauteous Damosell how would they doat on it; that so kisse it being a deformed stigmaticke. How greedily would they gather the flowers, who will not forbeare the thornes? They that so admire it being transient and temporall; how would they bee enamoured on it if it were eternall? But [f] *the world passeth*, and God abideth. [t] *They shall perish, but thou remainest: they all*

[f] 1. Ioh. 2. 17.
[t] Heb. 1. 11. 12

shall

ſhall waxe old as doth a garment: and as a veſture ſhalt thou fold them vp, and they ſhall bee changed: but thou art The Same, and thy yeares ſhall not faile. Therefore [u] *truſt not in vncertaine riches, but in the liuing God.* And then [x] *they that truſt in the Lord ſhall be as Mount Sion, which cannot be remoued, but abideth for euer. Ieſus Chriſt the Same yeſterday, and to day, and for euer.*

[u] 1. Tim. 6. 17.
[x] Pſal. 125. 1.

2. This perſwades vs to an imitation of Chriſts *Conſtancie.* Let the ſtablenes of his mercie to vs, worke a ſtablenes of our loue to him. And howſoeuer like the lower Orbes, we haue a naturall motion of our owne from good to euill; yet let vs ſuffer the higher power to moue vs ſupernaturally from euill to good. There is in vs indeed a reluctant fleſh; [a] *a Law in our members warring againſt the Law of our minde.* So *Auguſt.* confeſſeth. [b] *Nec planè nolebam, nec planè volebam.* And *Ego eram qui volebam, ego qui nolebam.* I neither fully granted, nor plainely denied: and it was I my ſelfe, that both would, and would not. But our ripeneſſe of Chriſtianitie muſt ouergrow fluctuant thoughts.

[a] Rom. 7. 23.
[b] Confeſſ. lib. 8. cap. 10.

Irreſolution and vnſteddines is hatefull, and vnlike to our maſter *Chriſt*, who is euer *The Same.* [c] *A double minded man is vnſtable in all his wayes.* The inconſtant man is a ſtranger in his owne houſe: all his purpoſes are but gueſts: his heart is the Inne: if they lodge there for a night, it is all: they are gone in the morning. Many motions come crowding together vpon him: and like a great preaſe at a narrow dore, whiles all ſtriue, none enter. The Epigrammatiſt wittily.

[c] Iam. 1. 8.

Omnia cùm facias, miraris cur facias nil:
Poſthume, rem ſolum qui facit, ille facit.

Marul. Epigr. lib. 3.

He that will haue an oare for euery mans boate, ſhall haue none left to row his owne. They, ſayth *Melanction*, that will know *aliquid in omnibus*, ſhall indeed know *nihil in toto.* Their admiration or dotage of a thing is extreame for the time, but it is a wonder, if it out-liue

out-liue the age of a wonder, which is allowed but nine dayes. They are angry with Time, and say the times are dead, because they produce no more innouations. Their inquiry of all things is not *Quàm bonum*, but *Quàm novum!* They are almost wearie of the Sun for continuall shining. Continuance is a sufficient quarrell against the best things: and the *Manna* of heauen is loathed, because it is common.

This is not to be alwayes *the same*, but neuer the *same*: and whiles they would bee euery thing, they are nothing: but like the worme *Plinie* writes of, *multipoda*; that hath many feete, yet is of slow pace. A while you shall haue him in England, louing the simple truth: anone in *Rome* groueling before an Image: soone after, he leaps to *Amsterdam*: and yet must he still be turning, till there be nothing left but to turne *Turke*. To winter an opinion is too tedious: he hath bin many things; what hee will be, you shall scarce know, till he is nothing.

But the God of *Constancie* would haue his to be constant. Stedfast in your faith to him. Colos. 1. *Continue in the faith grounded and setled, and be not moued away from the hope of the Gospell.* Stedfast in your faithfulnesse to man, [d] *promising* and not disappoynting. Doe not *aliud stantes, aliud sedentes*: least your changing with God, teach God to change with you. [e] *Nemo potest tibi Christum auferre, nisi te illi auferas.* No man can turne *Christ* from thee, vnles thou turne thy selfe from Christ. For *Iesus Christ the same yesterday, &c.*

Colos. 1. 23.

[d] Psal. 15. 4.

[e] Ambr. in luc. lib. 5.

We come now to the *Circumference*; wherein is a distinction of three times; Past, Present, Future. *Tempora mutantur*: the times change, the Circumference wheeles about; but the Center is the *same for euer*.

We must resolue this Triplicitie into a Triplicitie. *Christ* is the *same* according to these three distinct termes, three distinct wayes.

Obiectiuè,

Obiectiuè, in his *Word*.
Subiectiuè, in his *Power*.
Effectiuè, in his gratious *Operation*.

Obiectiuely.

Iesus Christ is the same { *Yesterday* in Preordination. / *To day* in Incarnation. / *For euer* in Application. } in his *word*; and the

Yesterday, in Preordination.

So Saint *Peter* in his Sermon tels the Iewes, that [f] *he was deliuered by the determinate counsell and foreknowledge of God.* And in his Epistle; that [g] *he was verily preordained before the foundation of the world.* Reuel. 13. He is called the *Lambe slaine from the foundation of the world. Prius profuit, quam fuit.* His Prophets did foretell him, the Types did prefigure him, God himselfe did promise him. *Ratus ordo Dei*, the decree of God is constant.

Much comfort I must here leaue to your meditation. If God preordained a Sauiour for man, before he had eyther made man, or man mar'd himselfe: (as *Paul* to *Timothie*; [h] *he hath saued vs according to his own purpose and grace, which was giuen vs in Christ Iesus before the world began.*) then surely he meant that nothing should [i] *separate vs from his eternall loue in* that Sauiour. *Quos elegit increatos, redemit peritos, non deseret redemptos.* Whom he chose before they were created, and when they were lost redeemed, he will not forsake being sanctified.

[f] Act. 2. 23.
[g] 1. Pet. 1, 20.
Reu. 13, 8.
[h] 2. Tim. 1, 9.
[i] Rom. 8. 39.

To day, in Incarnation.

[k] *When the fulnesse of the time was come, God sent forth his Sonne made of a woman.* [l] *The word was made flesh:* which was, sayth *Eusebius*, [m] *Non deposita, sed sepposita maiestate.* Thus he became younger then his Mother, that is as eternall as his Father. He was *Yesterday* God before all worlds, he is now made man in the World.

[k] Gal. 4. 4.
[l] Ioh. 1, 14.
[m] Hom. 2. de Natiu. Christi.

[n] *Sanguinem,*

n Euseb. Emiss. vbi supra.

n *Sanguinem, quem pro matre obtulit, antea de sanguine matris accepit.* The bloud that he shed for his Mother, hee had from his Mother. The same *Eusebius* on the 9. of *Esay* acutely. o *Vnto vs a child is borne, vnto vs a Sonne is giuen.* He was *Datus ex Diuinitate, natus ex virgine. Datus est qui erat; natus est qui non erat.* He was *Giuen* of the Deitie, *Borne* of the virgin: He that was giuen, was before: he as borne, was before. *Donum dedit Deus aquale sibi,* God gaue a gift equall to himselfe.

o Esa. 9. 6.

So he is *the same yesterday, and to day, obiectiuely in his Word. Idem qui velatus in veteri, revelatus in nouo. In illo prædictus, in isto prædicatus. Yesterday* prefigured in the Law, *to day the same* manifested in the Gospell.

For euer in Operation.

He doth continually by his Spirit apply to our consciences the vertue of his death and passion. p *As many as receiue him, to them giues he power to become the Sonnes of God, euen to them that beleeue on his Name.* q *By one offering hee hath perfected for euer them that are sanctified.* This is sure comfort to vs: though hee dyed almost 1600. yeares agoe, his bloud is not yet dry: his wounds are as fresh to doe vs good, as they were to those Saints that beheld them bleeding on the Crosse. The vertue of his merits is not abated, though many thousand hands of Faith haue taken large portions out of his treasurie. The riuer of his Grace, which *makes glad the citie of God,* runnes ouer the bankes, though infinite soules haue drunke heartie draughts, and satisfied their thirst. But because we cannot apprehend this for our selues of our selues; therefore he hath promised to send vs the r *Spirit of truth, who will dwell with vs,* and applie this to vs, *for euer.* Thus you haue seene the first Tripli citie; how he is the *Same Obiectiuely* in his *Word.* Now he is

p Ioh. 1. 12.

q Heb. 10. 14.

r Ioh. 14. 17.

Subiunctiuely in his *Power the Same*; and

that

that { *Yesterday*, for he made the world.
To day, for he gouerns the world.
For euer, for he shall iudge the world.

Yesterday in the Creation.

[f] *All things were made by him, and without him was not any thing made that was made.* [t] *By him were all things created that are in heauen, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.* All things; euen the great and faire booke of the world; of three so large leaues, *Cælum, Solum, Salsum*; Heauen, Earth, and Sea. The Prophet cals him [a] *the Everlasting Father*: Daniel, the [b] *Auntient of dayes*. *Salomon* sayes that, [c] *the Lord possessed him in the beginning of his way, before his works of old.* So himselfe told the vnbeleeuing Iewes: [d] *Before Abraham was, I am.*

We owe then our selues to *Christ* for our creation, but how much more for our redemption? [e] *Si totum me debeo pro me facto, quid addam iam pro me refecto? In primo opere me mihi dedit: in secundo se mihi dedit.* If I owe him my whole selfe for making me, what haue I left to pay him for redeeming me? In the first worke he gaue my selfe to me, in the second he gaue himselfe to me. By a double right we owe him our selues: we are worthy of a double punishment, if we giue him not his owne.

[f] Ioh.1.3.
[t] Col.1.16.
[a] Esa.9.6.
[b] Dan.7.
[c] Prov.8.22.
[d] Ioh.8.58.
[e] Bern.dedilig. Deo.

To day in the Gouerning:

[f] *Hee vpholdeth all things by the word of his power.* Hee is *Paterfamilias*; and disposeth all thinges in this vniuerse, with greater care and prouidence, then any house-holder can menage the busynesse of his priuate familie. Hee leaues it not, as the Carpenter hauing built the frame of a house, to others to perfect it; but looks to it himselfe. His Creation

[f] Hebr.1.3.

and Prouidence is like the Mother and the Nurſe: the one produceth, the other preſerueth. His creation was a ſhort prouidence, his prouidence a perpetuall creation. The one ſets vp the frame of the houſe, the other keepes it in reparation.

Neither is this a diſparagement to the Maieſtie of God, as the vaine Epicures imagined, *curare minima*, to regard the leaſt things: but rather an honour, *curare infinita*, to regard all things. Neither doth this extend onely to naturall things, chained together by a regular order of ſucceſſion: but euen to caſuall and contingent things. Oftentimes *cùm aliud volumus, aliud agimus*; the euent croſſeth our purpoſe. Which muſt content vs though it fall out otherwiſe then we purpoſed, becauſe God purpoſed as it is falne out. It is enough that the thing attaine the owne end, though it miſſe ours: that Gods will be done, though ours be croſſed.

But let me ſay; [g] *Hath God care of foules and flowers, and will he not care for you*, his owne Image? Yea let me goe further; Hath God care of the wicked? Doth he powre downe the happie influences of heauen on the [h] *vniuſt mans ground*? And ſhall the faithfull want his bleſſing? Doth hee prouide for the Sonnes of *Beliall*, and ſhall his owne children lacke? He may giue meate and rayment to the reſt, but his bountie to *Beniamin* ſhall exceed. If *Moab his Waſh-pot* taſt of his benefites, then *Iudah the ſignet on his finger* cannot bee forgotten. The King gouernes all the Subiects in his Dominions, but his ſeruants that waite in his Court partake of his moſt Princely fauours. God heales the ſores of the very wicked: but if it be told him, [i] *Lord, hee whom thou loueſt, is ſicke*; it is enough, hee ſhall bee healed. The wicked may haue outward bleſſings without inward, and that is *Eſau's* pottage without his Birth-right: but the elect haue inward bleſſings though they want outward, and that is *Iacobs* inheritance without his pottage.

g Mat. 6. 26, 28

h Mat. 5. 45.

i Ioh. 11. 3.

For

For euer, because he shall iudge the world. [k] GOD hath appoynted a day in the which he will iudge the world in righteousnesse, *by that Man whom he hath ordained.* [l] *In the day that God shall iudge the secrets of men by Iesus Christ.* Let the wicked flatter themselues, that all is but talke of any comming to Iudgement: *non aliud videre patres aliudve ne potes aspicient*: all is but *terriculamenta nutricum*, meere scar-babes. *Scribarum penna mendaces*: they haue written lies; there is no such matter. But when they shall see that *Lambe*, [m] *whom they haue pearced* and scorned, [n] *they shall cry to the mountaines and rockes, Fall vpon vs and couer vs.* Now they flatter themselues with his death: *mortuus est*, hee is dead and gone: and *Mortuum Cæsarem quis metuit?* Who feares euen a Cæsar when he is dead? But [o] *he that was dead, liueth: behold, I am liue for euermore, Amen. Iesus Christ yesterday, and to day, and for euer. Quæsitor scelerum veniet, vindexque reorum.*

Here is matter of infallible comfort to vs. [p] *Lift vp your heads, for your Redemption draweth nigh.* Here wee are imprisoned, martyred, tortured: but when that great Assise, and generall goale-deliuery comes; *Mors non erit vltra:* [q] *there shall be no more death, nor sorrow; but all teares shall be wiped from our eyes.* [r] *For it is a righteous thing with God to recompence tribulation to them that trouble you. And to you who are troubled, rest with vs, when the Lord Iesus shall be reuealed from heauen with his mightie Angels.* We shall then find him *the Same*: the *same* Lambe that bought vs, shall giue vs a *venite beati; Come ye blessed*, receiue your kingdome. [s] *Surely I come quickly, Amen. Euen so, Come Lord Iesus.*

Effectually in his *Grace* and *Mercie*; so he is the *Same* { *Yesterday* to our fathers. *To day* to our selues. *For euer* to our children.

[k] Act. 17. 31.
[l] Rom. 2. 16.
[m] Reu. 1. 7.
[n] Reu. 6. 16.
[o] Reu. 1. 18.
[p] Luk. 21. 28.
[q] Reu. 21. 4.
[r] 2. Thes. 1. 6. 7
[s] Reu. 22. 20.

Yesterday to our Fathers.

All our Fathers, whose soules are now in heauen,
Heb. 12. 24. those *Spirits of iust men made perfect*. Hebr. 12. were, as the next words intimate, saued *by Iesus the mediatour of the new Couenant, and by the blond of sprinkling, that speaketh better things then that of Abell*. Whether they liued vnder Nature, or vnder the Law, Christ was their expectation; and they were iustified *credendo in venturum Christum*; by beleeuing in the Messias to come.
Luk. 2. 25. & ver. 38. So Luke 2. *Simeon* is sayd to *waite for the consolation of Israell*.

To day to our selues.

His mercie is euerlasting: his truth endureth from generation to generation. *The same* gracious Sauiour, that he was *Yesterday* to our *Fathers*, is he *To day* to *vs*, if we be to day faithfull to him. All catch at this comfort, but in vaine without the hand of *Faith*. There is no deficiencie in him, but is there none in thee? Whatsoeuer *Christ* is, what art thou? He forgaue *Mary Magd.* many grieuous sinnes; so hee will forgiue thee if thou canst shed *Mary Magdalens* teares. He tooke the malefactor from the Crosse to Paradise; thither he will receiue thee if thou haue the same faith. He was mercifull to a denying Apostle: chalenge thou the like mercie if thou haue the like repentance. If we will be like these, *Christ* assuredly will be euer like himselfe. When any shall proue to bee such a sinner, he will not faile to bee such a Sauiour.

To day he is thine, if *to day* thou wilt be his: thine to morrow, if yet to morrow thou wilt be his. But how if darke death preuent the morrowes light? He was *Yesterday*, so wert thou: he is *to day*, so art thou: hee is to morrow, so perhaps mayest thou not be. Time may change thee, though it cannot change him. He is not (but thou art) subiect to mutation. This I dare boldly

say;

say; He that repents but one day before he dyes, shall find *Christ the same* in mercie and forgiuenesse. Wickednesse it selfe is glad to heare this: but let him bee faithfull on his part, as God is mercifull on his part: let him be sure that he repent one day before he dies: whereof he cannot be sure except he repent euery day. For no man knowes his last day. *Latet vltimus dies, vt obseruetur omnis dies.* Therefore (sayth *Augustine*) we know not our last day, that wee might obserue euery day. [a] *To day therefore heare his voyce.* [a] Psal. 95. 7.

Thou hast lost *yesterday* negligently, looosest *to day* wilfully, and therefore mayst loose *for euer* ineuitably. It is iust with God to punish two *dayes* neglect, with the losse of the third. The hand of faith may be withered, the spring of Repentance dryed vp, the Eye of Hope blind, the Foot of Charitie lame. *To day* then heare his voyce, and make him thine. *Yesterday* is lost, *To day* may be gotten; but that once gone, and thou with it; when thou art dead and iudged, it will do thee small comfort, that *Iesus Christ is the Same for euer.*

For euer to our Children.

He that was *yesterday* the God of *Abraham*, is *to day* ours, and will bee *for euer* our childrens. As well now [b] *the light of the Gentiles*, as before *the glory of Israell. I will be the God of thy seed*, sayth the Lord to *Abraham.* [c] *His mercie is on them that feare him, from generation to generation.* [b] Luk. 2. 32. [c] Luk. 1. 50.

Many parents are sollicitously perplexed, how their children shall do when they are dead. Yet they consider not, how God prouided for them when they were children. Is the *Lords arme shortned?* Did he take thee from thy mothers brests; and *when thy Parents forsooke thee*, as the *Psalmist* saith, became thy Father? And cannot this experienced mercy to thee, perswade thee, that he wil not forsake thine? Is not *Iesus Christ the same yesterday, & to day,*

d Psal. 37. 25. *and for euer? I haue beene young,* sayth d *Dauid, and am now old: yet haue I not seene the righteous forsaken:* (that is granted; nay) *nor his seed begging bread.*

Many distrustfull Fathers are so carking for their posteritie; that whiles they liue, they starue their bodies, and hazard their soules, to leaue them rich. To such a Father it is said iustly. *Dines es heredi, pauper inipsque tibi.* Like an ouer-kind Hen, he feeds his Chickens, and famisheth himselfe. If vsurie, circumuention, oppression, extortion, can make them rich, they shall not bee poore. Their follie is ridiculous: they feare least their children should be miserable, yet take the onely course to make them miserable. For they leaue them not so much heires to their goods, as to their euils. They doe as certainely inherite their Fathers sins, as their lands.

e Iob. 21. 19. e *God layeth vp his iniquitie for his children: and his offspring shall want a morsell of bread.*

f Psal. 37. 26. On the contrary. f *The good man is mercifull, and lendeth: and his seed is blessed.* That the worldling thinkes shall make his posteritie poore, God sayth shall make the good mans rich. The g *Precept* giues a promise of mercie to *Obedience*; not onely confined in himselfe, but extended to his seed, and that euen to a *thousand generations.* Trust then Christ with thy children: when thy friends shall faile, vsurie beare no date, oppression be condemned to hell, thy selfe rotten to dust, the world it selfe turned and burned into Cinders;

g Exod. 20. 6.

still *Iesus Christ is the same Yesterday, and to day, and for euer.* Now then. Reu. 1. as *Grace and Peace are from him Which is, and Which was, and Which is to come.* So Glory and Honor be to him, Which is, Which was, and Which is to come: euen *to Iesus Christ the same Yesterday, & to day, and for euer.*

Reu. 1. 4.

GODS

GODS BOVNTIE
OR
The blessings of both his hands.

Prov. 3. 16.

Length of dayes is in her right hand: and in her left hand, riches and honour.

BY *Wisedome*, here the consent of Diuines vnderstandeth the Sonne of God, the Sauiour of Man. In the first to the *Corinths* he is called *the Wisedome of God.* [a] *In him are hid all the treasures of Wisedome and Knowledge.*

a 1. Cor. 1. 24. a Col. 2. 3.

Wisedome is formerly commended for her Beautie, here for her Bountie. *Length of dayes is in her right hand; in her left riches and honour.* Conceiue her a glorious Queene sitting in a throne of Maiestie, and calling her children about her, to the participation of those riches, which from euerlasting shee hadde decreed them.

Not to trauell farre for distribution, the parts of this Text are as easily distinguished, as the *Right* hand from the *Left*. Here be two *Hands*, and they containe two sorts of treasures. The *Right* hand hath in it *Length of dayes*: the *Left*, *riches and honour.*

The right hand

Is vpon good reason preferred ; both for it owne worth whereby it excelles, and for the worth of the treasure which it containes. It hath euer had the dignitie as the dexteritie.

Length of dayes

Is the treasure it holds. This cannot be properly vnderstood of this mortall life : though the sense may also stand good with such an interpretation. [b] *For by me,* sayth *Wisedome, thy dayes shall be multiplied: and the yeares of thy life shall be increased.* Wisedome is the mother of abstinence, and abstinence the Nurse of health. Whereas voluptuousnesse and Intemperance, (as the French Prouerbe hath it) Digges the owne graue, with the teeth.

[b] Prou. 9. 11.

But all a mans Wisedome cannot keepe him still aliue. [c] *The wise man dyeth, as the foole,* sayth *Salomon.* And the Father of *Salomon* excludes it from hauing power to keepe a man. [d] *That he should liue still for euer, and not see corruption.* *Methushulem* liued nine hundred sixtie and nine yeares ; yet he was the Sonne of *Enoch*, who was the sonne of *Iared*, who was the sonne of *Mahaleel*, who was the sonne of *Cainan*, who was the sonne of *Enos*, who was the sonne of *Seth*, who was the sonne of *Adam*, who was the sonne of dust. The best constitutions, that communicate in the sanguine of the Rose, and Snow of the Lilly, haue this parentage ; they are the sonnes and daughters of dust.

[c] Eccl. 2. 16.

[d] Psal. 49. 9.

This *length* then is not subiect to the Poles, nor are these *dayes* measured by the Sunne in his Zodiacke: all is pitched aboue the Wheele of changeable mortalitie. It is Eternitie that fils the *Right* hand of *Wisedome.*

dome.

Length of dayes. { *Dayes* for the Claritie.
Length for the Eternitie.

Dayes.

Mans life in this world is called a *Day*: a short day, a sharpe day. Short, for *instat vesper*: it is not sooner morning, but it is presently night. The Sunne of life quickly sets, after it is once risen. Sharpe; for miserie is borne with life, brought vp with life, and to the good dies with life: to the wicked remaines in death. Like *Hippocrates* twinnes, inseparable in their beginning, processe, end. So that aged *Patriarch* to *Pharao*, [e] *My dayes haue bene few and euill.* So *Iob*. [f] *Man is of few dayes, and many troubles.* [g] *Animal ævi brevissimi, solicitudinis infinitæ.* And *Paul* cals it [h] *the euill day.* It is somewhat to comfort, that though it be sharpe, *Euill*; yet it is but short, a *Day*. [i] *Redeeme the time, for the dayes are euill.* But howsoeuer *Semper mali dies in seculo*, yet *semper boni dies in Domino*: as [k] *Augustine* sweetly. Though the world hath alwayes euill dayes, yet God hath alwayes good dayes.

[e] Gen. 47. 9.
[f] Iob. 14. 1.
[g] Petrarch.
[h] Ephe. 6. 13.
[i] Ephe. 5. 16.
[k] In Psal. 33.

And this *Day* shall haue no night. *Nox non erit illic.* [l] *There shall be no night.* The Sunne that inlightens it, cannot be eclipsed. [m] *That cittie hath no need of the Sunne, neyther of the Moone, to shine in it: for the Glorie of God doth lighten it, and the Lambe is the light of it.* No clouds shall draw a vaile of obscuritie ouer it. Here the light of the Sunne darkens the Moone, and the Moone obscures the luster of the Starres; Sometimes halfe the earth is in light, the rest in darkenesse.

[l] Reu. 21. 25.
[m] Ver. 23.

But in these *Dayes*, Albeit [n] *there is one glorie of the* SVNNE, *another of the* MOONE, *and another of the* STARRES; *and one starre differeth from another*

[n] 1. Cor. 15. 41.

another ſtarre in glory: yet the light of one increaſeth the light of another: and the glorie of one, is the glory of all. ° *Diſpar eſt gloria ſingulorum, ſed communis Lætitia omnium.* So in ſumme, here we liue but a ſhort *day*; *Giue vs this day our dayly bread.* But in that world wee ſhall haue *Dayes*, & thoſe good dayes, and great dayes; dayes of eternall *length*, for they ſhall haue no night.

° Aug. Medit. cap. 25.

Length.

As the glorie is *cleare* for the Countenance, ſo it is long for the Continuance. *Nullus erit defectus, nullus terminus.* There ſhall be *æterna charitas, chara æternitas* Gods eternall decree to chuſe vs in *Chriſt* had no beginning, but it ſhall haue an end, when the elect are taken vp to glory. The poſſeſſion of this decreed Inheritance ſhall haue a beginning, but no end. P *Wee ſhall euer be with the Lord.* Gods mercie in both hath neither beginning nor end; for it is from euerlaſting to euerlaſting.

P 1. Theſſ. 4. 17

Here then is both the Countenance; it is a *cleare* day: and the Continuance, it is of *length*; the very ſame *Length* that Euerlaſtingneſſe it ſelfe. *Hezekiahs* day was a long day, when q *The ſhadow of the ſunne went tenne degrees backward in the diall of Ahaz. Ioſuah* had a long day; when the Sunne ſtood ſtill in *Gibeon*, and the Moone in the valley of *Aialon.* r *And there was no day like that before it, or after it.* But both theſe dayes had their nights; and the long forbearing ſunne at laſt did ſet. Here the *dayes* are ſo long, that it ſhall neuer be night. You ſee the clearenelſe and the length: both are expreſſed. *Dan. 12. They that be wiſe, ſhall ſhine as the firmament, and they that turne many to righteouſnes, as the ſtarres*; there is the Claritie: and that *for euer and euer*, there is the Eternitie.

q 2. King. 20. 11

r Ioſh. 10. 14.

Dan. 12. 3.

There is nothing made perfectly happy, but by Eternitie; as nothing but eternitie can make perfect miſery.

Were

Were thy life a continued scene of pleasures, on whose stage griefe durst neuer set his vnwelcome foote: were the spoyle of *Noahs* Arke the cates of thy table: hadst thou king *Salomons* wardrobe and treasurie: Did the west Indie send thee all her gold, and the East her spices: and all the while lying by thee whiles a late succession of yeares without cares, snowes white vpon thy head: thou wert ouer indulgent to thy selfe, and health to thee. Yet suddenly there comes an impartiall Pursuant, death; and hee hath a charge to take thee away *medio de fonte leporum*, bathing thy selfe in thy delights. Alas; what is all thy glory but a short play, full of mirth till the last act, and that goes off in a tragedie. Couldst thou not haue made death more welcome, if hee had found thee lying on a padde of straw, feeding on crusts and water gruell? Is not thy paine the more troublesome, because thou wast well? Doth not the end of these temporary ioyes afflict thee more, then if they had neuer beene? Onely then eternitie can giue perfection to pleasure: which because this world cannot afford, let vs reckon of it as it is, a meere Through-fare: and desire our Home, where we shall be happy for euer.

In her Left hand, riches and honour.

The gift of the *right* hand is large and eternall, of the *left*, short and temporall. Yet you see, I am short in the long part, giue mee leaue to bee long in the short part. Herein wee haue many things considerable.

1. That *Riches* and *Honour* are Gods gifts.

2. That all are not so, but some: and therefore it is necessary for vs to learne, whether God *gaue* vnto vs that *riches* and *honour* which we haue.

3. That albeit they are his *gifts*, yet but the gifts of his *left hand*.

4. That

4 That wealth and worship are for the most part companions; for both those gifts lie in one and the same *hand*.

1. *Riches* and *honour* are Gods *gifts*, therefore in themselues not euill. *Sunt Dei dona, ergo in se bona.* Saith *Augustine*.[f] *Ne putentur mala, dantur & bonis: ne putentur summa bona, dantur & malis.* That they may not be thought euill, they are giuen to good men: that they may not be thought the best good, they are giuen also to euill men. A rich man may be a good man, and a poore man may be wicked. *Christ* sanctified *Riches*, as well as *Pouertie*; and that in his { Birth, Life, Death.

[f] Ep.70.ad Bonif.

1. In his Birth: hee sanctified *Pouertie*, when his chamber of presence was a Stable, his cradle a manger, his royall robes course ragges. Hee sanctified *Riches*, when he receiued of the *wise men* precious gifts, [c] *Gold, Frankincense, and Myrrh, Quæ si fuissent ipsissima mala, dedignatus esset.* Which if they had beene simply euill, he would not haue accepted.

[c] Mat.2.11.

2. In his Life: hee sanctified *Pouertie* when hee was maintained eleemozinarily, hauing no garment to put on; and the good women kept him by their contributions. Hee was glad to borrow an Asse colt, when he was to ride: and to angle for money in the sea, when he payd tribute. And (as if he wanted a bed) to complaine; [u] *The Foxes haue holes, and the birds of the aire haue nests: but the Sonne of man hath not where to rest his head.* Hee sanctified *Riches*, when hee called [a] *Zacchæus* a wealthy vsurer, and raised [b] *Lazarus* a wealthy citizen, had his [c] *Steward* which gaue almes to the distressed, and bore his *purse*. And like a Prince, feasted thousands at one banket.

[u] Mat.8.20.

[a] Luk.19.2.
[b] Iohn.11.
[c] Ioh.12.6.

3. In his Death. He sanctified *Pouertie*, when he had not a *Graue* of his owne, but was buried in another mans

mans [d] Sepulchre, nay, not a sheete to wrappe him in, but was beholding to another for his linnen. And euen dying conuerted a *poore* malefactor on the Crosse by him. He sanctified *Riches*, when he accepted the kindnes of *Ioseph*, (who in *Matthew* calls a [e] *rich* man, *Marke* an [f] *honourable*) for his sepulture: and [g] *Nichodemus* his costly vnction, euen an hundreth pound waight, mixed with myrrhe, and aloes.

[d] Luk. 23. 53.
[e] Mat. 27. 57.
[f] Mark. 15. 42.
[g] Ioh. 19. 39.

Though *riches* be to some pernicious; a fuming wine which turnes their braines: yet to others they are a vessell, wherein they may with more speed saile to heauen: though no compasse, starre, or cause, to bring them thether. Others are called by *Dauid*, *viri diuitiarum*, Men of riches: because they possesse not their riches, but their riches haue subiugated them. We haue a kind of presage, though we conceiue it not, in saying of such a one; *He is a man of wealth*. The speach signifies him a slaue to his *riches*: the wealth is not the mans, but the man the wealths.

But otherwise a rich man may be a good man: for wickednesse is not bound to wealthinesse, as heate is to fire: and arrogancie or lewdnesse may be incident to pouertie and baseness. *Pauper superbus*: a poore man proud, was one of *Cyprians* twelue abuses. A rotten log will yeeld as much saw-dust, as a piece of good timber: & a peasant ill nurtured, is also ill natured. A great gentleman will shew more humble courtesie, then a thrashing hind, or a toiling ploughmã. *Hagar* was but a Gipsee, a bondwoman yet was her excellent mistres *Sara* [h] *disdained in her eyes*. As *Ierom* reproued the Monkes. *Quid facit sub tunica pœnitentis regius animus?* So not seldome a russet coate shrowds as high a heart, as a silken garment. You shall haue a paltrie cottage send vp more blacke smoke, then a goodly mannor. It is not wealth therefore, but vice that excludes men out of heauen.

[h] Gen. 16. 4.

The

The Fryers and Iesuites haue very strongly & strangly backbited *Riches*: but all their railing on it is but behind the backe: secretly and in their hearts they loue it. When they are out of the reach of eyes, then Gold is their Sunne by day, and siluer their Moone by night. Some of them for enforced want, like the foxe dispraise the grapes they cannot reach. Or as *Eusebius* notes of *Licinius* the Emperor; that he vsed to raile at learning, & to say, nothing worse became a prince, because himselfwas illiterate. So they cõmend nothing more then Pouerty, because they are, & must be poore, against their wills.

Others of them find fault with *Riches*, whereof they haue great store; but would that none should couet it beside themselues. So the cosening Epicure made all his fellow guests beleeue, that the banket was poysoned; that all they refusing, hee might glut himselfe alone. These often cheate themselues, and worke their owne bane: whiles they so beat off others from the world, and wrappe themselues vp in it to their confusion. The foxe in the fable, with diuerse other beasts, found a *rich* bootie of costly robes and iewels. Hee perswades the Lyon that he needs not trouble himselfe with them, because he is king, and may command all at his pleasure. He tells the Stagge, that if he should put them on, they would so molest him that hee could not escape the huntsmen. For the Boare, hee sayes they would euill fauouredly become him: and the wolfe he shuffles off with the false newes of a fold of Lambes hard by, which would doe him more good. So all gone he begins to put on the robes himselfe, and to reioyce in his lucky fraud. But instantly came the owners, and surprised him: who had so pusled himselfe in these habiliments, that hee could not by flight escape: so they tooke him, and hanged him vp.

The subtle foxes, Iesuites and Fryers diswade kings from coueting wealth, because of their power to command

mand all: and Great men, because it will make them enuied and hunted after for their trappings. Countrey men it will not become they say: and all the rest, that it will hinder their iourney to heauen. So in conclusion they driue all away, and get the whole world for their master Pope, and themselues. But at last these foxes are caught in their owne noose: for the deuill finds them so wrapped & hamperd in these ornaments, and their hearts so besotted on money and *riches*, that he carries them with as much ease to hell, as the chariot drew *Pharaoh* into the red sea.

For vs beloued, we teach you not to cast away the bagge, but couetousnesse. *Non facultatem, sed cupiditatem reprehendimus.* We bid you *vse the world*, but *enioy the Lord*. And if you haue wealth [i] *make you friends with your riches: that they* (so made friends by your charitie) *may receiue* (and make way for) you *into euerlasting habitations*. It is not your *Riches* of this world, but your riches of grace, that shall doe your soules good. *Not my wealth, nor my blood, but my Christianitie makes me noble*: quoth that noble Martyr *Romanus*. And though the Philosopher merrily, when he was asked whether were better, wisedome or *Riches*; answered, *Riches*: for I haue oftē, said he seene poore wise men at rich fooles dores; but neuer rich fooles at poore wise mens dores. Yet wealth may be ioyned with wisedome, goodnesse with greatnesse. *Mary* and *Martha* may bee sisters: righteousnesse and *riches* may dwell together.

[i] Luk. 16.9.

Chrysostome on that aphorisme of *Christ*, [k] *Yee cannot serue God and Mammon* obserues: that hee doth not say, Yee cannot haue God and Mammon; but ye cannot *serue* God and Mammon: for hee that is the seruant of God, must bee the master of his wealth. The Lord *Iesus* is able to sanctifie and saue the rich mans soule as well as the poores: and to send *poore Lazarus* into the bosome of *rich Abraham*. Where consider not onely

[k] Mat. 6.24.

onely [l] *Qui sublatus*, but *Quò sublatus*. *Poore*, but good Lazarus, is carried into *Rich*, but good Abrahams bosome: to signifie that neither *Powertie* deserues heauen, nor *Riches* hell. *Diuitiæ non iniquæ, sed iniquis.* *Riches* are not vnrighteous, but to the vnrighteous. *Nec culpabile est habere ista; sed hærere istis.* It is not a sinne to haue them, but to trust them.

[l] Aug. in Psal. 51.

As much might be sayd for *Honour*. It is the Lord that aduanceth. [m] *Those that honour me, I will honour* sayth God. *It is God*, sayth *Iob*, *that putteth on the kings girdle* that fastneth his honour about him. *Promotion commeth neither from the East, nor from the West: nor from North, nor South*: but onely from the Lord. Hence it followes that Great men may be good men: yea hence it should follow, that great men ought to be good men.

[m] 1. Sam. 2. 30.

They may be good. *Christ* had his faithfull followers euen in *Cesars* familie. [n] *Bernard* indeed complained, that the Court is wont to receiue good men, but to make them bad men. *Bonos facilius recipere, quam facere:* and *Plures illic defecisse bonos, quam profecisse malos.* The Court doth sooner take good men, then make good men. There moe good are peruerted to euill, them euil converted to good. Yet in the Court of *Pharaoh* was a good *Ioseph*: in the Court of *Darius* a good *Daniel* in the Court of *Ahashueroth* a good *Mordecai*. Neither is it euer true that, *Quò quis corruptior moribus, & corrumpentior muneribus*; the more a man is corrupt with vices, and corrupting with bribes, so much the more set by. The *Pharises* obiection is sometimes false. [o] *Haue any of the Rulers beleeued on him?* They may be good; yea

[n] De Consid. Lib. 4.

[o] Ioh. 7. 48.

They must be good. For they are vnprinted Statutes whereout euerie man reads his dutie. They are *Legis factores*, & therefore should not be *Legis fractores*. *Aristotle* calls them *Loquentes Leges*; speaking Lawes. In feriours often set their eyes, to supply the place of

their

their eares; and rather looke to see their eue eyes, then to heare it. All should liue by Precept, but most will liue by Precedent. A Superiour therefore should teach men, to take the measure of his greatnesse, by his goodnes. These two should be of an euen length, of an equall pace. If *Honour* out-runnes honesty, it will hardly be ouertaken. Let such a one appeare to the people as he would haue them be: and be himselfe such a one as he appeares. A great Person is like a great hill; which giues a faire prospect, but is subiect to the lightning and thunder of censures.

2, But it may here be obiected, that if *Riches* and *Honour* be GODS *gifts*, then is he the giuer of *Iudas* his wealth, and *Hamans* honour. Perhaps you would here learne, whether your *riches* and *honours* come from God or no; your demand is requisite, and I will striue to giue you satisfaction.

First for *Riches*.

If they come from God, they are { Honestly gotten. Iustly disposed. Patiently lost.

1. They are well gotten: for God is not the Patron of vniust gaines. He can blesse a man well enough without the help of the Deuill. There are many that will haue wealth though they go a fishing for it, eyther with *Habakkuks* [p] *net*, or *Ophni's hooke*. They do not onely trouble the waters for it, but they bloudy the waters; fetch it out of the bowels and life-bloud of the poore. This is not from God, nor will he blesse it. But [q] *as it was gathered of the hire of a harlot, so it shall returne to the hire of a harlot.*

[p] Hab. 1. 15.

[q] Mica. 1. 7.

It is easie for that man to be rich, that will make his conscience poore. He that will defraud, forsware, bribe, oppresse, serue the time, vse, abuse all men, all things, swallow any wickednesse; cannot escape riches. Whereas he, whose conscience will not admit of

aduancing or aduantaging himselfe by indirect means, sits downe with contented Pouertie. But *Bonus non cito euasit diues*: a good man seldome becomes rich on the suddaine. Wealth comes not easily, not quickly to the honest dore. Neither let vs enuie the grauell, that stickes in the throate of iniustice. For hee that will swallow the baite, which hangs on the Line of another mans estate, shall be choaked with it. Of riches let vs neuer desire more, then an honest man may well beare away. *Mallem me miserum sanctum quàm prosperum peccatorem.* I had rather be a miserable Saint, then a prosperous sinner. When the raising of thy roofe, is the rasing of anothers foundation. [r] *The stones shallery out of the wall, and the beame out of the timber shall answer it.* *Thus non accipimus data, sed arripimus prohibita*: we take not things with a beggars hand, but with a Tyrants: they are not Gods gifts, but our felonies.

[r] Hab.2.11.

For this cause *Riches* are called *Bona fortunæ*; the goods of fortune: not that they come by chance, but that it is a chance if euer they be good. [t] *Væ ac cumulanti non sua.* And [u] *Woe to him that coueteth an euill couetousnesse to his house.* Wee thinke the oppressors auarice euill onely to the houses of the oppressed: but God sayth, it is most *euill* to his *owne*. Whether fraud or force bring in vniust gaine, it is as a coale of fire put in the thatch of his *house*.

[t] Hab.2.6.
[u] Ver.9.

And to shew that God is not the giuer of this, hee powres a curse vpon it; that often they who thus desire most wealth shall not haue it: the world being to them like a froward woman, the more woed, the further off. [w] *Woe to thee that spoylest, and wast not spoyled: when thou shalt cease to spoyle, thou shalt be spoiled.* And Habac. 2.8. *Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee and thou shalt be for booties vnto them.* Many a great fish in the

[w] Esa.33.1.

the sea of this world, deuoures another: and instantly comes a greater, and deuoures him. As that [x] Emperor suffered his Officers to bee like spunges, sucking vp the goods of the comminaltie: and being once full, hee squeased them into his owne coffers. [y] *Pharaohs* leane kine, that deuoured the fat, were yet themselues neuer the fatter.

[x] Sueton. in vita vespas.

[y] Gen. 41. 21.

Philip was wont to say, that an asse laden with Gold, would enter the gates of any citie: but the golden lode of bribes and extortions shall barre a man out of the Citie of God. All that is so gotten, is like quick siluer; it will bee running. If the Father leaue all to his son, yet the sonne will leaue nothing for his sonne, perhaps nothing for himselfe: neuer resting till.

Quodcunque profunda
Traxit auaritia, Luxu peiore refundat. Claudian.

Vntill he hath throwne abroad all with a forke, which his father got together with a rake. [a] *The lion did teare in pieces enough for his whelpes, and filled his holes with prey, and his denns with rauine. But I will bee against thee, saith the Lord: and the sword shall deuour thy young Lyons.* The father playes the Lyon for his whelps, oppresseth and consumeth the poore: but his *young Lyons*, which he so prouides for, shall be destroyed.

[a] Nahu. 2. 12.

Non habet euentus fordida præda bonos. Ov. Amor.

We haue seene huge hills of wealth, like mountaines of ice, thus suddenly thawed as waxe, with the heate of Luxurie. But *Parum vnum*, [b] *a little that the righteous man hath, is better then the riches of many wicked. For the armes of the wicked shall be broken*: the strength of their state shall be confounded. Their wealth is not Gods, therefore he takes no charge of it. But the *Riches* of the good, is the riches of God, and he will prosper it.

[b] Psal. 27. 16.

2. These *riches* are well disposed or vsed. Pietie not

luſt, rules them. He whom Gods blessings hath made rich, giues God his part, man his part, and keepes the thirds to himselfe. He returnes part.

1. To God: it is reason that he who giues all should haue part of all. And because thou shouldest not grudge it, hee chalengeth but a litle part, but the tenth part, wretched men, that will not giue him one, that gaue them tenne. As *Pilates* wife sent her husband word; [c] *Haue thou nothing to doe with that iust man*: meddle not with Gods portion; lest a voyce come to thee, as to *Abimelech*, [d] *Thou art but a dead man.* This was good *Iacobs* resolution; [e] *of all that thou shalt giue me, I will surely giue the tenth vnto thee.* Goe too now ye that say, the Gospell hath no law for Tythes; and that they were meerely ceremoniall. *Iacob* payed them vnder nature: they are therefore vnnaturall men that deny them. You can find no law commanding your payment, but you shall find a law condemning your non payment.

What can then be pleated for our accursed Impropriations? Did the heauenly *Wisedome* euer giue you those riches? Shew vs your Patent, and wee will beleeue you. If euer God did conuey his owne portion to you shew vs his hand and seale for it. Where did euer *Iesus* passe away his royall prerogatiue, or acknowledge any fine before a Iudge; that you say, *Hac nostra sunt*; these are ours? What money did, you euer pay him for them? where is your acquitance? Shew your discharge. O but you plead prescription! If you were not past shame, you would neuer dare to prescribe against the eternall God. *Nullum tempus occurrit Regi*: the king of heauen had these from the beginning, and will you now plead prescription? You may thus vndoe the poore Minister in these terrene Courts, but your plea shall bee damned in the Courts of God. We can produce his act and deed, whereby hee separated

[c] Mat. 27. 19.
[d] Gen. 20. 3.
[e] Gen. 28. 22.

ted Tenths to himselfe: haue you nothing to shew, and will you take away his inheritance? Goe to, you haue a Law, and by your owne law this proceeding is intolerable. You say, you hold them by your law, by your law you shall be condemned.

Perhaps you thinke to make amends for all, for you will encrease the stipend of the vicar. When the Father hath gotten thousands by the sacrilegious Impropriation, the Sonne perhaps may giue him a Cowes grasse, or a matter of fortie shillings *per annum*. Or bestow a litle whiting on the Church, & a wainscote seate for his owne worship. Yea more; hee may chance to found a litle Almeshouse, and giue twelue pence a piece a weeke to sixe poore people. O this oppressor must needes goe to heauen, what shall hinder him? But it will bee, as the by-word is, in a Wheelebarow: the fiends, and not the Angells will take hold on him.

For is it not a great piece of charitie, to get fiue hundred pound a yeare from God and to bestow twenty markes a yeare on the poore? When *Dauid* prouiding for the Temples building, saw how bountifully the Princes and people offered; he giues solemne thankes to God, acknowledging that they had all receiued this first from him. [f] *For all things come of thee, and of thine owne haue we giuen thee.* The originall is, *of thine hand.* What here the *left hand* of God gaue to them, their *right hand* returnes to God. They did not as our Churchsackers and ransackers doe; robbe God with the right hand, and giue him a litle backe with the left: take from him a pound, and restore him a peny. Well you would know whether God hath giuen you your wealth; and he sayes, whatsoeuer you haue gotten by Tenths was none of his giuing: and, besides euerlasting malediction, it shall make your posteritie beggars. 1. Chro. 29. 14

2. The second rule of vsing our *riches* well, is

(when God hath his owne, in the next place) *tribuere cuique suum*: to render euery man his due. If they bee Gods gifts, they must be disposed with iustice. This is double; Commutatiue, & distributiue Iustice. The one Arithmeticall, the other Geometricall. Arithmeticall is to giue euerie one alike: Geometricall is to giue euerie one according to his deserts. 1, *Cùm res adæquatur rei.* 2. *Cùm res adæquatur personæ.* There are two rules for him that would be iust: a negatiue, and an affirmatiue rule. 1. The negatiue. [g] *Doe that to no man which thou wouldest not haue done to thy selfe. Quod tibi non vis, alteri ne facias.* 2. The affirmatiue. [h] *Whatsoeuer ye would that men should doe to you, doe ye euen so to them.* Not what euerie man out of his disordered passions would haue another doe to him: but what in his composed and deliberate iudgment he approues done to himselfe, let him doe that to others. Wouldst thou be relieued? Relieue. Wouldest thou borrow? lend.

[g] Tobit. 4. 15.

[h] Mat. 7. 12.

If I should follow this point of iust distribution, as a marke to discerne of your *riches* whether they are Gods goods or not; how distasting would my speech be! How few of your houses are filled with those treasures onely, which the heauenly wisedome here disperseth! How litle of them is found to come in Gods name! It may be some of your wealth was giuen you of God; but your euill vsage alters the nature of it; and it can no more properly be ascribed to him. It is hard to draw this circumstance into a square: it is so confused in your actions, that I cannot tell how to find a method for it in my discourse. You may make your *riches* none of Gods blessings, by vsing them ill in respect of others, especially three wayes.

Or { *Detinendo debita*, by detaining things due to others
Extrudendo vilia, by putting forth base things for good.
Corrũpendo vtilia, by corrupting with good things (others.

1. By

1. By detaining the ſe things that are due to others: & theſe are either { Debts / Promiſes.

1. Debts. Rom. 13. [h] *Owe no man any thing, but to loue one another.* Indeed theſe muſt be ſome owing, as there muſt be ſome lending: without this mutuall commerce we are worſe then Sauages. But we muſt pay againe. [i] *The wicked borroweth, and payeth not againe.* Debt is not deadly ſinne when a man hath no meanes, but when he hath no meaning to pay. There muſt be votall reſtitution, if there cannot be actuall. Reſtore *Quoad affectum.* thought you cannot *Quoad effectum.* [k] *For if their be firſt a willing mind, it is accepted according to that a man hath, & not according to that he hath not.* God reckons that as done which a man [l] *verè voluit, tametſi non valuit adimplere*; faithfully would, though not fully could accompliſh.

[h] Rom. 13. 8.

[i] Pſal. 37. 21.

[k] 2. Cor. 8. 12.

[l] *Bern.*

There are that will reſtore ſome, but not all: to this they haue *Poſſe*, but no *velle*: let the creditors be content with one of foure. But this litle detinie is great iniquitie. For a mite is a debt, as well as a million. *Tam*, though not *Tantum*: ſo good a debt, though not ſo great a debt. And [m] *he that is faithfull in a litle, ſhall bee made ruler ouer much.*

[m] Mat. 25. 23.

What ſhall we then ſay of their goods, that breake, and defraud others? Come they from Gods hand, or from the deuills? Surely Satans right hand gaue them, not Gods *Left*. *Hæc ipſa ſunt*, ſayth the Deuill: *mea diuitiæ, mei diuites*. Theſe are mine, my riches, and my rich men. O that men would ſee this damnable ſinne! mee thinkes their terrified conſciences ſhould feare, that the bread they eate ſhould choake them: for it is ſtolne; and *ſtolne bread fills the belly* of grauell. They ſhould feare the drinke they ſwallow ſhould poyſon them; being the very bloud of good houſholders, mixed with the teares of widowes and orphanes. The poore creditor is often vndone, and glad of bread

and water: whiles they like hogges lurking in their ſtyes, fatte and lard their ribbes with the fruite of others labours. They robbe the huſband of his inheritance, the wife of her dowry, the children of their portions: the curſe of whole families is againſt them.

And if this ſinne lye vpon a great mans ſoule, hee ſhall finde it the heauyer, to ſinke him lower into perdition. They are the Lords of great lands, yet liue vpon other mens moneys: they muſt riot and reuell, let the poore commoners pay for it. They haue their Protections: their bodyes ſhall not bee moleſted, and their Lands are exempted: what then, ſhal they eſcape? no, their ſoules ſhall pay for it. When the poore creditor comes to demand his owne, they raile at him, they ſend him loden away, but with ill words, not good money'. In the Countrey they ſet labourers on worke, but they giue them no hire. Tut they are Tenants, vaſſalls: muſt they therefore haue no pay? Yet thoſe very Land-lords will bate them nothing of their rents. But the riches ſo hadde, are not of Gods giuing, but of the Deuills lending; and hee will make them repay it a thouſand fold in hell.

2. Promiſes are due debts, and muſt not be detained. If the good man promiſe, though to his *owne hurt*,[m] *he changeth not*. Indeed now *Promiſſis dines quilibet eſſe poteſt*: men are rich in promiſes, but they are poore in performance. More reſpect is had to commoditie, then to honeſtie. Men haue their euaſions to diſanull their promiſes: either they æquiuocate, or reſerue; or being vrged plead forgetfullneſſe. But the truth is, they haue ſufficient memorie, but not ſufficient honeſtie. It is ſaid that a good name is the beſt riches; *Qua ſemel amiſſa, poſtea nullus eris*. But what care they for a name, ſo long as they ſaue their money? [n] *Quid enim ſaluis infamia nummis?*

[m] Pſal. 15. 4.

[n] Iuuen. Satyr. 1.

A Pilate could say, *Quod scripsi, scripsi*; [o] What I haue written, I haue written: and shall not a Christian say, *Quod dixi faciam*, what I haue promised, I will performe? Hence it comes that there is so little fayth in the world: that scriueners haue so much worke, that the prouerbe runns in euery bodies mouth; Fast bind, fast find: that there is no hope of good deeds, but Sealed and deliuered: that there is more trust to mens seales, then to their soules. For the Law of God holds vs not so fast, as the lawes of men. There is more awe of iudgement in the common Pleas, then of a sentence of condemnation in the Court of heauen. The Sherife is altogether feared, not God: their is no dread of any Execution but his. Is the wealth thus detained, in your owne consciences, Gods blessing? deceiue not your owne soules. God requires vs to be iust in all our words, as righteous in all our wayes. A Christians word should bee as currant as his coine. Thus you see this first circumstance of Iniustice taxed. Therefore [p] *Withhold not good from them to whom it is due; when it is in the power of thy hand to doe it.*

[o] Ioh. 19. 22.

[p] Prou. 3. 27.

2. By putting forth base things for good. The Prophet *Amos* speakes of some, *that* [q] *sell the refuse of their wheat* the baseſt ware: neither doe they sell them for base, but for good. If halfe a score lies, back'd with as many oathes, will put off their vile commodities, they shall not lye vpon their hands. Not vpon their hands, I say; though vpon their consciences.

[q] Chap. 8. 6.

Plenius aquo
Laudat venales, qui vult extrudere merces.

Hor lib. 2. ep.

Their rule for themselues is *Vincat vtilitas*; for others *Caueat emptor*. Either they will shew you one thing, & sell you another: and this cosenage hath longer armes then all other trickes, and ouer reaches them.

Or

Or they will conceale the insufficiencie of the wares; and for this cause they darken their shops, lest the light should reueale their workes of darkenesse. [r] *They loue darkenesse more then light*: let them take heed, least it be vnto them according to their desires: least as they haue brought hell into their shops, so their shops send them into hell.

[r] Ioh. 3. 19.

Or if the commoditie bee discerned bad, you must haue that or none. If your necessity forceth you to buy, it shall force you to buy such base stuffe. This is a grieuous sinne in all professions, especially amongst Apothecaries: because with their iniustice may be also mixed a spice of murder. But you will say, wee compell none to buy our commodities: we but shew them, and make the price. But it is craft *tendere plagas, etsi agitaturus non sis*: to lay snares, though you driue not men into them. Or be it what it will, yet rather then refuse your money, they will protest to giue you the buying. Yea rather then faile, they will sell it you cheaper, then before they swore it cost them.

Iuv. Sat. 14. *Quis metus aut pudor est properantis auari?* What, sell cheaper then they buy? How should they then liue? The answere is easie, they liue by their lying.

Now doth this wealth come on Gods name? is this the blessing of Heauen? Which of your consciences dare thinke so? Saint *Augustine* speakes of a certaine iester, that vndertooke to tell the people what they all did most desire. Multitudes came to heare this: to whose expectation he thus answered. *Vili vultis emere, & charè vendere*: You would buy cheape, and sell deare. And this is euery mans desire, that desires to bee rich, more then to be iust.

De Trin. lib. 13. cap. 3.

3. By making others bad with his goods: and here we may fitly proceed to the condemnation of Bribery. [s] *A gift blindeth the eyes of the wise.* They that see furthest into the Law, and most clearly discerne the causes of

[s] Deut. 16. 19.

of iustice, if they suffer the dusts of bribes to be thrown into their sight, their eyes will water and twinkle, and fall at last to blind connivence. It is a wretched thing, when Iustice is made a Hackney, that may bee back'd for money, and put on with golden spurs, euen to the desired iourneys end of iniurie and iniquitie.

If the partie be innocent, let his cause be sentenced for his innocencies sake: if guiltie, let not gold buy out his punishment. If the cause bee doubtfull, the Iudge shall see it worse, when he hath blinded his eyes with Bribes. But the will of the giuer doth transferre right of the gift to the receiuer. No, for it is not a voluntary will. But as a man is willing to giue his purse to the theife, rather then venture his life or limbe: so the poore man giues his Bribes, rather then hazard his cause. Thou sayest, the theefe hath no right to the purse so giuen: God sayth, nor thou to the Bribe.

And this is sinfull in a Iusticer, though he passe true Iudgment on the cause: but much more accursed, when for this he will condemne the cause he should allow, or allow the cause he should condemne. To *iustifie the wicked, and condemne the innocent*, is alike abhomination to the Lord. Farre be from our soules this wickednes; that the eare which should be open to complaints, is thus stopped vp with the eare-waxe of partialitie. Alas poore truth, that shee must now bee put to the charges of a golden eare-picke, or shee cannot be heard.

But to shew that these riches are not of Gods giuing, his anger is hote against them. [b] *Fire shall consume the Tabernacles of Briberie.* The houses or tabernacles, the chambers, hals, offices, studies, Benches; a *Fire* shall consume them. They may stand for a while, but the indignation of the Lord is kindled; and if it once begin to burne all the waters in the South are not able to quench it. These *Riches* then come not of Gods blessing: but I pray that Gods blessing may bee yours, though

[b] Iob. 15. 34.

though you want those *Riches*. Time, that seuere moderator, chargeth me silence: and I rather chuse abruptly to breake off my discourse, then immodestly to abuse your tryed patience. The Lord send vs the gifts of his *Left hand* at his owne good pleasure, but neuer denie vs the blessings of his *Right*, for *Iesus Christ* his sake. Amen.

The second Sermon.

PROV. 3. 16.

Length of dayes is in her right hand: and in her left hand, riches and honour.

WE are looking into the *left hand* of *Wisedome*: and there haue found. 1. that *Riches* and *Honour* are GODS gifts. 2. That euery mans *riches* and *honour* are not so; that *the mouth of wickednes might be stopped*. Therefore to satisfie our owne consciences, that they are Gods blessings to vs, I obserued that they must be. 1. honestly gotten. 2. iustly disposed: and that by rendring sincerely that which is due. 1. to God. 2. to Man. 3. to our selues. Duties to others ended my former discourse, I must now beginne at

Our selues.

The third act of disposing our *Riches* well, when God hath his portion, and Man his portion; is to take the

the thirds to our ſelues. It is Gods will that with the wealth he hath giuen thee, thou ſhouldeſt refreſh and conſolate thy ſelfe. [a] *Thou prepareſt a table before mee, thou annointeſt my head with oyle, my cup runneth ouer.* Wherefore hath God ſpred a *table* before thee, but that thou ſhouldeſt eate? Wherefore giuen thee a *cup running ouer*, but that thou ſhouldeſt drinke? If thou haue [b] *wine, make thy heart glad*: if *oile, let thy face ſhine*: if *bread, ſtrengthen* thy ſpirits. Weare thy owne wooll, and drinke the milke of thy owne flockes. It is a bleſſing which the Lord giues to thoſe that feare him; [c] *Thou ſhalt eate the labour of thine owne hands: happie ſhalt thou be, and it ſhall be well with thee.* But a curſe to the wicked; that they ſhall plant vineyards, and not taſte the fruit thereof. The riches that God truely giues, man truely enioyes. [d] *Euery man to whom God hath giuen riches and wealth, and hath giuen him power to eate thereof, and to take his portion, and to reioyce in his labour: this is the gift of God.* Now a man may take from himſelfe this comfort in abuſing his wealth; and this many wayes? eſpecially foure:

- Superſtition,
- Malice,
- Ryot,
- Miſerie.

[a] Pſal. 23. 5.

[b] Pſal. 104. 15.

[c] Pſal. 128. 2.

[d] Eccl. 5. 19.

1. By ſpending them vpon workes of Superſtition, to the diſhonour of God. And this is a high degree of ingratitude; When God hath giuen them a ſword to defend themſelues, and they turne the poynt of it vpon his owne breſt. So God gaue *Iſraell* ſheepe and oxen, and they offer them vp to *Baall*. Many in England are beholding to God for great reuenewes, lands, and Lordſhips; and they therewith maintaine Ieſuites and Seminaries, his profeſſed enemies. Theſe vſe their riches as the Iſraelites did their eare-rings and iewels: God gaue them for their owne ornament, and they turne them to an Idoll.

2. By

2. By malice, in abusing them to vnnecessary quarrels & contentions of Law; to the hindrance of Gods peace and their neighbours welfare. When men will put out one of their owne eyes, to put out both their neighbours: Nay both their owne, for one of his. Thus what they get by the happines of forraine peace, they spend in ciuill warres. How vnnaturall is it for one hand thus to beate and wound another? Eyther of them gets a shell: You know who goes away with the meate.

3. By ryot. *Quicquid dant, dant vel veneri vel ventri.* They spend more vpon the Tauerne, then vpon the Tabernacle: at the house of playes, then at the house of prayse: more vpon their owne hounds, then vpon Gods poore children. *Iulius Cæsar* seeing women carrie little Dogs vnder their armes, asked if they had no children. God asketh you, that giue your bread to dogs, if he hath no children for your charitie. But they answere all, as the wicked in the 12. *Psalme.* [e] *Our tongues are our owne.* They stop the mouth of all exhortation to frugall courses, with *It is my owne*: a man may spend his owne as hee list: I wast none of your goods: and what hath friend in priuate, or preacher in publicke to doe with it? But they shall find one day, that they were but Stewards, that these Riches were but intrusted to them, and they shall giue a strict account. Nothing is properly a mans owne, but *Peccata sua*, his sinnes. Thy sinnes are thine owne, thy riches Gods.

[e] Psal. 12. 4.

4. By miserable niggardice, in forbearing to take his owne portion; and so becometh his owne consumption. No marueil if such a miser starue others, when hee famisheth himselfe. Such a one is the worst vermine the land beares: another vermine seekes but to feed it selfe; but he hoording vp his graine feedes many thousands of them. Let him beware, least they also at last deuoure himselfe. As that Germane Bishop,

that

that having great store of corne in a grieuous famine, refused to sell it to the poore, and suffered the Rattes to eate it. But by the iust iudgement of God, the Mise and Rats which he fed with his graine, did also feed vpon him; albeit he built a Tower in the middest of the riuer *Rheine* to auoid them; which the Germanes call still Rattes Tower. How shall they which slander heauen with pretended dearths, be admitted as friends to that place which they haue belyed! Act. & Mon. pag. 185.

You see how these riches must be gotten, how disposed; honestly gotten, iustly dispensed; now it follows also in the next place, that they must be

3. Patiently lost. When God giues riches to the good, he giues them also a heart to trust in himselfe: in himselfe I say, not in them. f *Trust not in vncertaine Riches, but in the liuing God; who giueth vs abundantly all things to enioy.* He giues abundantly, but he forbiddeth trust in that abundance. He commends riches to vs, as a great man doth a seruant to his friend; worke him, but trust him not: put labour to him, not confidence in him. Wealth may doe vs good seruice; but if it get the masterie of our trust, it will turne tyrant, Termagant; we condemne our selues to our owne gallies. f 1. Tim. 6. 17.

To the godly riches are neuer so deare, but they can be content to forgoe them. They receiue them at Gods hands with much thankfulnesse, and they loose them with much patience. When God takes ought from vs, he does vs no wrong. *Retrahit sua, non abstrahit nostra:* he doth but take backe his owne, not take away ours. So *Iob.* g *The Lord hath giuen, and the Lord hath taken away.* The Lord giueth, therefore hee may take away. Yea faith sayes; Lord, take all, so thou giue me thy selfe. h *We haue left all, and followed thee*; sayth *Peter*. *Nos sequamur Christum, cætera sequentur nos.* Let vs follow Christ, other thinges shall follow vs. But if they doe not, it is gaine enough to haue Christ. He is too couetous Greg. in Mor. g Iob. 1. 21. h Mat. 19. 27.

tous whom the Lord *Iesus* cannot satisfie. We may loose *diuitias Dei*, but neuer *Deum diuitiarum*. We may be forsaken of these riches of God, but neuer of the God of riches. *Amittamus omnia, dum habeamus habentem omnia.* Let vs loose all, so we haue him that hath all.

That was neuer perfectly good, that might bee lost. Of this nature are riches: they haue made many prouder, none better. As neuer man was better, so neuer wise man thought himselfe better for them. That wise Prophet would neuer haue prayed against riches, if their want had beene the want of blessednesse. The Deuill indeed sayes, *All these will I giue thee*: but the two dearest Apostles say, *Siluer and gold haue I none.* Who would not rather be in the state of those Saints, then of that Deuill? Riches are such thinges, as those that haue them not, want them not: those that haue them, want them: they are lost in a night, and a man is neuer the worse for loosing them. How many Kings (not fewer then nine in our Iland) that haue begun their glory in a Throne, haue ended it in a cell; changing their command of a Scepter, for the contemplation of a Booke! Alas silly things, that they should dare aske one dramme of our confidence. *Non tanta in multis fœlicitas, quanta in paucis securitas.* There is not so much happines in the highest estate, as there is content and peace in the lowest. Only then God be our trust, whose mercie we can no more loose, then himselfe can loose his mercie.

Thus you see this second generall poynt amplified: if Riches be Gods good blessings, (not onely in themselues, so they are alwayes good, but to vs) then they are gotten honestly, disposed iustly, lost patiently. As much happily might be said for *Honour*; wherein I will briefely consider, how and when it is of God.

God indeed giues *Honour* and *Riches*; but not all *Honour*;

nour; as you heard before not all *Riches*. There are foure things in an honoured person. First his Person, wherein he pertakes of the common condition of Mankind; liues and dies a man. Euen the sonnes of Princes haue their breath in their nostrilles. Secondly his *Honour* and dignitie; this simply considered is of God, whosoeuer he be that hath it, a *Ioseph* or a *Haman*. Thirdly, the manner of coming to his *Honour*: and this is no longer of God, then the meanes are good. If it bee Gods honour, God must giue it, not man vsurpe it. Fourthly the menaging of this *Honour*; and this is also of the Lord, if it be right and religious. It happeneth often that *Potens*, the great man is not of God. *i They haue set vp Kings, but not by me: they haue made Princes, and I knew it not.* The manner of getting dignity is not alwayes of God. *Richard* 3. came to the Crowne of England by bloud and murther. *Alexander* 6. obtained the Popedome, by giuing himselfe to the Deuill: Yet the dignitie is of God. *k By me Kings raigne: by me Princes and Nobles.*

i Hos. 8. 4.

k Prou. 8. 15.

It is a hard question, wherein *Honour* consists. It is in bloud, descending from the veines of noble auncestors? Not so, except nature could produce to Noble parents noble children. It was a monstrous tale that *Nicippus* his Ewe should yeane a Lyon. Though it be true among irrationall creatures, that they euer bring forth their like; Eagles hatch Eagles; and Doues Doues: yet in mans progenie there is often found not so like a proportion, as vnlike a disposition. The earthy part onely followes the seed, not that whose forme and attending qualities are from aboue. Honour must therefore as well plead a Charter of successiue vertue, as of continued scutchions, or it cannot consist in bloud. The best things can neuer be traduced in propagation: thou mayest leaue thy sonne heire to thy lands in thy will, to thy *Honour* in his bloud; thou canst neuer be-

queath him thy vertues. The best qualities do so cleaue to their subiects, that they disdaine communication to others.

That is then onely true *Honour*, where dignitie and desert, bloud and vertue meete together: the greatnesse whereof is from bloud, the goodnesse from vertue. Among *Fooles* dignitie is enough without desert: among wise men desert without dignitie. If they must bee separated, desert is infinitely better. Greatnesse without vertue *laudatur ore alieno, damnatur conscientia sua*; is commended by others tongues, condemned in the owne heart. Vertue though without promotion, is more comforted in the owne content, then dishartned by others contempt. It is a happie composition when they are vnited: thinke it your honour ye great men, that you are ennobled with vertues: not that you haue, but that you deserue *Honour*. Let this that hath beene spoken teach vs some lessons concerning *Honour*.

1. Take it when God sends it, but bee not ambitious of it. *Indigni est arripere, non accipere honorem.* It is an argument of vnworthinesse to snatch it denyed, not to accept it offered.[1] *God resisteth the proud*; opposeth himselfe in a profest warre against him; as if he held a sword against his brest, when he would rise vp in glory, to naile him fast downe to the earth. But *he giueth grace to the humble*: like a great & good Prince he giues those seruants grace and honour, whom hee perceiues least ambitious of it. Such men seeke not for honour, as for a Iewell they would faine find, but onely stumble at it, as *Saul* sought but his Fathers Asses, when he lighted on a Kingdome. Pride like smoke will surge vpward, though it vanish into aire: massie vertue like gold keeps below, & is more precioully respected.

[1] 1. Pet. 5. 5.

Hee that would mount, cares not what attendance he daunces at all houres, vpon whose staires hee sittes waiting,

waiting, what enormities he soothes, what deformities he imitates, what base offices he does prostrate himselfe to, so he may rise. His carriage is *alienum a se*, quite another thing from himselfe: he doth glew it on indecently, that he may skrew himselfe into fauour. This man neuer vnderstood the charge that goes with honour; Which the most wise disposition of God hath coupled together. Charge without some honour would ouerlay a man. If a man could haue honour without some trouble, it would so transport him, that he were continually in danger of running madde. The poore man enuies the great for his honour: the great perhaps enuies the poore more for his peace: for as he liues obscurely, so securely. He that rightly knowes the many publicke, and more secret vexations incident to *Honour*, would not (as that King sayd of his Crowne) stoope to take it vp, though it lay at his feete before him.

2. Liue worthy of that *Honour* thou hast. Greatnesse not gooded with grace is like a Beacon vpon a high hill: *Qui conspiciunt, despiciunt*: they that behold it, hate it, though perhaps they dare not censure it. The knee may be forced to reuerence, but but the mind cannot but abhorre so vnworthy a Statue. In his pride he stomackes the couerd head, or the stiffe knee of a good *Mordecai*, fretting that other men do not thinke him so good as he thinkes himselfe. But indeed he doth not thinke himselfe more honourable then others thinke him base. All the poore honour that hee hath, is onely kept aboue ground with his body; both corrupt, fall, and rotte together: and if it bee coniured vp at the funerall, to present it selfe, yet it failes not to goe backe with the Heralds.

3. Forget not your originall, ye whose browes the wreathes of honour haue (aboue hopes) engirt.

If the Lord hath [m] *raised you out of the dust: and lifted you vp out of the dunghill: and set you among the Princes of the people*; yet forget not your Fathers house, nor the place of your beginning. *Miseranda oblivio originis non meminisse.* He neuer truely vnderstands what hee is, that forgets what hee hath beene. *Salomons* obseruation is often true; [n] *Follie is set in great dignitie*: Albeit this bee not the right *Vbi*; Follie in excellencie. Now these excellent fooles soone forget, *de quo surrectio detur*; From howe low estate they are risen. They consider not how glad their Carkases would once haue beene of a warme couering; that are now richer then Lilies, more gorgeous then May: scarce [o] *Salomon in all his glory was arayed like one of these.* They consider not, that neede once made them trudge through the Mire, euen many tedious iourneys; that climbe by vniust Riches to that dignitie, as in their Caroches to be whirled through the popular streetes.

It was *Iacobs* humble acknowledgement of Gods mercie to him. [p] *With my staffe I passed ouer this* Iordan, *and now I am become two bands.* If blind Ingratitude would suffer many proud eyes to see it, howe iustly might diuerse say: With my staffe came I hither walking, and now I ride in triumph with attendants. To these let me apply the words of the Prophet: [q] *Looke vnto the Rocke whence ye are hewen, and to the hole of the pitte whence ye are digged.* Remember your poore beginning, that you may bless God for your aduancing. Say not onely in generall, *Quis homo!* [r] *What is man that thou O Lord art so mindfull of him?* But *Quis ego?* [s] What am I, and what is my Fathers house, that GOD should thus raise me vp!

4. If thou haue *Honour*, keepe it, but trust it not. Nothing is more inconstant; for it depends vpon inconstancie

[m] Psal. 113. 7. 8.
[n] Eccle. 10. 6.
[o] Mat. 6. 29.
[p] Gen. 32. 10.
[q] Esa. 51. 1.
[r] Psal. 8. 4.
[s] 1. Sam. 9. 21.

constancie it selfe, the vulgar breath. Which is *Bellua multorum capitum*, a Beast of many heads, and as many tongues, which neuer keepe long in one tune. As they neuer agree one with another, so seldome doe they agree long with themselues. *Paul* and *Barnabas* come to *Lystra*, and raise an impotent Creeple: Hereat the amazed people would needs make them Gods, and draw Buls and garlands to the Altars for sacrifice to them. Not long after they draw *Paul* out of the Citie, and stone him. They suddenly turne him from a God to a malefactor, and are ready to kill him in stead of killing sacrifice to him. O the ficklenesse of that thing, which is committed to the keeping of vulgar hands. Trust not then popularitie with thy *Honour*, so it is mutable: but trust vertue with it, so it is durable. Nothing can make sure a good memorie, but a good life. It is a foolish dreame, to hope for immortalitie and a long-lasting name, by a monument of brasse or stone. It is not dead stones, but liuing men, that can redeeme thy good remembrance from oblivion. A Sumptuous Tombe couers thy putrified Carkase, and be thy life neuer so lewd, a commending Epitaph shadowes all: but the passenger that knew thee, telles his friends, that these out-sides are hypocriticall, for thy life was as rotten as is thy corpes: and so is occasioned by thy presumed glorie, to lay open thy deserued infamie. Neither can the common people preserue thy honour whiles thou liuest, nor can these dull and senselesse Monuments keepe it when thou art dead. Only thy noble and Christian life makes euery mans heart thy Tombe, and turnes euery tongue into a pen, to write thy deathlesse Epitaph.

Act. 14.

5. Lastly, if God giues to some men *Honour*, it is then manifest that God allowes difference of persons. He ordaines some to rule and others to obey: some maisters, others seruants: he setteth some vp on high,

and placeth others in a low degree. To repine at others greatnesse and our owne meannesse, is to cauill with God; as if hee wanted wisedome and equitie in disposing these inferiour conditions. It is a sauage and popular humour, to maligne and inueigh against men in eminent places. That rhyme, When *Adam* delued, and *Eue* span, Who was then a Gentleman? seemes to bee made among lacke *Strawes* followers, and to sauour of Rebellious discontent. God alloweth no man to vilifie, where hee hath honoured: no scurrilous Libelles disgracing those that liue, yea disparaging the very dead; shall passe the Court of Gods Iustice vncensured. Where the Lord conferres and confirmes *Honour*, woe to the tongue that shall traduce it. This second poynt hath held vs long, the breuitie of the rest shall ease it.

3. Obserue that *Salomon* in the donation of the *left hand*, couples together *Riches* and *Honour*: as if these two were for the most part inseparable companions. Eccle. 6. *God giues to a man Riches and Honour.* First Riches, and then Honour: for it is lightly found, so much Riches, so much Honour; and reputation is measured by the Acre. I haue wealth enough, saith the worldling. Luke 12. I will turne Gentleman, take *my ease, eate, drinke, and be merry.* Riches are the staires whereby men climbe vp into the height of dignitie; the fortification that defends it: the food it liues vpon: the oyle that keeps the lampe of *Honour* from going out. *Honour* is a bare robe, if Riches doe not lace and flourish it: and Riches a dull Lumpe, till *Honour* giue a Soule to quicken it. Fiftly then *Honour* and *Riches*, Wealth and Worship doe beare one another companie.

Eccl. 6. 2.

4. Lastly obserue, that though riches and honour be Gods gifts, yet they are but the gifts of his *left hand*: therefore it necessarily followes, that euery wise man

will

will first seeke the blessings of the *Right.* [a] *First seeke the kingdome of God, and his righteousnes: and these things shall be added to you.* Godlinesse is the best Riches, Riches the worst: let vs striue for the former without condition: for the other if they fall in our way, let vs stoope to take them vp: if not, let vs neuer couet them. It is no Wisedome to refuse Gods kindnesse, that offers wealth: nor pietie to scratch for it when God withholds it. When the Lord hath set thee vp as high as *Haman* in the Court of *Ahasuerus*, or promoted thee to ride with *Ioseph* in the second Chariot of Egypt: were thy stocke of Cattell exceeding *Iobs*; [b] *seauen thousand sheepe, three thousand Camels, fiue hundred yoke of Oxen:* did thy Wardrobe put downe *Salomons*, and thy cup-board of plate *Belshazzars*, when the vessels of Gods temple were the ornature. Yet all these are but the gifts of *Wisedomes left* hand; and the possessors may be vnder the malediction of God and goe downe to damnation. If it were true, that *sanctior qui ditior*, that goods could make a man good, I would not blame mens kissing the *left hand*, and sucking out *Riches* and *Honour*. But alas what antidote against the terrour of conscience can bee chym'd from gold? What charme is there in braue apparell to keepe off the rigour of Sathan? *Quod tibi præstat opes, non tibi præstat opem.* That which makes thee wealthy, cannot make thee happie.

Ionas had a Gourd that was to him an Arbour: he sate vnder it secure: but suddenly there was a worme that bitte it, and it dyed. Compare (secretly in your hearts) your riches to the Gourd: your pleasure to the greenesse of it: your pompe, attendance, vanities to the leaues of it: your suddaine encrease of wealth, to the growing and shooting vp of it. But withall forget not the Worme and the Wind; the Worme that shall kill your roote, Death, and the Wind that

[a] Math. 6. 33.

[b] Iob 1. 3.

shall blow vpon you is calamitie. There is a greater defect in this wealth and worshippe then their vncertaintie. *Non modo fallacia quia dubia, verùm infidiosa quia dulcia.* They are not onely deceitfull through their ticklenesse, but dangerous through their lushousnesse. Men are apt to surfeit on this luxurient abundance: it is a baite to securitie, a baud to wantonnes.

Aug.

Here is the maine difference betweene the gifts of Gods *right* hand and of his left. He giues reall blessings with the left, but he doth not settle them vpon vs: he promiseth no perpetuitie: but with the graces of his *right* he giues assurance of euerlastingnes. *Christ* calles Riches the [c] *riches of deceitfulnesse*: but grace [d] *the better part that shall neuer be taken away.* *Dauid* compares the wealthy to a flourishing tree that is soone withered: but Faith stablisheth a man like *Mount Sion, neuer to be remoued.* He that thinkes hee sittes surest in his seate of Riches, *let him take heed least he fall.* When a great man boasted of his abundance, (sayth *Paulus Emilius*) one of his friends told him, that the anger of God could not long forbeare so great prosperitie. How many rich Marchants haue suddenly lost all! How many Noblemen sold all! How many wealthy heires spent all! Few Sundayes passe ouer our heads without Collections for Ship-wrackes, fires, and other casualties; Demonstratiue proofes that prosperitie is inconstant, riches casuall. And for honour, wee read that *Belisarius* an honourable Peere of the Empire, was forced in his old age to beg from dore to dore, *obulum date Belsario.* *Fredericke* a great Emperour was so low brought, that he sued to be made but the Sexton of a Church.

[c] Math. 13. 22.
[d] Luk. 10. 42.
Psal. 35.
Psal. 125.

O then let vs not adhere to these *left* hand blessings, but first seeke *length of dayes*, eternall ioyes neuer to be lost. A man may enioy the other without fault: the sinne consisteth *præferendo vel conferendo*; either in preferring Riches, or in comparing them with faith and a

good

good conscience. *Vtere et ducis, fruere aternis*, Thou must necessarily vse these transient things, onely enioy and rest vppon the euerlasting comforts of *Iesus Christ*. When God hath allured to a Christian spirit the inheritance of Heauen, he ioyfully pilgrims it through this world: if wealth and worship salute him by the way, he refuseth nor their company; but they shall not stray him out of his path, nor transport his affections: for his heart is where his hope is, his loue is where his Lord is; euen with *Iesus* his Redeemer at the right hand of God. Now this mans very Riches are blessed to him; for as from the hand of God hee hath them, so *from the hand of God hee hath to enioy good in them.* Whereas to some (sayth *Salomon*) *I haue seene Riches kept for the owners thereof to their hurt*: to this man *they shall worke to the best*; blessing his condition in this life, and enlarging his dition in heauen; as the wise man sweetly. *The blessing of the Lord it maketh rich: and hee addeth no sorrow with it.*

c Eccl. 2. 24.
f Eccl. 5. 13.
g Rom. 8. 28.
h Prou. 10. 22

Thus in particular: if we conferre the right hand with the left, we shall generally learne

1. That both Gods hands are giuing: it is enough if man giue with one hand; but the Lord settes both his handes a doling his Almes of mercie. *Nemo tuarum vnam vincet vtraque manu.* No man can doe so much with both hands, as GOD with one hand, with one finger. Hee hath *Manum plenam, extensam, expansam*; hand full, not emptie: so full that it can neuer be emptied with giuing. Innumerable are the drops in the sea, yet if one be taken out, it hath (though insensibly) so much the lesse: but Gods goodnesse can suffer no diminution, for it is infinite. Men are sparing in their bountie, because the more they giue, the lesse they haue: but Gods hand is euer full, though it euer disperse: and the filling of many cisternes is no abatement to his euer running fountaine. Our prayers therefore

therfore are well directed thether for blessings; whence though we receiue neuer so much, wee leaue no lesse behind. Let this master of Requests in heauen haue all our suites: wee are sure either to receiue what wee aske, or what wee should aske.

It is *extensa*, a hand put forth, and stretched out. [i] *Stretched out*, not *to receiue*, but *to giue*. The Prophet speakes of Rulers that stretch out their hands for bribes and cry [k] *Giue yee*: but the Lords hand is put forth to offer good things. [l] *All day long haue I stretched forth my hands to a disobedient people.* Indeed God hath a hand; and woe to the man against whom it is stretched. *Homer* sayth that all the Gods could not ward a blow of *Iupiters* hand. His hands are not onely χεῖρες ἄπλοι, hands that cannot be sufficiently prised: but χεῖρες ἄπλοι; hands that cannot be resisted. It is a heauy hand when it lights vpon men in anger. *It is a fearefull thing to fall into the hands of the liuing God.* When reuolting Israell fell to serue *Baal* and *Ashtaroth* [m] *Whethersoeuer they went out, the hand of the Lord was against them for euill.* When the men of *Ashdod* were smitten with Emerods, it is said [n] *the hand of the Lord was heauie vpon them.* So *Dauid* in his grieuous miserie, [o] *Thine arrowes sticke fast in me, & thy hand presseth me sore.* It is not this hand that God here stretcheth out. [p] *Bernard* sayth, God hath two hands; *Fortitudo* and *Latitudo*. A hand of strength, *Qua defendit potenter*: wherewith he protects his friends, and confounds his enemies. A hand of Bountie, *Qua tribuit affluenter*, whereby he dispenseth and disposeth the larges of his gifts. This is the hand here put forth, *manus regalis*, and giues *munus regale*; a royall hand, full of reall mercies; let vs humbly kisse it.

It is *expansa*, not a shut hand, but open, [q] *Thou openest thy hand, and fillest all things liuing with plenteousnesse.* [r] *God giues richly*, sayth *Paul*. Man is poore, because

[i] Eccl.4.31.
[k] Hos.4.18.
[l] Rom.10.21.
[m] Iudg.2.15.
[n] 1.Sam.5.6.
[o] Psal.38.2.
[p] Ser.8.in cant
[q] Psal.145.16.
[r] 1.Tim.6.18.

becauſe hee is a creature: the very name of creature inferres powertie: it implies a receiuing of all. *Quid habes quod non accepisti?* The Creator hath the poſſeſſion of all, and the diſpoſition of all, at his own pleaſure. [f] *Euery good gift and euery perfect gift is from aboue, and commeth downe from the Father of Lights.* Bread in the Lords prayer is called *Ours*; *Giue vs this day our daily bread:* [g] *but non petitur a nobis, dicimus de nobis:* leſt we ſhould imagine it can owne it from our ſelues, we are taught daily to begge it of our father in heauen, whoſe it is. It is the Lords hand that barreth the gates of our cities, that *filleth our garners with plentie*, that ſets peace about our walles, and proſperitie in our pallaces; that bleſſeth our goings out, and commings in; euen all the workes of our hands.

But what ſpeake I of temporall things the gifts of his *left* hand, in compariſon of *length of dayes*, euerlaſting ioyes, the treaſures of his *right hand*? Repentance, humilitie, charitie, and the Lady of all graces *Faith* come from his hand, and are the faire gifts of God. [n] *Ipſum velle credere Deus operatur in homine.* The firſt will to beleeue is wrought in man by God. If any aske, *Cur, illi ita ſuadeatur, vt perſuadeatur; illi autem non ita?* Why doth this man beleeue & another remaine in infidelitie? *Hic digitus Dei*: the hand of God hath him here, working faith in the ſoule of him that beleeueth. All comes from this *hand* of mercy. [o] *Quiſquis tibi enumerat merita ſua, quid tibi enumerat niſi munera tua?* He that reckons to God his merites; what doth he reckon, but Gods mercies? *Dona bona mea, dona tua*: thoſe that are my goods, as Gods gifts.

2. Though hands be here attributed to God, yet it is but by way of metaphor, not literally and in a true proprietie of ſpeech. To conceiue GOD to bee as man, with humane dimenſions, was the hereſie of the *Anthropomorphites*: and hee that thus groſſely thinkes of God, ſayth *Iohn Damaſcen*, makes an Idol of God in his

[f] Iam. 1. 17.

[g] Aug. Epiſt. 143.

Pſal. 144. 13.

[n] Aug. de ſpiritu & liter &. cap. 34.

[o] Aug. Confeſſ. Lib. 9. cap. 13.

his heart. But herein God ſtoopes to the qualitie of our vnderſtandings aſcribing to himſelfe anger and diſpleaſure, as it were paſſions to the impaſſible: whereas *Nec Deus affectu capitur, nec angitur ira*: they are not paſſions, but perfections. God hath a mouth, by which he teacheth man wiſedome: he hath feet, by which he walketh on the earth his footeſtoole: he hath hands, by which he giueth food to all fleſh: he hath none of theſe organically as men haue; but in the varietie of effects which he produceth. So *Bernard*; *Per effectum habet habet, non per naturam.*

Serm. 4. in Cant.

3. Obſerue that in the *left* hand there is a double benefite, *Riches* and *Honour*; in the *right* but a ſingle one; *Length of dayes*; yet this one farre tranſcends both the other. For if we ſhould reſtraine it to this world: long life is a great bleſſing; and more valuable then wealth and worſhip. But taking it as it is meant, for eternitie, (For this life is but a ſpan long; a ſpan then; now ſcarce the length of a finger) as Pſal. 23. *I will dwell in the house of the Lord for euer*: originally *to length of dayes*; but fitly tranſlated *For euer*: the *left* hand is as far exceeded by the *right*, as ſhort mortalitie is by euerlaſtingneſſe. Aged *Iſrael* to his grand-children, *Ephraim* & *Manaſſeh* two ſonnes of *Ioſeph*, when the father had placed the firſt borne *Manaſſeh* to his right hand, and *Ephraim* the younger to his left; hee croſſing his hands, layd the right vpon [a] *Ephraim*, and the left vpon [c] *Manaſſeh*. When *Ioſeph* would haue remoued his hands, he refuſed: *I know it my ſonne, I know it. Manaſſeh alſo ſhall become a people, and he alſo ſhall be great: but truely his younger brother ſhall be greater then he.* The Lord doth bleſſe many [c] *Manaſſehs* with his left hand in *riches and honours*: but bleſſed be that *Ephraim* to whom his *right* hand is commended. Lord, let others enioy the treaſures of thy *left* hand, but lay thy right vpon our ſoules.

Pſal. 23. 6.

[a] Gen. 48. 14.

4. I conclude. Since the Lord out of both his

hands

hands powres and shovres vpon vs these mercies, what should we doe but be thankfull? Shall wee receiue benefites by heapes; and is the incense of our gratitude of so thinne a substance? *Et capitur minimo thuris honore Deus?* All these blessings seeme to say to man; Take, and take heed: *Accipe, redde, cave*: Receiue, returne, beware. Take warmth from me sayth apparell, heat from me sayth fire, strength from me sayth bread. Restore thankfullnesse to the Giuer. Or else beware lest the fire burne thee, water drowne thee, aire choake thee: lest all giue destruction, that should giue comfort. *Receiue* in the name of God, *Returne* in the Praise of God, or *Beware* in the feare of God. To whom for the blessings of both his hands, be glory ascribed from all lips and hearts, for euer and euer. Amen.

THE LOST ARE FOVND.

LVK. 19. 10.

For the Sonne of man is come to seeke, and to saue that was lost.

THE first word is Causall, and puts vs in mind of some reference. In briefe the dependance is this. Litle *Zacheus* became great in Gods fauour: he was (ver. 2.) a Publican, a chiefe Publican, a rich Publican: Yet he hath a desire to see *Iesus*, and *Iesus* hath a purpose to see him. A figtree shall helpe him to the sight of Christ, & Christ to the sight of him.

Our

Our Sauiour calls him downe, (it is fit they ſhould come downe in humilitie that entertaine Chriſt) and bids himſelfe to his houſe to dinner. He is made *Zacheus* his geſt for temporall food, and *Zacheus* is made his gueſt for euerlaſting cheare. *This day is ſalvation come to this houſe.* ver. 9.

This mercy is not without the *Phariſes* grudging ver. 7. *When they ſaw it, they all murmured, ſaying, That hee was gone to be gueſt with a man that is a ſinner.* Murmuring is betweene ſecret backbiting, and open railing: a ſmotherd malice, which can nether beevtterly concealed, nor dare bee openly vented. The cauſe of their murmuring was, that hee was become a gueſt to a ſinner: as if the Sunne of righteouſneſſe could bee corrupted in ſhining on a Dunghill of ſinne. No: whiles hee did aſſociate the bad, hee made them good; feeding them ſpiritually, that fed him corporally. Hee did not conſent to their ſinne, but correct it: not infecting himſelfe, but affecting their ſoules, and effecting their bliſſe. A man may accompany thoſe, whom hee deſires to make better, or them to make him better. And that the mouth of all wickedneſſe might be ſtopped, our Sauiour ſayes, that his comming into the world was not onely to call home *Zacheus*, but euen many ſuch Publicans. *For the Sonne of man is come to ſeeke, and to ſaue &c.*

Wee are thus gotten ouer the threſhold; *For:* let vs now looke into the houſe, and ſurvay euery chamber and roome in it. The foundation of this comfortable ſcripture is *Ieſus* Chriſt and the building may bee diſtinguiſhed into fiue ſeuerall Parlours, all richly hung and adorned with the graces and mercies of God: *and the midſt thereof paued with loue for the daughters of Ieruſalem.* CHRIST is the Buttreſſe or corner ſtone; and in him conſider here Cant. 3.10.

His

His { Humilitie. *The Sonne of man.*
Veritie. *Is come.*
Pittie. *To seeke.*
Piety. *To saue.*
Power. *That which was lost.*

1. *The Sonne of man. Ecce Humilitatem.* Hee that is the Sonne of eternall God, cals himselfe the Sonne of mortall man.

2. *Is come. Ecce veritatem.* What God had promised, his Seruants propheried, his Types prefigured, he hath now performed. They all foretold in their kinds that he should come: he makes all good, he *Is come.*

3. *To seeke. Ecce compassionem.* He knew that we were vtterly gone; that we had *Nec valentis oculum, nec volentis animum*: neither an eye able, nor a mind willing to seeke him: in Pittie *he seekes vs.*

4. *To saue. Ecce Pietatem.* He seekes vs not *in ruinam*, to our destruction as we deserued: but *in salutem*, to our saluation as he desired. *Amissos quærit, quæsitos invenit, inventos seruat.* He *seekes* them that were lost, hee finds them he seekes, he *saues* them he finds. *To saue.*

5. *The lost. Ecce Potestatem.* He is not onely able to strengthen vs weake, nor to recouer vs sicke, nor to fetch vs home offring our selues to bee brought: but when we had neither will nor power to procure this; yea when wee had a reluctancie against this, for wee were his enemies and hated him: he did recall vs gone, reviue vs dead, *seeke and saue* vs that were *lost.*

You see the Chambers; how they lie in order: let mee keepe your thoughts in this house of Mercie a while, wherein may all our soules dwell for euer. In survaying the Roomes, it is fit wee should begin with the lowermost: and thither the Text aptly first leads vs.

The Sonne of Man.

Christ is called a Sonne in three respects. 1. In regard

gard of his Deitie, the Sonne of God, begotten of him from all eternitie, coequall and coeſſentiall to him. 2 In reſpect of his fleſh, the Son of *Mary*, naturally borne of her. 3. He cals himſelfe the *Sonne* of Man, in regard that he tooke on him mans nature, and vndertooke the performance of mans redemption. Man like vs in all things, *ſinne onely excepted*. So that in this circumſtance two things are conſiderable in Chriſt; the one neceſſarily involved in the other:

His { Humanitie. / Humilitie.

His *Humanitie*.

[a] Gal. 4. 4. When the fulneſſe of time was come, [a] *God ſent his Sonne made of a Woman. Ex muliere, non in muliere*: as *Gorran* notes againſt *Valentinus*, whoſe hereſie was, that Chriſt paſſed through the Virgin as water through a Conduit-pipe. But this Prepoſition *Ex*, ſignifies a preexiſtent matter: as a houſe is made of tymber & ſtones, bread of wheat, wine of grapes. Chriſt had therefore the materials of his bodie from the virgin *Mary*; though not his *Formale principium*: for the holy Ghoſt was agent in this wonderfull conception.

Neither is this a thing impoſſible to God, though wonderfull to Man; that this Chriſt ſhould be the Son of *Mary* without man. As it was poſſible to God in the firſt creation, to make a Woman out of a Man without the helpe of a Woman: ſo in this new creation, to make a Man out of a Woman without the helpe of a man. There is the ſame reaſon of poſſibilitie. It is as eaſie to bring fire from a ſteele without a flint, as from a flint without a ſteele. But he that could *dare eſſentiam nihilo*, can raiſe a nature *ex aliquo*.

God had foure diuerſe manners of creating humane creatures. 1. The firſt man *Adam* was made of no man, but immediately created of God. 2. The ſecond, that was

was *Eue*, was made (not of a woman, but) of a man alone. 3. The third ſort, all men and women elſe are begotten of man and woman. 4. Chriſt the laſt ſort was of a different matter from all theſe. 1. not of no precedent fleſh, as *Adam*. 2. Not of a man without a woman, as *Eue*. 3. Not of man and woman, as all we. 4. But after a new way; of a woman, without a man. We are all in this ſort oppoſed to *Adam*, Chriſt to *Eue*. *Adam* was made of neither man nor woman, wee of both man and woman. *Eue* of a man without a woman, Chriſt of a woman without a man.

Now as this was a great worke of God, ſo it is a great wonder to man. Three miracles here. *Deum naſci, virginem parere, fidem hæc credere.* That the Sonne of God ſhould become the Sonne of woman, a great myracle. That a virgin ſhould beare a child, and yet before, at, after the birth remaine ſtill a virgin, a great myracle. That the faith of man ſhould beleeue all this, *Maximum miraculum*; this is the greateſt wonder of all.

Thus you haue Diuinitie aſſuming Humanitie: a *great myſtery*; [b] *God manifeſted in the fleſh*. *In mundum venit, qui mundum condidit*: he comes downe to earth, but hee leaues not heauen; *hic affuit inde non defuit*. *Humana natura aſſumpta eſt, Diuina non conſumpta eſt*. Hee tooke Humanitie, he loſt not his Diuinitie. He abideth *Maria Pater*, the Father of *Mary*; who is made *Mariæ Filius*, the Sonne of *Mary*. [c] *To vs a child is borne, to vs a ſonne is giuen*. Whereon [d] *Emiſſenus*; *Natus qui ſentiret occaſum, datus qui eſſet exordium*. Hee was *borne* that ſhould feele death: hee was *giuen* that was from euerlaſting, and could not die. *Natus qui & matre eſſet iunior, datus qui nec Pater eſſet antiquior*. He that was *borne* was younger then his mother; hee that was *giuen* was as eternall as his father. He was Sonne to both God and *Mary*. *Non alter ex Patre, alter ex*

[b] 1. Tim. 3. 16.

[c] Eſa 9. 6.

[d] Hom de. Nat.

Virgine: ſed aliter ex Patre, aliter ex virgine.

As the flowers are ſaid to haue *Solem in cœlo patrem, ſolum in terra matrem*: ſo Chriſt hath a father in heauen without a mother, a mother on earth without a father. Here is then the wonder of his *Humanitie*. The *euerlaſting* [e] *Father* is become a litle child. He that ſpreads out the heauens, is wrapd in [e] ſwadling clouts. Hee that is the *Word*, becomes an Infant not able to ſpeake. The Sonne of God calls himſelfe the Sonne of man.

[e] Eſa.9.6.

[e] Luk.2.7.

His *Humilitie.*

If your vnderſtandings can reach the depth of this bottome, take it at one view. The Sonne of God calls himſelfe the *Sonne of man*. The omnipotent Creator becomes an impotent creature. As himſelfe ſayth; [f] *Greater loue hath no man then this, that a man lay downe his life for his friends.* So greater *humilitie* neuer was then this, that God ſhould be made man. It is the voyce of Pride in man, [g] *I will bee like God:* but the action of *Humilitie* in God, *I will be man.* Proud *Nebuchadnezzar* ſayes, *Ero ſimilis altiſſimo, I will be like the Higheſt*: meeke Chriſt ſayth, *Ero ſimilis infimo* I will be like the loweſt: *hee put on him the the forme of a ſeruant*: yea hee was a deſpiſed *Worme*. God ſpoke it in deriſion of ſinfull man; [h] *Behold, hee is become as one of vs:* but now we may ſay, God is become as one of vs. There the loweſt aſpires to bee the Higheſt, here the Higheſt vouchſafes to be the loweſt. *Alexander* a ſonne of man would make himſelfe the ſonne of God: Chriſt the Sonne of God makes himſelfe the ſonne of man. God in [i] *whoſe preſence is fullneſſe of ioy*, becomes [k] *a man full of ſorrowes.* Eternall reſt betakes himſelfe to vnreſt: hauing whilſt hee liued i *paſſiue action*, and when hee dyed *actiue paſſion.*

[f] Ioh.15.13.

[g] Eſa.14.14.

[h] Gen.3.22.

[i] Pſal.16.11.

[k] Eſa.53.3.

[l] Bern.ſer.in ſer.4.hebd.

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The [m] *LORD ouer all things*, and [n] *Heire of the world*, vndertakes ignominie and pouertie. Ignominie: the [o] *King of glory* is become [p] *the shame of men*. Pouertie: [q] *Pauper in natiuitate, pauperior in vita, pauperrimus in cruce.* Poore in his Birth, for borne in another mans stable: poore in his Life, fed at another mans table: poore in his Death, buried in another mans sepulcher.

[m] Act.10.36.
[n] Hebr.1.2.
[o] Psal.24.7.
[p] Psal.22.6.
[q] Bern.tract.de Pass.Dom. cap.2.

There are sayth [r] *Bernard*, some that are humbled, but not humble: others that are humble, not humbled: and a third sort that are both humbled and humble. Pharaoh was humbled and cast downe, but not humble: smitten with subuersion, not moued with submission. *Godfrey of Boloigne* was not humbled, yet humble: for in the very heate and height of his honour he refused to be crowned in *Ierusalem*, with a Crowne of gold, because Christ his master had bin in that place crowned with a crowne of thornes. Others are both humbled and humble. [s] *When he slew them they sought him: they returned and enquired early after GOD.* Our Sauiour Christ was Passiuely humbled: [t] *hee was made lower then the Angels, by suffering death: the Lord did breathe him.* Actiuely he humbled himselfe. [u] *he made himselfe of no reputation, and tooke vpon him the forme of a seruant: he humbled himselfe.* Habitually hee was humbled. [x] *Learne of me, for I am meeke and lowly in heart.* Let this obseruation lesson vs two dueties.

[r] In Cant.ser. 34.
[s] Psal.78.34.
[t] Heb.2.9.
[u] Phil.2.7.
[x] Mat.11.29.

1. Esteeme wee not the worse, but the better of Christ, that hee made himselfe the *Sonne* of man. Let him not lose any part of his honour, because hee abased himselfe for vs. Hee that tooke our [a] *flesh, is also ouer all, GOD blessed for ever, Amen.* There is more in him then humanitie: not *alia persona*, but *alia natura*: not another person, but another nature. Though hee bee *verus homo*, hee is not *merus homo*.

[a] Rom.9.5

And euen that Man, that was crucified on a croſſe, and layed in a graue, is more high then the heauens, more holy then the Angels.

[b] Act.7.56. *Stephen* ſaw this very [b] *Sonne of man ſtanding on the right hand of God.* The bloud of this Sonne of man giues ſaluation: and to whome it doth not, this *Sonne of man ſhall* [c] *adiudge* them to condemnation. Vnder this name and forme of Humilitie our Sauiour appoſed his Diſciples. [d] *Whome do men ſay, that I, the Sonne of Man, am? Peter* anſweres for himſelfe and the Apoſtles, whatſoeuer the people thought; [e] *Thou art Chriſt the Sonne of the liuing God.* He cals himſelfe the *Sonne of man, Peter* cals him the *Sonne of God.* [f] *The Iewes* ſee him onely a *ſtumbling blocke*, and the *Greekes fooliſhneſſe*: but Chriſtians ſee him [g] *the Power of God, and the Wiſedome of God.* The wicked behold him [h] *without forme or comelyneſſe, or beauty to deſire him*: but the faithfull behold him [i] *crowned with a Crowne,* [k] *his face ſhining, as the Sunne in his glory.* Therefore [l] *Quantò minorem ſe fecit in humilitate, tantò maiorem exhibuit in bonitate. Quanto pro me vilior, tanto mihi charior.* The lower hee brought himſelfe in humilitie, the higher hee magnified his mercie. By ſo much as hee was made the baſer for vs, by ſo much let him be the dearer to vs.

[c] Ioh.5.27.
[d] Mat.16.13.
[e] Ver.16.
[f] 1.Cor.1.23.
[g] Ver.24.
[h] Eſa.53.2.
[i] Cant.3.11.
[k] Mat 17.2.
[l] Bern.ſer.22.

Obſerue it O man: *& quia limus es, non ſis ſuperbus: & quia Deo iunctus; non ſis ingratus:* becauſe thou art duſt of thy ſelfe, be not proud: becauſe thou art made immortall by Chriſt, be not vnthankefull.

Condemned world, that deſpiſeſt him appearing as a ſilly man! The Iewes expected an externall pompe in the *Meſſias*: *Can hee not come downe from the Croſſe*; how ſhould this man ſaue vs? They conſider not, that hee who wanted a Reſt for his head, & Bread for his followers, fed ſome thouſands of them with a few loaues: that hee which wanted a pillow,

giues

giues rest to all beleeuing soules: that hee could, but would not come downe from the crosse; that the deare price of their redemption might be payed.

Many still haue such Iewish hearts: what, beleeue on a crucified man? But *Paul* [m] *determines to know nothing, but this Iesus Christ, and him crucified.* They can be content to dwell with him on mount *Tabor*, but not to follow him to mount *Caluary*. They cleaue to him so long as hee giues them bread, but forsake him when himselfe [n] cryes for drinke. *Oderunt pannos tuos.* O Christ, they like well thy robes of glory, but not thy rags of pouertie. They loue him whiles the people cry *Hosanna*; but shrinke backe when they cry, *Crucifie him.* All pleaseth them but the Crosse: all the faire way of delights they will accompany him, but at the Crosse they part.

They would share with him in his kingdome, but they will none of his vassalage. The Lyon (in a Fable) had many attendants, and he prouided for them good cheare. They like well of this, and are proud of their master, to whom all the other beastes gaue awe and obedience. But it chanced that the Lyon fell into the daunger of the Dragon; who had got him downe, readie to deuoure him. His followers seeing this quickly betake them to their heeles; and fell euery beast to his old trade of rapine. Onely the poore Lambe stood bleating by, and though hee coulde not helpe, would not forsake his Lord. At last the Lyon gets the victory, and treads the Dragon vnder his feet to death. Then he punisheth those reuolting traytors with deserued destruction, and sets the Lambe by his owne side.

The great [a] *Lyon of Iudah* feeds many of the Iewes, and at this day profane wretches: whilest his bountie lasts, Christ, and none but Christ. But when the *Red Dragon* hath got him vnder, nailed him to the crosse, Crucified him dead; away goe these runnagates;

[m] 1. Cor. 2, 2.

[n] Ioh. 19. 28.

[a] Reu. 5. 5.

no more peny, no more Paternoſter. If affliction come for Chriſt his cauſe, they know where to find a kinder Maſter. Backe to the world: one to his fraud, and hee will ouer-reach others with the ſinne of deceitfulneſſe, though himſelfe be ouer-reached with the [b] *deceitfulneſſe of ſinne.* Another to his vſurie; and hee chymically proiects money out of the poores bowels. A third to his couetouſneſſe; and hee had rather that the very frame of the world ſhould fall, then the price of corne. A fourth to his Idols; and hee hopes for cakes *from the Queene of heauen,* as if the King of heauen was not able to giue bread. If the Lord pinch them with diſtreſſe, they runne to *Rome* for ſuccour: expecting that from a blocke, which they would not tarry to obtaine from the God of mercie. Then they cry like the *Iſraelites:* [c] *Vp, make vs gods to goe before vs: for as for this Moſes,* wee know not what is become of him. But at laſt this Lyon conquers the Dragon; ouercomes Sathan & his damnation: what ſhall he then ſay to thoſe Rebelles *that would not haue him raigne ouer them?* But [d] *Bring thoſe mine enemies, and ſlay them before me.* But the poore and pure innocent Lambs that [e] *ſuffer with him, ſhall raigne with him.* [f] *Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen.*

[b] Heb. 3. 13.
[c] Exod. 32. 1.
[d] Luk. 19. 27.
[e] Rom. 8. 17.
[f] Mat. 5. 10.

2. The other vſe is S[t]. *Pauls.* [g] *Let the ſame minde be in you, which was in Chriſt Ieſus.* What mind is that? *Humilitie.* Ver. 7. He that *thought it no robberie to bee equall with God,* humbled himſelfe to become Man: we ſhould haue found it no robberie to be equall with Deuils, and ſhall we be proud? What an intolerable diſproportion is this; to behold *Humilem Deum, & ſuperbum hominem?* an humble God, and a proud man? Who can indure to ſee a Prince on foot, & his vaſſall mounted? Shall the Sonne of God be thus humble for vs, & ſhall not we be humble for our ſelues? For our ſelues, I ſay; that

[g] Phil. 2. 5.

that deserue to be cast downe among the lowest; for our selues, that we may be exalted.

He that here cals himselfe the Sonne of man, is now glorified: they that humbly acknowledge themselues to be the Sonnes of men, that is mortall, shalbe made the Sonnes of God, that is immortall. In the first of *King.* 19. There was a *mightie strong winde*, that rent the mountaines, and brake the rockes; but God was not in the *Wind*: the Lord will not rest in the turbulent spirit, puffed vp with the *wind* of vaine-glory. There was *an earth-quake*, but God was not in the *earth-quake*. He will not dwell in a couetous heart, buryed in the furrowes of the *earth*, and cares of the world. There was a *Fire*, but the Lord was not in the *fire*. Hee will not rest in a cholericke angry soule, full of combustion and furious heate. There was a *still soft voyce*, and the Lord came with it. In a milde and humble spirit the God of heauen and earth will dwell. [h] *The high and lofty One that inhabiteth eternitie, will dwell in the contrite and humble soule.* 1. King. 19. 11. [h] Esa. 57. 15.

It is a sweet mixture of Greatnesse and Goodnesse; *Vt dum nihil in honore subsimus, nihil in humilitate submissius*; When the highest in dignitie are the lowest in courtesie. *Augustine* called himselfe, *Minimum non solùm omnium Apostolorum, sed etiam Episcoporum*; the least not onely of all the Apostles, but of all the Bishops: wheras he was the most illuminate doctor and best Bishop of his times. *Paul* thought himselfe [i] *not worthy to be called an Apostle*: and behold, he is called *The Apostle*; κατεξοχην; not *Paul*, but The Apostle. *Abraham* that esteemed himselfe [k] *dust and ashes*, is honoured to bee the [l] *Father of all them that beleeue*. *Dauid* sits content at his sheepe-folds; the Lord makes him King ouer his *Israell*. [i] 1. Cor. 15. 9. [k] Gen. 18. 27. [l] Rom. 4. 11.

But as *Humilitie* like the Bee gathers Honey out of ranke Weeds, very sinnes, mouing to repentance. So

Pride like the Spider ſuckes poyſon out of the faireſt flowers, the beſt graces, and is corrupted with inſolence. *Vna ſuperbia deſtruit omnia.* Onely Pride ouerthrowes all. It thruſt proud *Nabuchadnezzar* out of mens ſocietie, proud *Saul* out of his kingdome, proud *Adam* out of Paradiſe, proud *Haman* out of the Court, proud *Lucifer* out of heauen. Pride had her beginning among the Angels that fell, her continuance in earth, her end in hell. Poore man; how ill it becomes thee to be proud, when God himſelfe is humble!

Is come.

We vnderſtand the perſon, let vs come to his *Comming*. And herein, *Ecce veritatem*; behold his *Truth*. Did God promiſe a Sonne of a virgin; *Emanuell*, a Sauiour? He is as good as his word; *Venit*, he is come. Did the ſacrificed bloud of ſo many Buls, Goates, and Lambes, prefigure the expiatory bloud of the Lambe of God to be ſhed? [m] *Ecce agnus Dei; Behold that Lambe of God that taketh away the ſinnes of the world.* Is the *Seed of the woman* promiſed *to breake the head of the ſerpent?* Behold he *breakes the heauens, and comes downe* to doe it. [n] *For this purpoſe the Sonne of God was manifeſted, that he might deſtroy the workes of the Deuill.* Did God ingage his word for a Redeemer to purge our ſinnes? [o] *Call his name Ieſus: for he ſhall ſaue his people from their ſinnes.*

[m] Ioh. 1. 29.

[n] 1. Ioh. 3. 8.

[o] Math. 1. 21.

Againſt vnbeleeuing Atheiſts, and miſ-beleeuing Iewes, here is ſufficient conviction. But I ſpeake to Chriſtians, that beleeue he is come. *Hac fide credite venturum eſſe, qua creditis veniſſe.* Beleeue that he will come againe, with the ſame faith wherewith you beleeue he is come alreadie. Doe not curtall Gods word, beleeuing onely ſo much as you liſt. Faith is holy and catholicke: if you diſtruſt part of Gods word, you prepare infidelitie to the whole. Did God promiſe Chriſt, and

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in P *the fulnes of time to send him?* Then since he hath againe promised him, and [q] *appointed a day wherein he will iudge the world by that man*, he shall come. As certainly as he came to suffer for the world, so certainely shall he come to iudge the world. [r] *Christ was once offered to beare the sinnes of many, and vnto them that looke for him shall he appeare the second time without sinne vnto saluation.* He that kept his promise when he came to die for vs, followed by some few poore Apostles, will not breake it when he shal come in glory with thousads of Angels.

P Gal. 4. 4.
q Act. 17. 31.
r Heb. 9. 28.

Neither did God onely promise that Christ should come, but that all beleeuers should be saued by him. [s] *As many as receiued him, to them gaue he power to be the sonnes of God, euen to them that beleeue on his Name. Misit filium, promisit in filio vitam.* He sent his Sonne to vs, and saluation with him. Wretched and desperate men that distrust this mercie! *Whosoeuer beleeues, and is baptised, shall be saued.* Whosoeuer; *Qui se ipsum excipit, seipsum decipit.* Did not God spare to send his promised sonne out of his bosome to death, and will hee to those that beleeue on him deny life? No; all his *promises are Yea and Amen in Christ*: may these also be *Yea* and *Amen* in our beleeuing hearts. A yeelding Deuill could say, *Iesus I know*: yet some men are like that tempting deuill. *Matth.* 4. *Si filius Dei sis; If thou be the sonne of God. Si* If; as if they doubted, whether he could or would saue them.

s Ioh. 1. 12.

Is come.

There is a threefold *Comming* of Christ: according to the threefold difference of Time; Past, Present, Future. As [t] *Bernard.*

t Ser. 3. de Aduentu Christi.

Venit { *Ad homines* / *In homines* / *Contra homines.*

1. First for the time past, he *came among men.* Iohn. 1.

The

Ioh.1.14. 1. *The word was made fleſh, and dwelt among us.* 2. For the preſent, he comes *into men*; by his Spirit and grace. Reu.3.20. Reu.3. *I ſtand at the dore and knock, if any open vnto me, I will come into him.* 3. For the time to come, hee ſhall Rom.2.16. *come againſt men.* Rom.2. *At the day when God ſhall iudge the ſecrets of all hearts by Ieſus Chriſt.* Or as it is wittily Dr Boys, Poſt. Dom. obſerued; the *Sunne of righteouſneſſe* appeareth in three ſignes: *Leo, Virgo, Libra.* 1. In the Law like a *Lyon*, roaring out terrible things with a voice not iudurable. [u] Exod.20.19. [u] *And they ſayd to Moſes, Speake thou with vs, and we will heare: but let not God ſpeake with vs, leaſt we die.* 2. In the Goſpell hee appeared in *Virgo*, an Infant borne of a virgin. Math.1.25. 3. At his laſt Audite hee ſhall appeare in *Libra*, weighing all our thoughts, words, and workes in a balance. [x] Reu.22.12. [x] *Behold I come quickly & my reward is with me, to giue euery man according as his worke ſhalbe.*

Is come.

He was not fetched, not forced, *ſponte venit*; of his owne accord he is come. [a] Ioh.10.18. [a] *No man taketh my life from me, but I lay it downe of my ſelfe.* [b] In Mat.26. 55. [b] *Ambroſe* on theſe words of Chriſt; *Are ye come out againſt a theefe, with ſwords and ſtaues to take me? Stultum eſt cum gladijs eum quærere, qui vltro ſe offert.* It was ſuperfluous folly to apprehend him with weapons, that willingly offered himſelfe: to ſeeke him in the night by treaſon, as if he ſhunned the light, who was euery day teaching publiquely in the *Temple. Sed factum congruit tempori & perſonis: quia cùm eſſent tenebræ, in tenebroſo tempore tenebroſum opus exercebant.* The fact agrees to the time and Perſons: they were darkneſſe, therefore they doe the worke of darkneſſe in a time of darkneſſe. Indeed hee prayes; *Father, ſaue mee from this houre:* but withall hee corrects himſelfe; *Therefore came I to this houre.*

But he is ſaid to *feare death*. Hebr.5. What is it to vs

Quòd

Quòd timuit, that hee feared: *noſtrum eſt quòd ſuſtinuit*, that hee ſuffered. Chriſt's nature muſt needs abhorre deſtructiue things: but his Rationall ouercame his Naturall will. Hee feared death. [c] *Ex affectu ſenſualitatis*, not *Ex affectu rationis*. Hee eſchewed it *ſecundum ſe*, but did vndergoe it *propter aliud*. *Ex impetu naturæ* hee declined it; but *ex imperio rationis*; conſidering that either hee muſt come and die on earth, or wee all muſt goe and die in hell; and that the heads temporall death might procure the bodies eternall life; behold *the Sonne of man is come*. Neither was it neceſſary for him to loue his paine, though hee ſo loued vs to ſuffer this paine. No man properly loues the rod that beats him, though hee loues for his ſoules good to be beaten. As *Auguſtin* ſayd of croſſes; [d] *Tollerare iubemur non amare. Nemo quod tollerat amat, etſi tollerare amat*. We are commanded to beare them, not to loue them. No man that euen loues to ſuffer, loues that he ſuffers.

[c] Lomb. 3. ſent diſt. 17.

[d] Confeſ. lib. 10. cap. 28.

Voluntarily hee yeelds himſelfe; ſaluting *Iudas* by the name of *Friend*: *Amice cur venis?* He ſuffered not his followers to offend his enemies, nor commands the Angels to defend himſelfe. [e] O blind Iewes; was it impoſſible for him, *de arido ſtipite ligni deſcendere, qui deſcendit a cœlorum altitudine?* to come downe from a peice of wood, that came downe from heauē? *Nunquid tua vincula illũ poſſunt tenere, quem cœli non poſſunt capere?* Shall your bonds hold him, when the heauens could not containe him? He came not to deliuer himſelfe, that was in freedome: but to deliuer vs, that were in bondage.

[e] Ambr. in Mat 27. 40.

Non venit vt ſe liberaret, qui ſub ſeruitute non erat; ſed vt nos de ſeruitute redimeret." Ambr. vbi ſupra.

Is come.

Is Chriſt come to vs, and ſhall not wee come to him? Doth the Sonne of God come to the Sonnes of men,

men, and doe the Sonnes of men scorne to come to the Sonne of God? Proud dust, wilt thou not meet thy maker? If any aske; [f] *Whether is thy beloued gone? that wee may seeke him with thee.* The Church answers; [g] *My beloued is gone downe into his garden, to the beds of spices, to feed in the gardens, and to gather Lillies.* You shall haue him in his Garden, the Congregation of the faithfull. *Where soeuer a number is gathered together in his Name.* Behold, *Venit ad limina virtus*, Manna lies at your thresholds; will you not goe forth and gather it? The Bridegrome is come, will you not make merrie with him? The nice piece of dust; like Idolatrous *Ieroboam*, cryes, the Church is too farre off, the iourney too long to Christ. Hee came all that long way from heauen to earth for vs, and is a mile too tedious to goe to him? Goe too, *sede, ede, perde*; sit still, eate thy meate, and destroy thy selfe: who shall blame the iustice of thy condemnation.

[f] Cant. 6. 1.

[g] Ver. 2.

But for vs, let vs leaue our pleasures, and goe to our Sauiour. *Non sedeas sed eas, ni pereas per eas.* Come a litle way to him, that came so farre to thee. *Philip* tells *Nathanael*, *wee haue found the Messias: Nathanael* obiects, *Can any good thing come out of Nazareth? Come and see*, sayth *Philip*. And straitwayes *Iesus saw Nathanael* comming. Christ hath sent many Preachers to inuite vs to saluation: Wee aske, *Vbi*, where: they say, Come and see: but we will not *come*; Christ cannot see vs comming. *Mundus, cura, caro*; three mischieuous hindrers, we come not. Christ himselfe calls; yet [g] *You will not come vnto mee; that you might haue life.* He comes amongst vs, Christians; *ad suos*: [h] *Hee came to his owne, and his owne receiued him not.* Wee say of such things as are vnlike; they come not neere one another: many clothes lie on a heape together, yet because of their different

Ioh. 1. 48.

[g] Ioh. 5. 40.

[h] Ioh. 1. 11.

different colours, wee say they come not neare one to another. But of things that are alike, wee say they come nigh one another. Our comming neare to Christ is not in place, but in grace. Not in place; for so the wicked is neere to God. [i] *Whether shall I flie from thy presence?* But in grace and qualitie; being *holy as he is holy*. Indeed hee must first draw vs before we can come. [k] *Draw mee: wee will runne after thee.* Hee first drawes vs by grace, then wee runne after him by repentance.

[i] Psal. 139. 7.

[k] Cant. 1.

To seeke.

Hee is come: to what purpose? *Ecce compassionem*; to *seeke*. All the dayes of his flesh vpon earth hee went about seeking soules. Hee went to *Samaria* to seeke the woman, to *Bethany* to seeke *Mary*, to *Capernaum* to seeke the Centurion, to *Iericho* to seeke *Zacheus*. O what is a man, and the Sonne of man, that the Sonne of God should thus hunt after him! Wee sought not him. [l] *The wicked through the pride of his countenance will not seeke after God.* Behold, he *seekes* vs. We would not call vpon him, he sends Ambassadors to beseech vs. [m] *Wee pray you in Christs stead, be ye reconciled to God.* Indeede we cannot seeke him, till he first find vs. *Oportuit viam inuenire errantes, errantes enim nequeunt inuenire viam.* If the [n] *Way* had not found vs, we should neuer haue found the *Way*. Loe his mercie: *Non solum redeuntem suscipit, sed perditum quærit.* How ioyfull will hee be to find vs, that is thus carefull to *seeke* vs!

[l] Psal. 10. 4.

[m] 2. Cor. 5. 20.

[n] Ioh. 14. 6.

Let this teach vs, not to hide our selues from him. Wretched men, guiltie of their owne eternall losse, that will not bee found of Christ when hee seekes them. How shall they at the last day [o] *stand with confidence before him*, that at his day runne from him? If we will not be found to bee sanctified, wee cannot

[o] 1. Ioh. 2. 28.

be

be found to be glorified. *Paul* [p] *deſires to be found in Chriſt:* in Chriſt found, for without Chriſt euer loſt [q] *Thoſe that thou gaueſt me, I haue kept; and none of them is loſt, but the ſonne of perdition.* Woe to that man, when Chriſt ſhall returne with a *Non inuentus.* What can the ſhepheard doe but ſeeke? *nolunt inueniri;* they will not be found. What the charmer but charme? *Nolunt incantari,* they will not bee charmed. What the Sutour but wooe? *nolunt deſponſari,* they will not bee eſpouſed to Chriſt. What the Ambaſſador but beſeech? *Nolunt exorari* they will not be intreated. What then remaines? [r] *He that will be vniuſt, let him bee vniuſt ſtill: and hee that will bee filthy, let him bee filthy ſtill.* If wee will not be found of him when hee ſeekes vs, hee will not bee found of vs when wee ſeeke him. [ſ] *They ſhall ſeeke me early, but they ſhall not find me. Quæſitus contemnet, qui quærens contemnitur.* Hee was deſpiſed when hee ſought, and will deſpiſe when hee is ſought to.

[p] Phil. 3. 9.
[q] Ioh. 17. 12.
[r] Reu. 22. 11.
[ſ] Prou. 1. 28.

Three vicious ſorts of men are here culpable. 1. Some ſculke when Chriſt ſeekes. If there be any buſh in Paradiſe. *Adam* will thruſt his head into it. If there be any hole of pretence, *Saul* will there borough his rebellion. If *Gehezi* can ſhadow his briberie with a lie, *Eliſha* ſhall not find him. When the Sunne ſhines, euerie bird comes forth, onely the owle will not bee found. Theſe birds of darkneſſe cannot abide the light. [t] *becauſe their deeds are euill.* Thus they play at All hid with God: but how fooliſhly! Like that beaſte that hauing thruſt his head in a buſh, and ſeeing no body, thinkes no body ſees him. But they ſhall find at laſt, that not holes of [u] *Mountaines,* nor caues of *rockes,* can conceale them.

[t] Ioh. 3. 19.
[u] Reu. 6. 16.

2. Others play at faſt and looſe with God: as a man behind a tree, one while ſeene, another while hid. In the day of proſperitie they are hidden; onely in affliction

affliction they come out of their holes. As ſome beaſts are driuen out of their boroughes by pouring in ſcalding water: or as *Abſolon* fetch'd *Ioab*, by ſetting [a] *on fire his Barley fields*. Theſe are found on the Sunday, but loſt all the weeke. Like the Deuill, they ſtand among the *Sonnes* of God, yet deuoure the ſeruants of God. As *Saul* at one time prophecied with the Prophets, and at another time maſſacred them. Chriſt cals them to a banket of proſperitie, they cry *Hic ſumus*, We are here: but if Satan (in their opinion) offer them better cheare; *Tibi ſumus*, We are for thee.

[a] 2. Sam. 14. 30

Iob. 1.

3. Others being loſt, and hearing the *ſeekers* voyce, goe further from him. Theſe are Wolues, not ſheepe. The *ſheepe heares his voice*, and comes: the Wolfe heares it, and flies. The nearer ſaluation comes to them, the further they runne from it. Becauſe England tenders them the Goſpell, they will runne as farre as *Rome* for damnation.

Chriſt came to *ſeeke the loſt ſheepe*; Luk. 15. he *found* it, he layd it on his *ſhoulders*, and he *reioyced*. In his life he *ſeekes* the ſinner till he finde him. In his death hee layes him on his *ſhoulders*, bearing his ſinnes in his bodie on the Croſſe. In his reſurrection he *reioyced* for him. In his aſcenſion he opens the dores of heauen, & brings him home. *Venit & invenit*: hee *comes* to *ſeeke*, and he ſeekes to *ſaue*; which is the next poynt,

To ſaue.

Ecce Pietatem, Behold his goodneſſe. *Herod* ſought Chriſt *ad interitum*, to kill him: Chriſt ſeekes vs *ad ſalutem*, to ſaue vs. [b] *This is a faithfull ſaying, and worthy of all acceptation: that Ieſus Chriſt came into the world to ſaue ſinners.* Yeeld to be found, if thou wilt yeeld to be ſaued. There is nothing but good meant thee in this ſeeking. *Vidimus & teſtamur, &c.* [c] *We haue ſeene, and doe teſtifie, that the Father ſent the Sonne to be the Sauiour of the*

[b] 1. Tim. 1. 15.

[c] 1. Ioh. 4. 14.

the world. The Fiſhermens riddle was, Thoſe we could not find we kept, thoſe we found we loſt. But Chriſtes courſe is otherwiſe: Whom he finds he ſaues; whom he finds not are loſt for euer. It was a Poeticall ſpeech; *Amare & ſapere vix conceditur diis.* To loue and to bee wiſe ſeldome meete. They are met in Chriſt: he did loue vs, *ſuſcepit naturam* he became man: he was wiſe, *occidit peccatum,* he killed ſinne. In loue he *ſeekes* vs, in wiſedome he *ſaues* vs: here was *Amare & ſapere.* This ſweet and comfortable note I muſt leaue to your meditations: my ſpeech muſt end his *ſauing,* though of his ſaluation there be no end. *Paruum eſt ſeruare bonos*: it is a ſmall thing to ſaue thoſe that are in no danger of ſpilling; therefore laſtly looke to the Obiect;

The loſt.

There *Ecce Poteſtatem,* behold his power. He is that [d] *ſtrongeſt man,* that vnbound vs from the fetters of ſin and Sathan. *Fortiſſimus*; for *cætera excellit, cætera expellit*: he excels the reſt, he expels the reſt. He had need be powerfull, that redeemes ſo weake man from the hands of ſo ſtrong enemies. *Magnus venit medicus, quia magnus iacebat ægrotus.* The whole world was ſicke: there had need be a great Phyſician, for there was a great Patient. Loe where wretchednes lies at the foot of Goodneſſe; *ecce miſerum ante miſericordem.* What but infinite Miſerie ſhould be the fit obiect of infinite Mercie!

[d] Luk. 11. 22.

Here was then the purpoſe of Chriſts comming; to *ſeeke the loſt,* to recall wanderers, to heale the ſicke, to cleanſe the Leprous, to reuiue the dead, to ſaue ſinners. He [e] *came not to call the righteous, but ſinners to repentance.* He leaues *the nintie nine in the Wilderneſſe, to ſeeke the loſt ſheepe.* Whether it bee meant of the iuſt Angels in Heauen; as *Ambroſe, Chryſoſtome, Hilary, Euthymius* thinke. Or thoſe that thought thēſelues iuſt,

[e] Math. 9. 13. Luke 15.

as

as *Bucer* and *Ludolphus*, the Scribes and Pharises, that presumed they neede no repentance. He embraceth Publicans and sinners, that confesse themselues sicke, and lacking a Physician; sinfull wretches, and needing a Sauiour.

Those worldlings in the Gospell haue better cheare at home; what care they for Christs supper? It is the dry ground that thinkes well of raine, the hungry soule that is glad of sustenance. The mercie of God falls most welcome on the broken spirit. They that feele themselues miserable, and that they stand in need of euery droppe of his saving bloud, to those it runnes fresh and sweet. They that feele themselues lost, are found. They are least of all *lost*, that thinke themselues most lost: they are neerest to their health, that are most sensible of their sicknesse. These hee *seekes*, these he *saues*: to these [f] *Nascens se dedit in socium, conuescens in cibum, moriens in pretium, regnans in præmium.* In his birth he became their companion, in his life their food, in his death their redemption, in his glory their Saluation.

[f] Postil. catholicon. 2. dom. 1. Aduent.

Lost; but where was man lost? There are diuerse loosing places.

1. A garden of delights: and there the first man lost himselfe, and all vs in a Garden therefore our Sauiour found vs againe. We were *Lost* in a garden of rest, we are found in a garden of trouble. The serpent could neuer take the hare, (he was too light footed for him) till hee found him sleeping in a garden of sweet flowers, vnder which the serpent lay hidden. Whilst man not onely surfeits on pleasures, but sleepes in them, Satan that old serpent wounds him to death.

2. A wildernesse is a place able to loose vs: and that's this world, a wide and wilde forrest; many lost in it. Wee read of a rich man, Luk. 12. that *lost* himselfe in one corner of this wildernesse, his very *barnes*:

ſtrange, to be loſt in a barne. And yet how many looſe themſelues in a leſſe roome, their Counting houſe! The vſurer hath there loſt his ſoule, and no man can find it. It is ſo long wrapped vp among his bonds, till Satan take the forfeit. The depopulator takes a larger field to looſe his ſoule in; and to make ſure worke, that grace may neuer find it, he hedges and ditches it in.

3. Another looſing place is a Labyrinth or Maze. In the Orchard of this world the God of it hath made a Labyrinth; which S^t. *Iohn* deſcribes. [g] *The luſt of the fleſh, the luſt of the eyes, and the pride of life.* The entrance hereinto is eaſie; as you haue ſeene in that Embleme of Sureti-ſhip, the Horne: a man goes gently in at the Butte end, but comes hardly out at the Buckall: the comming forth is difficult. It is ſo full of crooked meanders, windings, and turnings, out of one ſinne into another; from conſent to delight, from delight to cuſtome, from cuſtome to impenitencie: that in this Labyrinth men ſoone grow to a maze, and know not how to be extricated. *Labyrinthus, quaſi labor intus*: the wicked [h] *wearie themſelues in the wayes of deſtruction.*

[g] 1. Epiſt. 2. 16.

[h] Wiſed. 5. 7.

Luſt of the fleſh, luſt of the eyes, pride of life. Hæc tria pro trino Numine mundus habet. This is the trinitie the world worſhips.

Luſt of the fleſh. The adulterer looſeth himſelfe in the forbidden bed. *Inter mammillas perditur*: he is loſt betweene the breſts of a Harlot. He that ſeekes for him, muſt (as the Purſuivant for the Seminary) not forbeare the Miſtreſſes bed to find him.

Luſt of the eyes. Ahab caſts a couetous eye at *Naboths* vineyard. *Dauid* a luſtfull eye at *Bathſheba.* The eye is the pulſe of the ſoule: as Phyſicians iudge of the heart by the pulſe, ſo wee by the eye. A rolling eye, a rouing heart. The good eye keepes minute-time, and ſtrikes when it ſhould: the luſtfull crotchet-time, and

and so puts all out of tune.

Pride hath *lost* as many, as any her fellow Deuils. They say, shee was borne in heauen, and being cast downe wandred vpon earth, where a woman tooke her in; and there shee hath dwelt euer since. Indeed *Esay* 3. the shop of pride is the womans wardrobe: in this wardrobe many soules both of women and men too are lost. The common studie is new fashions; but it is an ill fashion thus to loose the soule.

If we would get out of this maze, we must (as God warned the [i] *Wisemen*) *depart another way*. Out of lust we must wind forth by Chastitie, out of couetousnesse by Charitie, out of Pride by Humilitie. Penitence is the clew to guide vs forth; howsoeuer wee came in, we must goe out by Repentance. [i] Math. 2. 12.

4. A fourth loosing place is the multitude of new and strange wayes: wherein men wander, as *Saul* after his Asses, and are lost. There is a way to *Rome*, a way to *Amsterdam*: a way to the sillinesse of ignorance, a way to the sullennesse of arrogancie. None of all these is the way to *Sion*. In the multitude of wayes multitude of soules loose themselues.

5. Lastly some are lost in the darke vault of ignorance; applauding themselues in their blindnes, and like Bats refusing the Sun-shine. They haue an [k] *Altar*, but it is *Ignoto Deo*, to an vnknowne God. Like the Hoast of the King of *Syria*, they are blind, and *lost* betwixt [l] *Dothan* and *Samaria*. They may grope (as the *Sodomites*) for the dore of heauen, but let not the Pope make them beleeue, that they can find it blind-fold. Ignorance is not Gods Starre-chamber of light, but the Deuils vault of darkenes. By that doctrine Antichrist fils hell, and his owne coffers. The light that must bring vs out, is *Iesus Christ*: [m] *Which lighteth euery man that commeth into the world*. And his [n] *Word is a lampe vnto our feet, and a light vnto our pathes*. [k] Act. 17. 23. [l] 2. King. 6. 19. [m] Ioh. 1. 9. [n] Psal. 119. 105.

Thus you see, there are many places to be *lost* in; but one way to be found; and that is this; *The Sonne of man is come to seeke and to saue that was lost.* O *Iesus* turne our wandring steps into the narrow way of righteousnesse. *Come* to vs that we may be sought, *seeke* vs that we may be found, *find* vs that we may be *saued*, *saue* vs that we may be blessed; and blesse thy name for euer. Amen.

A GENERATION OF Serpents OR The Poyson of Wickednesse.

PSAL. 58. 4.

Their poyson is like the poyson of a Serpent, like the deafe Adder that stoppeth her eare.

THis verse spends it selfe on a double comparison, of { Persons, Conditions. The Persons compared are *Men* and *Serpents*. The Conditions or Qualities vppon which the

the similitude stands, are *Poyson* and *Deafenesse*. The former whereof is indefinite; *Their Poyson is as the Poyson of a Serpent*, any Serpent. The latter is restrictiue; *Their deafnesse is like the Adders*; one kind of Serpents.

I will beginne with the Conditions: for if the same qualities be found in *Men*, that are in *Serpents*; there will follow fitly, too fitly, a comparison of their Persons. The first Quality here ascribed to the wicked by the *Psalmist*, is

Poyson.

There is such a thing as *Poyson*; but where to bee found; *Vbi cumq; fuerit, in homine quis quæreret?* Wheresoeuer it is, in Man who would looke for it? GOD made mans bodie of the dust; he mingled no Poyson with it. He inspireth his soule from heauen, he breaths no Poyson with it. He feeds him with bread, he conuayes no poyson with it. *Vnde venenum?* Whence is this *Poyson*? [a] *Didst not thou O Lord, sow good seed in thy field? Vnde Zizania? From whence then hath it tares?* Whence? *Hoc fecit inimicus*; the *Enemie hath done this.* We may perceiue the Deuill in it. That great *Serpent*, the red Dragon, hath powred into wicked hearts this *Poyson.* [a] Mat. 13. 27.

His owne Poyson? *Malitiam* wickednes, *Cùm infundit peccatum, infundit venenum.* When hee poures in Sinne, he poures in poyson. Sinne is *Poyson.* Originall pravitie is called Corruption; actuall, *Poyson.* The violence and virulence of this venemous qualitie comes not at first. *Nemo fit repente pessimus.* No man becomes worst at first dash. Wee are borne corrupt, wee haue made our selues *Poysonous.* There be three degrees, as it were so many ages in sin. 1. Secret sin: an vlcer lying in the bones, but skin'd ouer with hypocrisie. 2. Open sin,

bursting forth into manifest villanie. The former is corruption, the second eruption. 3. Frequented and confirmed sinne, and that is ranke *poyson*, enveneming soule and bodie.

When it is impostumated to this ripenes and rankenesse, it impudently iustifies wickednes for goodnesse; *venenum pro nutrimento*; poyson for nutriment. It feeds on, swallowes, digests sinne, as if it were nourishment. As Hemlocke is good meate for Goates, and Spiders for Monkeys. It despiseth all reproofe, [b] *sitting in the scorners chaire*: Which for the poyson is called by diuines, *Sedes Pestilentiæ*; the Seat of Pestilence. *Peccator cùm in profundum venerit, contemnet.* When a wicked man comes to the depth and worst of sinne, hee despiseth. Then the Hebrew will despise *Moses*: [c] *Who made thee a Prince, and a Iudge ouer vs?* Then *Ahab* will quarrell with *Micheah*, becausse he doth not [d] *Prophecie good vnto him.* Euery child in *Bethel* will mocke *Elisha*, and bee bold to call him [e] *Bald pate.* Here is an originall droppe of veneme swolne to a maine Ocean of *Poyson*. As one droppe of some Serpents poyson lighting on the hand, gettes into the veines; and so spreads it selfe ouer all the bodie, till it hath stiffled the vitall spirits.

[b] Psal. 1.1.

[c] Exod. 2. 14.

[d] 1. Kin. 22. 18.

[e] 2. King. 2. 23.

In this *Poyson* there is a double pestilent effect { *Inficit*, *Interficit*. It is to themselues death, to others a contagious sicknesse.

To themselues

It is an epidemicall corruption, dispersing the venime ouer all parts of bodie and soule. It *poysons* the heart with falshood, the head with lightnesse, the eyes with adulterie, the tongue with blasphemie, the hands with oppression, the whole bodie with intemperance.

It

It *Poysons* beautie with wantonesse, strength with violence, witte with wilinesse, learning with dissension, deuotion with superstition, religion with treason. If they be greater gifts, it *poysons* them with pride; putting *Cantharides* into the oile-pot. If meaner, it *poysons* them with hypocrisie, putting *Colocinthis* into the porredge-pot. And where the *Cantharides* of Pride, or *Coloquintida* of hypocrisie are, there is *venenum & exitium*; *Poyson* and death. This poyson, faster then a Gangrene, runnes from ioynt to ioynt; as an enemie takes Fort after Fort, till he hath wonne the whole Countrey.

1. It is in the *Thought*: the [f] *imaginations* are full of poison. Euery euil thought is not thus poisonous. There is *malum innatum*, and *inseminatum*, sayth *Bernard*. An euill bred in vs, and an euill sowne in vs. Sinnes, like Weeds, will grow fast enough without sowing: but *Qui seminauerit*, he that [g] *sowes to the flesh, shall of the flesh reape corruption*: he that shall sow this venemous seed, poysons his soule. [h] *Glense thy heart from iniquitie, that thou mayest be saued. How long shall thy vaine thoughts lodge within thee?* Lodge: he doth not speake of transient; but permanent sinnes. Such as [i] *meditate mischefe*; studie to bee naught. Whose imaginations sucke poyson out of euery Obiect, yea though it bee good: as the Spider sucks poyson from the sweetest flower.

[f] Gen. 6. 5.
[g] Gal. 6. 8.
[h] Ier. 4. 14.
[i] Mic. 2. 1.

Vanishing thoughts, that passe through a good man without approbation, not without suppression, are properly *Nec mors nec morbus animæ, sed deformitas*; neither the disease nor death of the soule, but the deformitie. They are *immissæ*; Satan's darts shot through vs: *in corde, non de corde*: in the heart, not of the heart. Which the godly *Sentiunt, non consentiunt*; feele, but giue no liking to. They are our Crosses, not our sinnes. Such a thought is but *morbus mentis*, the disease of the mind;

the other *morsus serpentis*; the wound or poyson of the Serpent. The allowed filthy cogitation is the poyson. Thus are the thoughts *poysond.*

2. From thence it runs to the *Senses*, and sets open those windows to let in the poisonous aire of wickednesse. The fiue Senses are the Cinque Ports, where all the great traffique of the Deuill is taken in. They are the Pores, whereby Sathan conveyes in the stinking breath of temptation.

The *eare* is set wide open to receiue in the poyson of scurrilous songs, obscene iests, seditious libels. It is not onely an *Athenian* eare, *nouitatis auida*, greedie of newes: but a *Cretian* eare, *prauitatis auida*, greedie of euill. It listens to heare of ciuill warres, vnciuill treasons: it would faine haue heard the great thunderclappe, which the Gun-powder should haue made at the blowing vp of the Parliament house. Here is an eare for the Deuill. Such eares haue the Iesuites: they would faine heare of the ruine of kingdomes. What woulde make others [k] *eares tingle*, makes their eares tickle. *Aures illæ in se sentiant, quod audire de alijs cupiunt.* Let such eares feele that woe themselues, which they desire so earnestly to heare of others.

[k] 1. Sam. 3. 11.

The *Eye*-lid is sette open with the gagges of *Lust* and *Enuie*. A libidinous eye drawes in much poyson. There be *eyes full of adulterie*, sayth the Apostle. They fetch in seedes of poyson from the Theater, yea (I tremble to speake it) from the Church of GOD. It beholdes beautie, (Gods rare workemanshippe on a piece of clay) not to blesse the Creator, but to draw a curse on the creature. Like a melancholy distracted man, that drownes himselfe in a cleare Chrystall riuer. O such chast Beautie is like the Bellowes; though it owne breath bee cold, it makes them burne.

There

There is another kinde of *Eye*; that deriues *poyſon* to the heart; the enuious eye, that is vexed at the richer furniture, fatter eſtate, or higher honour of another: thinking his owne not good, becauſe his neighbour hath better. Any mans aduancement is ſo capitall an offence to his malice, that hee coulde ſhoote out his owne eyes, ſo they might bee balles of Wild-fire to conſume him. But his malice ſuckes vp the greateſt part of his owne venime; and therewith poyſons himſelfe, rather then others. A man that ſees him, would ſay, He is poyſoned: for his bloud lookes of a yellowiſh colour, like thoſe that are bitten with Vipers. His gall flowes as thicke in him, as if hee hadde a poyſoned ſtomacke. If hee had, as *Seneca* wiſh'd to the *Enuious*, eyes in euery place; his vncontainable poyſon would ſoone burſt him. As he is, he would bee anothers enemie, but is his owne miſchiefe.

3. From the *Senſes* it runnes to the *Tongue*; and ſets it a ſwelling, a ſwearing, that it infects the aire, and *poyſons* the very [l] *Walles of the houſe*. The excrements of the Iewes ſpet vpon the face of our Sauiour, were not ſo feculent. Their blaſphemies ſtriue to blaſt, not onely the plants of the earth, but euen the planets of Heauen; the Sunne and Starres: and if it were poſſible, they would make new wounds in the ſide of *Ieſus Chriſt*. If any ſwearer thinke, I doe his tongue wrong; let him read. Rom. 3. [m] *The poyſon of Aſpes is vnder their lippes*. If you would know what that peſtilent poyſon is, the next verſe expounds it. [n] *Their mouth is full of curſing and bitternes*. They carry worſe poyſon in *ore*, in their mouth; then any ſerpent *in cauda*, in his taile. [o] *Their tongue is full of deadly poyſon*. 1. They haue *poyſon*. 2. not dead, but *deadly*; mortall poyſon. 3. not a little, but ſaturitie of it; *full* of deadly poyſon.

[l] Zach. 5. 4.

[m] Rom. 3. 13.

[n] Ver. 14.

[o] Iam. 3. 8.

Poyſon

Poyſon hath thus got from their ſilent thoughts, to their mouing ſenſes; and from thence to their, lowd and lewd talking tongues. And this bewrayes their venime, as the Serpents *Hiſſing* betrayes his malice. [p] *The heart of fooles is in their mouth, but the mouth of the wiſe is in their heart.* Ceſar ſaid, hee feared not *Anthonie*, whoſe heart was in his tongue; but *Caſſius*, whoſe tongue was in his heart. A wicked mans tongue diſcouers him. A bell may haue a cracke, though inuiſible: take the clapper and ſtrike, and you ſhall ſoone perceiue it. The vngodly may conceale his wickedneſſe by ſilence: but if the clapper ſtrikes, if his tongue walkes, you ſhall quickly perceiue, he is crack'd. A poyſond tongue cannot forbeare to ſputter abroad his venime.

[p] Eccl. 21. 26.

4. From the *Tongue* this *poyſon* runnes to the *Hands*. *Anaxagoras* thought *Man* the wiſeſt of all creatures, becauſe hee hath *hands*: he might haue thought him the wickedeſt of all creatures, becauſe he hath *hands*. No creature doth ſo much hurt with his teeth or talons, as the wicked man with his poyſoned hands. A man doth greatly expreſſe himſelfe by his *hands*. *Paul* by beckoning his [q] *hand*, procured ſilence. Much is done [r] *Maieſtate manus*, as the Poet; by Maieſtie of the *hand*. The witte ſeemes to manifeſt it ſelfe in the hands: as the Italians ſay of the Duchmen, that their witte dwells in their fingers end. The power in the *hands*. *An neſcis longas Regibus eſſe manus?* Yeeld the *hand* a principall inſtrument; yet *corruptio optimi peſſima*. The euill hand doth not ſo much manifeſt mans wittineſſe, as his wickednes, [s] *They deuiſe iniquitie, and practiſe it, becauſe it is in the power of the Hand*. The poyſon that was conceiued in their thoughts, dilates it ſelfe into their hands: *cogitant, agitant*.

[q] Act. 21. 40.
[r] Perſ. Satyr. 4.
[s] Mic. 2. 1.

God reproues the Iewes, that they had *Manus ſanguinum*, [t] *bloudy hands*. And the ſame Prophet ſeemes to liken

[t] Eſa. 1. 15.

liken it to a venemous infection: [u] *your hands are defiled with bloud.* And if the tongue can be possibly brought, to smother the in-cherished poison, yet *manus manifestabit*, the hand will discouer it. ver. 6. *The act of violence is in their hands.* The Israelites soone suspected, what a king *Rehoboam* would be, when he threatned *Grauitatem manus*, to make his hand heauy; yea his *finger heauier then his fathers Loynes*. *Ahab* quite disgraced himselfe for being thought religious, when hee laid a violent *hand* on *Naboths* vineyard. *Ieroboam* makes it plaine, that he bore no loue to Gods Prophets, *cùm extendit manum*; when hee put forth his *hand* to strike one. Many Landlords seeme Christians, but they haue *Rehoboams hand*, a heauy hand on their Tenants, many vsurers come to Church, but they haue *Ahabs hand*, to take the forfeit of the poore debters heritage. Many parishioners seeme to loue their Prophets, but they haue *Ieroboams hand*; a hand that strikes them, if not in person, yet in estate; vndoing them and their families. This is *venenata manus*, a poysond *Hand*.

[u] Esa. 59. 3.

5. Lastly this *poyson* hauing got possession of the thoughts, words, workes; it must needs follow that it hath taken the *Heart*. [a] *Cor dolet, the whole heart is sicke.* These corrupted simptomes proue that the heart is rotten [b] The very *meate in their bowells is turned to the gall of Aspes. They sucke the poyson of Aspes.* If you aske why they feele it not; *Paul* sayes; Their sense is lost: [c] *They are past feeling.* Their whole selfe is changed into a disease. Their bodie is no longer *Corpus*, but *Morbus*. As *Lucan*. *Totum est pro vulnere corpus.* Their whole body is as one wound or sicknes. Neither can wee say so properly of them, that they are sicke, as that they are dead. *Non agroti, sed defuncti:* not diseased, but deceased.

[a] Esa. 1. 5.

[b] Iob. 20. 14. 16.

[c] Eph. 4. 19.

And in all this obserue the effect of this *Poyson* in themselues. For it doth not onely annoy others, but mostly

mostly destroy themselues. And herein their *poyson* is not onely *Tale* and *Tantum*, such and so much as that of *Serpents*: but *Plus & Pernicioſius*, more, and more dangerous. *Seneca* sayes, *Venenum quod ſerpentes in alienam perniciem proferunt, ſine ſua continent*. The poyson which serpents cast out to the domage of others, they retaine without their owne periudice. But the poyson of the wicked, *dum alios inficit, ſeipſos interficit*; Whilest it infects others, kills themselues. [d] *His owne iniquities shall take the wicked himselfe*. Their owne wickednesse, like *poyson*, hath in themselues these three direfull effects.

[d] Prou.5.22.

It makes them { Swell. Swill. Burst.

1. It makes them swell with pride, and blowes vp the heart, as a bladder with a quill. [e] *Quis est Dauid? Who is Dauid? and who is the Sonne of Ieſſe?* Yea [f] *Quis eſt Dominus? Who is the Almightie, that wee should serue him?* Thus the *Spider*, a poysonous vermine, [g] *Climes vp to the roofe of the kings pallace*. If he be in prosperitie nothing can hold him to a man. Be hee but a [h] *Thistle*, he sends to the king of *Lebanon*, for his daughter to be his Sonnes wife. Though he be but a dwarfe in comparison, he would swell to a son of *Anak*. Sinne hath puff'd him vp, & he forgets his maker. [i] *The Lord hath fed him to the full*, & he rebells against him. We haue then good cause to pray with our Church; *In the time of our wealth, good Lord deliuer vs.*

[e] 1.Sam.25.10
[f] Iob.21.15.
[g] Prou.30.28.
[h] 2.King.14.9.
[i] Ier.5.7.

2. It makes them swill: the poyson of sinne is such a burning heate within them, that they must still bee drinking. And the deuill, their Physician, holds them to a dyet-drinke: they shall not haue the water of the Sanctuary, that would coole them: but the harsh, harish, & ill-brewd drinke of damnation. They shall tast nothing but sinne; more poyson still. Which is so farre from quenching

quenching their thirſt, that it enflames it.

Lucan.

Totis exquirit in agris.
Quas modo poſcit aquas ſitiens in corde venenum.

So a man puts out the Lampe by powring in more oyle and extinguiſheth the fire by laying on fewel. This may for a ſmall time allay the heate, as cold drinke to a burning feuer. So *Ahabs* feruor was a litle delayed, with a draught of wine out of *Naboths* vinyard. But Satan holds his gueſts to one kind of lycour, and that's ranke *poyſon*; the mudde of ſinne and wickednesſe. He allowes them no other watring place, but this Puddle-wharfe.

3. It makes them burſt, here be the three ſore effects of ſinne in the ſoule, as of poyſon in the body. Frſt it makes a man ſwell, then it makes him drinke, laſtly it it burſts him. *Iudas* is heauen with couetouſnes, hee drinkes the money of treaſon, and then he burſts. *Rumpuntur viſcera Iudæ.*[k] *he burſt out.* This is the cataſtrophe of a wicked life.[l] *Then when luſt hath conceiued, it bringeth forth ſinne: and ſinne, when it is finiſhed, bringeth forth death.*

[k] Act. 1. 18.
[l] Iam. 1. 15.

To others.

You ſee how fatall the poyſon of the wicked is to themſelues. It doth not only *rumpere ſe*, but *corrumpere alios*: burſt themſelues, but corrupt others. It depriues their owne good, it depriues others good. The hurt is doth to others, conſiſts.

in { *Correptione*, *Corruptione.*

in outward harming, in inward defiling them.

Outwardly

Their *Poyſon* breakes forth in the iniuries of all about them. They ſpare neither forreiner nor neighbour.

bour. There be litle ſnakes in *Babilon*, that bite only forreiners, and not inhabitants. *Pliny* writes of Scorpions in the hill *Caria*, that when they ſting, onely wound the naturall borne people of the Countrey; but *extraneos leuiter mordere*, but bite ſtrangers gently, or not at all. Theſe, like fooles, not onely ſtrike them that are neareſt, but betweene their poyſon *in ruinam omnium*, to the ouerthrow of all. Such a one cannot ſleepe except he haue done miſchiefe: nay hee dyes, if others doe not dye by him. *Et ſi non aliqua nocuiſſet, mortuus eſſet*. A mans Land cannot ſcape the poyſon of the depopulator: nor his eſtate the poyſon of the vſurer; nor his children the rauiſher: nor his peace the contender: nor his name the ſlanderer. If their poyſon cannot preuaile *ad interitum hominis*, they will ſpend it *ad interitum nominis*. If they cannot murder, they will murmure. They are the Deuills bandogs; as one calls *Parſons* the Popes *Cerberus*. If they cannot come to bite, they will barke. If their ſting cannot reach, their mouth ſhall ſputter out their venime.

Yea ſome of them doe not onely this miſchiefe whiles they liue, but *etiam mortui*, euen dead. As *Herod*, that cauſed the noble Sonnes of the Iewes to be ſlaine *poſt mortem ſuam*, after his death. They write of ſome ſerpents, that their poyſon can doe no hurt except it bee ſhot from the liue bodies of them: but theſe leaue behind them a ſtill euill-working poyſon. As wee ſay of a charitable man, that hee doth good after hee is dead; his almes maintaine many poore ſoules on earth, when his ſoule is in heauen: *Et quamvis ipſe ſepultus, alit*. So theſe wicked ſinne perpetually euen dead. The incloſer of commons ſinneth after he is dead: euen ſo long as the poore are depriued of that benefite. He that hath robbed the Church of a tenth, & ſo leaues it to his heire, ſinnes after he is dead: euen ſo long

as God is made to loose his right. *Moriente serpente moritur venenum*: but here *moriente homine viuit peccatum*. As one sayd of a Lawyer that resoluing not to be forgotten, hee made his will so full of intricate quirkes; that his executors (if for nothing else; yet) for very vexation of law might haue cause to remember him. *Ieroboams* sinne of Idolatrie out liued him. The vniust decrees of a partiall Iudge may out liue him: euen so long as the adiudged inheritance remaines with the wrongfull possessor. The decrees of diuerse Popes; as in cur alling the Sacrament, forbidding marriage, &c. are their still liuing sinnes though themselues be dead and rotten.

Inwardly.

Their poyson doth most hurt by Infection: their companie is as dangerous as the plague: a man cannot come neere them, but hee shall bee contaminated. Like the weed called Gorses, they make the ground barren whereseouer they grow. Their *Poyson* is got

Per { *Contactum* / *Contractum* / *Compactum* / *Conspectum* }

1. By touching: he that toucheth pitch, shall be defiled. It is dangerous to sport and dally with them: *dum ludunt, ladunt*. [m] *He casteth firebrands, and arrowes, and death; and sayth, Am I not in sport.* As *Solomon* sayth; *Their very mercies are cruell*: so their very iest is killing earnest. [m] Prou. 26, 18.

2. By companying with them: they hurt by sporting, but worse by sorting. [n] *Cast in thy lot among vs, let vs all haue one purse.* They that will quarter themselues with the wicked, must drinke of their poyson. If you aske, how happens it that their infection is not smelt: *Bernard* answers; *Vbi omnes feruent, vnius minimè* [n] Prou. 1, 14. De Consider.

minimè sentitur: one is not smelt, where all stinke.

3. By Confederacie; which is yet a higher degree of receiuing their poyson. The first was a light dallying with their humours, the next a societie with them in some drunken riots and disorders: but this third is a conspiracie with them in their pernicious and deadly plotts. Thus a Seminary comes from *Rome*, and whistles together a number of traytors: he brought poison with him in a Bulls horne, and they all must drinke it. As they report, that once one scabbed sheepe from Spaine rotted all the sheepe of England.

In this maner is the poyson of adultery spread from a Harlot. In selling her flesh shee settes *pretium peccati*, and takes *præmium peccati*: either *pretium pacti*, or *præmium facti*: she hath her price, and giues her male his reward. This is a damnable combination: hee that goeth after her, *poysons* himselfe *per compactum*; he bargaines for his owne destruction.

4. By Sight; as they that looke on ill affected eyes attract some of the anguish by a kind of reflection. So the very beholding of their wicked example, deriues corruption to the heart by resultance. Many sinnes had beene vnknowne, if they had not beene learned by precedent. Great men graceless are the deuills speciall factors: they haue their new trickes of vanitie to teach others. And they often broach these new fashions of damnation, not so much out of affection to the thing it selfe, as to bee talk'd of. As *Alcibiades* cut off his dogs taile, that all the people might talke of his curtall. O the vnspeakable deale of poyson that is thus conueyed into mens hearts: and the innumerable soules, that goe to hell by patterne. Thus they hurt others.

But I haue beene too copious in discouerie of their *poyson*: I should come to their *Deafnes*; but I am loth to speake of deafenesse till the end of the Sermon.

Their

Their *poiſon* being thus compared with the poiſon of Serpents, let vs now compare

Their *Perſons.*

They are here ſayd to bee *Sicut Serpentes*; Like Serpents. But Mathew 23. [o] CHRIST cals the Phariſes very *Serpents.* And *Iohn* Baptiſt [p] *a generation of Vipers.* And GOD telles *Ezekiel*, that he did [q] *dwell among Scorpions.* In theſe places the *Sicut* is left out, and the wicked are called very *Serpents.* Not that the frame and forme of their bodily conſtitution was Serpentine.

o Mat. 23. 33.
p Mat. 3. 7.
q Ezech. 2. 6.

It was a fooliſh opinion among the Heathen, that there were *Ophiogenes*, or *Anguigena*. They write of *Ophion*, the companion of *Cadmus*, and builder of *Thebes*, that he was made by *Pallas*, of a Dragons tooth. So *Epheſus* was once called *Colubraxia*: and the people thereof *Ophinſſa*.

I haue read of one *Exagon*, an Ambaſſador to *Rome*, being at the Conſuls command caſt into a Tunne of ſnakes; that they licked him with their tongues, and did him no harme. But to conclude hereon that theſe were of Serpents brood, we might as well ſay, *Daniel* was borne of Lyons, becauſe they did not hurt him.

They are myſticall *Serpents*, I meane. And if wicked men thinke ſcorne to be called Serpents, let them abhorre the qualities of Serpents. [x] Sinne is of that power, that it can worke metamorphoſes, and transforme men into beaſts and ſerpents. Let vs now ſee what *Serpents* we haue among vs.

x I referre you for this doctrine to my Sermon vpon Math. 10. 16.

1. We haue the *Salamander*, the troubleſome and litigious neighbour; whoſoeuer loues and liues in the fire of contention. Whatſoeuer they talke that the Salamander is nouriſhed by the fire; yet *Galen* and *Dioſcorides* affirme, that if it tarry long in it, it will bee burnt, when the humiditie is waſted. Whatſoeuer a

man gettes by the fire of vexation, at last his humour will be wasted, his wealth spent, and himselfe consumed in his owne flames. Let no man thinke to get by his troublesomenesse, as if he could be fed with fire. They talke of a Net at *Rome* (wherein Christs napkin is preserued) that it is washed in nothing but fire. And *Paulus Venetus* speakes of a kind of earth in *Tartaria*, which being spun into a threed, and wouen into cloth, is onely purged from all spots by washing it in the fire. But if euer any man grow rich by his contentiousnes, I will beleeue that fire is nourishment.

Some make the Embleme of *Strife* the *Snake*. *Alecto* sent a *Snake* to moue contention in the familie of *Amata*.

Vnum de crinibus Anguem
Conijcit, inq; sinum præcordia ad intima subdit.
Æneid. 7.

Let the vnquiet man, that is still vexing his neighbours with sutes and quarrels, here take his choice: whether he will be a *Snake* or a *Salamander*.

2. We haue the *Dart*; and that's the *Angrie* man. This is the Serpent that is thought to leape on *Pauls* hand. *Iaculum vocat Affrica.* It gathers it selfe into a heape on the toppe of a tree, and so flies at a man, *tanquam Sagitta*; as a Dart. Such a Serpent is the hasty furious man; he flies vpon another with a sudden blow. Some coniecture (I know not how probably) that these were the *fiery* Serpents in the Desart. Act. 28.

3. There is the *Dipsas*, the Drunkard. This Serpent liues altogether in mooriſh places: the serpent in the fennes, the man at the alehouse. *Ovid* writes of an old drunken woman. *Est quædam nomine Dipsas anus. Ex re nomen habet.* Her name did agree with her nature. It is euer dry sayth *Lucan*. *Medys sitiebant Dipsades vndis.* If this Serpent wound a man, it turnes all his bloud into poyson. So the Drunkard turnes his bloud to water, his bread to drinke, his reason to poyson, his

his very ſoule to froth.

4. There is the *Crocodile*, the *Hypocrite*. He will ſobbe, and ſigh, and weepe, to get a man into his clutches. If his hypocriſie can get him into a good houſe, he will deuour the Patron that breedes him, the maintainer that feedes him: he vndoes the familie where he once ſets a foote into theyr dores, or puttes a finger into their purſes. *Plinie* ſayth, the Crocodile is ſo delighted with the Sun-ſhine, that it lies on the earth immoueable, as if it were ſtarke dead. Let the Hypocrite be franked vp with proſperitie, and hee ſleepes as ſecurely, as if earth had loſt all windes, and heauen the thunder. His pamperd body growes ſo fatte, that his ſoule lies ſoft in it, at great eaſe, and is loath to riſe.

5. The Cocatrice, that is ſayd to kill with the eyes. *Illius anditos expectant nulla ſuſurros.* The reaſon why it killes by ſight, is thus giuen; becauſe the beames of a *Cocatrices* eye corrupt the viſible ſpirits of a man; which corrupted, corrupt the other ſpirits comming from the braine, and life of the heart. Our common Phraſe hath found out creatures to match this kind of *Serpents*; Whores, vſually call'd Cocatrices. I would to God they were beleeued as dangerous as they are, and are named. *Nicand.*

The Cocatrice is a very hote creature; and therefore made with ſpiraments and breathing places all ouer the body: leaſt the compage and iuncture of the whole compoſition ſhould be diſſolued. The intemperate heate of harlots is worſe, and in ſome kind a very reflection from the fire of hell. There is an old tale, that England was once ſo peſterd with Cocatrices, that a certaine man found out one onely tricke to deſtroy them: which was by walking vp and downe in glaſſe before them, whereby their owne ſhapes were ſo reflected vpon their owne faces, that they died.

But it is idle, for it is more likely that the man should dye by the corruption of the aire from the cocatrice, then the cocatrice by the resultance of it owne similitude from the glasse. As the harlot will sooner peruert a man, then he shall conuert the harlot. Indeed they say, if they first see vs, they kill vs: if we first see them, they die. So if we first see the damnation of a Courtezan, we saue our selues: if they first see & wound vs, we dye of it.

6. There's the *Catterpillar*; you all know this to be the *Couetous*. I confesse that other Serpents are also fit emblemes of the couetous: as the *Toad*, that eats sparingly of the very earth for feare it should be all wasted & no food left for her. The Germane Painters to signifie Couetousnes, doe picture an old woman sitting vpon a toade. Or the *Earth-worme*: these wormes eate vp the fatt of the earth, toades eate vp those wormes, and dragons eate vp those toades. So lightly pettie vsurers eate vp the fatte of the Countrey, great oppressors deuoure those litle extortioners, and at last the great red dragon swallowes those oppressors.

But here I especially liken them to Catterpillars. *Plune* sayth, that litle wormes bred in the green leaues of plants, proue in three dayes catterpillars & eate vp those plants. The Countrey breeds, these couetous wretches, and they deuour her. He writes also that Catterpillars are bred by a dew, incrassated and thicked by the heate of the Sun. It is the warmth of prospertie, that breedes and feeds our vsurers. Others say, that they come of butterflies egs, the which heate of the Sunne hatcheth, working so fit a passiue matter to the forme of a catterpillar. So commonly your vsurer hatcheth, his riches out of the Butterflies egs, laid abroad by prodigall young gallats. The Scripture calls them great deuourers *Eracam vix pascit hortus vnam*. A whole coūtrey wil not content one auarous catterpillar. At last the catterpillars

Ioel. 1.4. Martial.

perish

periſh of themſelues (as ours do wilfully) through famine, & are transformed into a bare & emptie bagge or caſe. If they periſh in ſummer, out of their rind being broken comes forth a butterfly. Iuſt as wee ſee often from the ruines of a dead vſurer, that was a Catterpillar, ſprings a prodigall Heire, that is a painted Butterflie.

7. We haue alſo the *Aſpe*, that's the traitours *Seminary*. *Lucan* writes, that the originall of *Aſpes* was *Affrica*, and that merchants tranſlated them into *Europe*.

Sed quis erit nobis Lucri pudor? Inde petuntur
Huc Lybicæ mortes, & ſcimus Aſpida merces.

But what is our gaine, ſaith hee? We haue made the *Aſpes* a merchandice. So theſe our Aſpes are bred in Italie, and ſhip'd ouer into England as a precious merchandice. They ſpeake themſelues ſo gentle, that [a] *a ſucking child may play at the holes of* theſe *Aſpes*: but wee haue found their boroughs the holes of treaſon, and their vaults the vaults of gunpowder. There is feud betwixt the *Ichneumon* and the *Aſpe*: they oft fight: if the *Aſpe* bite firſt, the *Ichneumon* dyes: if the *Ichneumon* firſt, the *Aſpe* dyes. Let vs ſtrike them with puniſhment, leſt they ſtrike vs with death. Theſe *Aſpes* kill many ſoules in our Land.

[a] Eſa. 11.8.

Aſpidis & morſu Læſi, dormire fatentur
In mortem, antidotum nec valuiſſe ferunt.

If the be witched people once receiue their poyſon, they ſleepe to death: and no helpe preuailes, for they will not come to Church to be cured.

8. There is alſo the *Lyzard*, the Embleme of the *Slothfull*. As is alſo the *Slow-worme*, or the ſerpentine *Tortoice*. They write of the *Lyzard*, that hauing laid egges, ſhee forgets the very place where ſhee laid them. She will lie ſtill till you cut her in pieces: and then the forepart runns away vpon two Legs,

and the hinder part on other two: liuing apart till they meete againe, and then are naturally conioyned. If the Lazy will follow the qualities, let them take the name of *Liſards*.

9. There is alſo the *Sea-Serpent*, and that's the *Pirate*: a theefe crolſe to all kind of theeues. For other theeues firſt fall to robberie, and then are caſt into priſon: but he firſt caſts himſelfe into a priſon, and then falls to robberie. In a litle veſſell, a very iayle, with a large graue round about it, he does all miſcheefe. At laſt when he growes great, he ruines himſelfe. They write of a Sea-dragon, that growes to a huge vaſtneſſe: but then the winds take him vp into the aire, and by a violent agitation ſhake his body to pieces. A noble part of Gods prouidence; to tame that himſelfe which his creatures cannot.

10. There is the *Stellion*, and that is the *Extortioner*. *Extortion* and *Coſſenage* is prouerbially called *Crimen Stellionatus*; the ſinne of *Stellature*. When the *Stellion* hath caſt his ſkinne, hee greedily deuoures it againe: which ſayth *Theophraſtus*, hee doth in enuie, becauſe he vnderſtands that it is a noble remedie againſt the falling ſicknes. So in malice it lines the guts with that couered the backe: & eats that in ſummer wherewith it was clothed in winter. It deſtroyes the honey of Bees *Stellio ſæpe fauos ignotus adedit*. So the extortioner ſpoiles the hiues, & deuours al the honey of poore mens gathering. It is a beaſt full of ſpottes. *Aptumque colori.*

Virgil.

Nomen habet, variis ſtellatus corpore guttis.

Ouid.

The ſpots that ſticke vpon an *Extortioner* are more innumerable. Coſonage is called *Stellature*. It were wel if ſuch Extortioners were ſerued, as *Budæus* relates a hiſtorie of two Tribunes, *Qui per Stellaturas militibus multum abſtuliſſent*; whom the Emperor commaunded to be ſtoned to death.

11. The laſt is the great *Serpent* of all, *Draco* the deuill

deuill; who is called the [b] *Great red Dragon.* In idolatrous times and places dragons haue beene worshiped. The common distinctions, *Angues aquarum, Serpentes terrarum, Dracones Templorum.* Snakes of the water, serpents of the earth, dragons of the Temple. There are too many wicked worldlings, that still worship this God of the world, the red *Dragon.* The dragons haunt principally trees of frankincense: Satan loues to haue men sacrifice to him: he tempted the son of God to fall downe & worship him. Nothing but the smoke of *Styrax* can driue away dragons: not holy water, not crossings, but onely faith in the Lord *Iesus* can put the deuil to flight. *Serpens serpentem deuorando fit Draco.* The diuel at first was but a Serpent; now by deuouring many millios of these serpēts, the wicked, he is become a *Dragon.*

[b] Rev. 12. 3.

I should here shew you two things.

1. The remedie to draw out this *poyson*, and to cure the soule; which is onely *Sanguis medici*, the bloud of our Phisician. [c] *As Moses lifted vp the serpent in the wilderneſſe*, so was Christ lifted vp as a serpent; that what eye of fayth soeuer lookes on him, he may be healed of the sting of those *fiery* serpents, and haue the damnable *poyson* of sinne drawne out.

[c] Ioh. 3. 14.

2. That our next course is *Repentance* for our sinnes. That as the oile of Scorpions is the best remedie for them that are stung with Scorpions: so repentance for sin, is the best remedie within vs to expell the *poyson* of sinne. Thinke of the *Wise* mans counsell; [d] *Flie from sin as from the face of a serpent: if thou commeſt too neare it, it will bite thee:* and follow it.

[d] Eccl. 21. 2.

Their *Deafneſſe* remaines to be spokē & must remaine vnspoken. How should they be cured, that are deafe to the counsel of their Phisician? Though there be *poison* in vs, euen the poisō of dragōs, yet God blesse vs from the *deafneſſe* of the Adder. Let vs heare our remedie, & embrace it: pray to God for it, and receiue it: and

c 1.Ioh.1.7. c *The bloud of Iesus Christ cleanseth vs from all our sinnes.* To this Sauiour let all that are saued, giue prayse and glory for euer and euer. Amen.

HEAVEN MADE SVRE OR The Certaintie of *Saluation.*

PSAL. 35.3.

Say vnto my soule, I am thy saluation.

THE words containe a Petition for a Benediction. The Supplicant is a king, and his humble sute is to the king of kings: the king of *Israel* prayes to the king of heauen & earth. He doth begge two things. 1. That God would *saue* him. 2. That God would *certifie* him of it. So that the Text may be distributed accordingly; *In salutem Dei, & certitudinem rei:* into *Saluation* and *Assurance* of it.

The *Assurance*

Lies first in the words, and shall haue the first place in my discourse. Wherein I conceiue two things; the Matter and the Manner. The Matter is *Assurance:* the Manner how assured, *Dic anima; Say vnto my soule.* From the matter or *Assurance* obserue;

1. That *Saluation* may be made sure to a man. *Dauid* would

would neuer pray for that which could not be. Nor would S. *Peter* charge vs with a dutie, which stood not in possibilitie to be performed. [a] *Make your election sure.* And to stoppe the balling throates of all cauilling aduersaries, *Paul* directly proues it. [b] *Know yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?* We may then know that Christ is in vs: if Christ be in vs, we are in Christ: if we be in Christ, we cannot be condemned: for [c] *There is no damnation to them which are in Christ Iesus.*

[a] 2 Pet. 1. 10.

[b] 2. Cor. 13. 5.

[c] Rom. 8. 1.

But I leaue this point, that it may be *sure*, as granted: and come to our selues, that we may make it sure. The Papists deny this, and teach the contrary; that *Saluation* cannot be made sure: much good do't them with their sory and heartlesse doctrine. If they make that impossible to any, which God hath made easie for many; [d] *Into their secret let not my soule come.*

[d] Gen. 49. 6.

2. That the best Saints haue desired to make their *Saluation* sure. *Dauid* that knew it, yet intreats to know it more. Psal. 41. *I know thou fauourest me*: yet here still, *Dic anime, Say vnto my soule, I am thy saluation.* A man can neuer be too sure of his going to heauen. If we purchase an inheritance on earth, wee make it as sure, and our tenure as strong, as the brawne of the law, or the braine of Lawyers can deuise. We haue conueyance, & bonds, and fines; no strength too much. And shal we not be more curious in the seeking our eternal inheritãce in heauen? Euen the best certeitie hath often in this thought it selfe weake. Here wee find matter of consolation, of Reprehension, of Admonition. Comfort to some, reproofe to others, warning to all. 1. Of Cõsolation. Euen *Dauid* desires better assurance: to keepe vs from deiection, behold they often thinke themselues weakest, that are the strongest. *Sum Peccatorum maximus, dicit Apostolorum non minimus.* He calls himselfe the *Chiefest of sinners*, that was not the least of Saints. Indeed sometimes

Psal. 41. 11.

1. Tim. 1. 15.

a deare Saint may want feeling of the ſpirit of comfort. Grace comes into the ſoule, as the morning Sun into the world: there is firſt a dawning, then a meane light, and at laſt the Sunne in his excellent brightneſſe. In a Chriſtian life there is *Profeſſio, Profectio, Perfectio.* A profeſſion of the name of Chriſt wrought in our conuerſion: not the huſke of religion, but the ſap: *a pure heart, a good conſcience, and faith vnfained.* Next there is a profection or going forward in grace; *working vp our ſaluation in feare and trembling.* Laſt a perfection or full aſſurance, that we are *ſealed vp to the day of redemption.*

And yet after this full aſſurance there may bee ſome feare: it is not the commendation of this certainty to bee void of doubting. The wealthieſt Saints haue ſuſpected their pouertie: and the richeſt in grace are yet *pooreſt in ſpirit.* As it is ſeene in rich miſers; they poſſeſſe much, yet eſteeme it little in reſpect of what they deſire: for *Plenitudo opum non implet hiatum mentis:* the fulneſſe of riches cannot anſwere the inſatiable affection. Whence it comes to paſſe, that they haue reſtleſſe thoughts, and vexing cares for that they haue not, not caring for that they haue. So many good men, rich in the graces of Gods ſpirit, are ſo deſirous of more, that they regard not what they enioy, but what they deſire: complaining often that they haue no grace, no loue, no life. God doth ſometimes from the beſt mens eyes hide that ſauing goodneſſe, that is in their hearts.

1. To extend their deſires, and ſharpen their affection. By this meanes he puts a hunger into their hearts after righteouſnes; whereas a ſenſible fulnes might take away their ſtomaches. Deferred comforts quicken the appetite.

2. To enlarge their ioyes, when they ſhall finde againe the conſolation, which they thought loſt. *Deſiderata diù dulcius veniunt.* What we much wiſhed before it came, we truely loue when it is come. Our Lady had

loſt

oſt our Lord. *Luk.* 2. three dayes: who can expreſſe the oy of her ſoule when ſhee found him! Shee reioyced not onely as a Mother finding her Sonne; but as a ſinner finding her Sauiour. *Iucundè obtinetur, quod diù desideratur.* What was detained from vs with griefe, muſt needs be obtained of vs with ioy.

3. To trie, whether we will ſerue God *gratis*; and be conſtant in his obedience, though we find no preſent recompence. Satan obiects that againſt *Iob*, *Pro nihilo? Doth Iob feare God for nought?* Thus put to the Teſt, whether our ſeruice proceed from ſome other oblique reſpect; or meerely out of loue to God: when nothing but ſmart is preſented to our inſtant ſenſe. Iob. 1. 9.

4. That our care may be the greater, to keepe this comfort when we haue it. *Quod lachrymanter lugemus ademptum, vigilanter ſeruamus adeptum.* If we ſo ſorrowfully lamented the loſſe, ſure we will looke well to the poſſeſſion.

In all this; *Deus dona ſua non negat, ſed commendat.* God intends not to deny vs his comforts, but to inſtruct our hearts how to value them. *Cito data viliſcunt.* If we might haue them for the firſt aſking, their worth would fall to the opinion of cheapneſſe and contempt. Wee ſhall haue it, though we ſtay for it. And to comfort vs, let vs aſſuredly know, that this mourning for Gods abſence, is an euident demonſtration of his preſence.

2. Of Reprehenſion to others, that ſay they are ſure of the purchaſe, before they euer gaue earneſt of the bargaine. Preſumption is to be auoided ſo well as deſpaire. For as none more complaine that they want this aſſurance, then they that haue it: ſo none more boaſt of it then they that haue it not. The fond hypocrite takes his owne preſumption for his aſſurance: he liues after the fleſh, yet brags of the Spirit. This falſe opinion ariſeth partly from his owne conceite, partly from Satans deceite.

1. From

1. From his owne Conceit: he dreames of the Spirit, and takes it granted that it euer rests within him: but when his soule awakes, he finds there no such manner of guest; the holy Spirit neuer lodged there. [a] *There is a generation that are pure in their owne eyes: yet are not washed from their filthinesse.* These pure people so vaunt their assurance of saluation; that they will scarce change places in heauen with S^t. *Peter*, or S^t. *Paul* without boote. The infallible marke of distinction which the Apostle sets on the Sonnes of God, is this: they are *led* by the Spirit. Rom. 8. [b]. *So many as are led by the Spirit of God, are the sonnes of God.* The holy Ghost is their God, and their guide: and this Spirit [c] *leads them into all truth*: and guides them [d] *into the land of righteousnes.* But these men will *Spiritum ducere*, lead the Spirit. They are not ductible; they will not be led by the Spirit into truth and peace; but they will lead the Spirit, as it were, ouer-rule the holy Ghost to patronize their humours. Let them be adulterers, vsurers, bribe-corrupted; sacrilegious, &c. yet they are still men of the Spirit. But of what Spirit? *Nescitis*: we may say to them, as Christ to his two hote disciples; [e] *ye know not of what Spirit you are.* It is enough, they thinke, to haue *oculos in cœlo*, though they haue *manus in fundo, animos in profundo.* It is held sufficient to haue eyes fixed on heauen, though couetous hands busie on earth, and crafty minds deepe as hell. This ouer-venturous conceite, that heauen is theirs, how base and debauched liues soeuer they liue, is not assurance, but presumption.

2. This ariseth from Satans *Deceite*: who cryes like *Corah*. [f] *Ye take too much vpon you, seeing all the congregation is holy, euery one of them.* You are holy enough, you are sure of heauen: what would you more? You may sit downe, and play: your worke is done. Hereupon they sing peace and *Requiems* to their soules; and begin to wrappe vp their affections in worldly ioyes. But

Tranquilitas

[a] Prou. 30. 12.
[b] Rom. 8. 14. and Gal. 5. 18.
[c] Ioh. 16. 13.
[d] Psal. 143. 10.
[e] Luk. 9. 55.
[f] Numb. 16. 3.

Tranquilitas ista tempestas est; this calme is the most grieuous storme. This is carnall securitie, not heauenly assurance. As the Iewes went into captiuitie with *Templum Domini*, the Temple of the Lord, &c. in their lips: so many go to hell with the water of Baptisme on their faces, and the assurance of saluation in their mouthes.

3. Of Instruction, teaching vs to keepe the euen-way of comfort: eschewing both the rocke of presumption on the right hand, and the gulfe of desperation on the left. Let vs neither be *Tumidi*, nor *Timidi*: neyther ouer bold, nor ouer-fainting. But endeuour by faith to assure our selues of Iesus Christ: and by repentance to assure our selues of faith: and by an amended life to assure our selues of repentance. For they must here liue to Gods glory, that would hereafter liue in Gods glory.

3. In the next place obserue the meanes how we may come by this assurance. This is discouerd in the text: *Dic anime*; Say vnto my Soule. Who must speake? God. To whom must he speake? to the Soule. So that in this assurance God and the Soule must meet. This S^t. *Paul* demonstrates: [g] *The Spirit it selfe beareth witnesse with our spirit, that we are the children of God.* The word is συμμαρτυρεῖν, *contestari*, to beare witnesse together. Neither our spirit alone, nor Gods spirit alone makes this Certificate; but both concurring.

[g] Rom. 8. 16.

Not our spirit alone can giue this assurance: for mans heart is alwayes euill, often deceitfull. At all times euill. [h] *Euery imagination of the thoughts of his heart is onely euill continually.* At some times deceitfull. [i] *The heart is deceitfull aboue all things, and desperately wicked: Who can know it? Non noui animam: seam*, sayth *Iob*. [k] *I know not my owne soule*; though I were perfect. And *Paul* concerning his Apostleship. [l] *I know nothing by my selfe, yet am I not hereby iustified.* And if *Dauids* soule could haue made a sufficient testimony alone, what needed he pray *Dic anima*? say *Thou* to my soule? Some haue a true

[h] Gen. 6. 5.
[i] Ier. 17. 9.
[k] Iob. 9. 21.
[l] 1. Cor. 4. 4.

zeale

zeale of a falſe Religion, and ſome a falſe zeale of a true Religion. *Paul* before his conuerſion had a true zeale of a falſe Religion. [m] *I was exceedingly zealous of the traditions of my Fathers.* The *Laodiceans* had a falſe or rather no zeale of a true Religion. [n] *I know thy works, that thou art neither hote nor cold.* So that when about this certificate a man deales with his heart ſingly, his heart will deale with him doubly.

[m] Gal. 1. 14.

[n] Reu. 3. 15.

No nor doth Gods ſpirit alone giue this Teſtimony: leaſt a vaine illuſion ſhould be taken for this holy perſwaſion. But both Gods ſpirit and our ſpirit meeting together are *Concordes*, and *Conteſtes*; ioynt witneſſes. Indeed the principall worke comes from Gods ſpirit: he is the primary cauſe of this aſſurance. Now he certifies vs by word, by deed, and by ſeale. By word, terming vs in the Scripture Gods children; and putting into our mouthes that filiall voyce, whereby wee cry *Abba Father.* By deed; [o] *the fruit of the ſpirit is loue, ioy, peace, long-ſuffering, &c.* By theſe is our [p] *Election made ſure*, ſayth Saint *Peter.* By Seale; *Grieue not the holy ſpirit of God, by whom you are ſealed to the day of redemption.* Now our ſpirit witneſſeth with him from the ſanctitie of our life, faith and reformation. [q] *He that beleeueth on the ſonne of God, hath the witneſſe in himſelfe.*

[o] Gal. 5. 22.

[p] 2. Pet. 1. 10.

[q] Ioh. 5. 10.

4. Laſtly, this is the ſweeteſt comfort that can come to a man in this life; euen an heauen vpon earth, to be aſcertained of his ſaluation. There are many myſteries in the world, which curious wits with perplexfull ſtudies ſtriue to apprehend. But without this, he that [r] *encreaſeth knowledge, encreaſeth ſorrow. Vnum neceſſarium*; this one thing is onely neceſſary: whatſoeuer I leaue vnknowne let me know this that I am the Lords. *Qui Chriſtum diſcit, ſatis eſt, ſi cætera neſcit.* He may without danger be ignorant of other things, that truely knows *Ieſus Chriſt.*

[r] Eccl. 1. 18.

There is no potion of miſerie ſo embittered with gall, but

but this can sweeten it with a cõfortable relliſh. When enemies aſſault vs, get vs vnder, triumph ouer vs, imagining that ſaluation it ſelfe cannot ſaue vs: what is our comfort? *Noui in quem credidi*, I know whom I haue beleeued; I am ſure the Lord will not forſake me. *Deficit panis?* thou wanteſt bread; God is thy bread of life. We want a pillow: God is our [f] *reſting place*. We may be *Sine veſte, non ſine fide; ſine cibo, non ſine Chriſto: ſine Domo, non ſine Domino*. Without apparell, not without faith: without meate, not without Chriſt: without a houſe, neuer without the Lord. What ſtate can there be, wherein the ſtay of this heauenly aſſurance giues vs not peace and ioy?

[f] Pſal. 32. 7. *Fulgent.*

Are we clapt vp in a darke and deſolate Dungeon: there the light of the Sunne cannot enter, the light of mercie not be kept out. What reſtrained bodie, that hath the aſſurance of this eternall peace, will not pitie the darknes of the prophane mans *libertie*; or rather the libertie of his darkenes? No walls can keepe out an infinite Spirit: no darknes can be vncomfortable, where the [t] *Father of lights*, and the [u] *Sunne of righteouſneſſe* ſhineth. The preſence of glorious Angels is much, but of the moſt glorious God is enough.

[t] Iam. 1. 17.
[u] Mal. 4. 2.

Are we caſt out in exile; our backes to our natiue home, all the worlds our way. Whether can we goe from God? [a] *Whether ſhall I goe from thy face? or whether ſhall I flie from thy preſence? if I aſcend, &c.* That exile would be ſtrange, that could ſeparate vs from God. I ſpeake not of thoſe poore and common comforts; that in all Lands and coaſts, it is his Sunne that ſhines; his elements of earth or water that beares vs, his aire we breath. But of that ſpeciall priuiledge, that his gracious preſence is euer with vs: that no ſea is ſo broad, as to deuide vs from his fauour; that whereſoeuer we feed, he is our hoſt: whereſoeuer we reſt, the wings of his bleſſed prouidence are ſtretched ouer vs. Let my ſoule

[a] Pſal. 139. 7.

be

be ſure of this, though the whole world be traytors to me.

Doth the world deſpiſe vs? We haue ſufficient recompence, that God eſteemes vs. How vnworthy is that man of Gods fauour, that cannot goe away contented with it, without the worlds! Doth it hate vs much? God hates it more. That is not euer worthie which man honours; but that is euer baſe which God deſpiſes. Without queſtion the world would bee our friend, if God were our enemie. The ſweetnes of both cannot bee enioyed; let it content vs, wee haue the beſt.

It may be, pouertie puts pale leannes into our cheeks: God makes the world fat, but withall puts *leannesse into the ſoule*. We decay in theſe temporall vanities, but we thriue in eternall riches. [b] *The good man laughes at deſtruction and dearth.* Doth ſicknes throw vs on our weary beds? It is impoſſible any man ſhould miſcarry, that hath God for his Phyſitian. So *Martha* confeſſed to *Ieſus*; [c] *Lord, if thou hadſt beene here, my brother had not dyed.* Thy bodie is weake, thy ſoule is ſtrengthened: duſt and aſhes is ſicke, but thy eternall ſubſtance is the better for it. [d] *It is good for me that I haue beene afflicted, that I might learne thy ſtatutes.*

[b] Iob. 5. 22.

[c] Ioh. 11. 21.

[d] Pſal. 119. 71.

Laſtly doth the ineuitable hand of death ſtrike thee? *Egredere anima mea, egredere.* Goe forth my ſoule with ioy and aſſurance; thou haſt a promiſe to be receiued in peace. Happie diſſolution, that parts the ſoule from the bodie, that it may knit them both to the Lord. Death like the proud Philiſtine comes marching out in his hydeous ſhape, daring the whole Hoaſt of Iſraell to match him with an equall combatant. The Atheiſt dares not die, for feare (*non eſſe*) that hee ſhall not be at all: the couetous vſurer dares not die, for feare (*malè eſſe*) to be damned: the doubtfull conſcience dares not die, becauſe he knowes not (*an ſit, an*

non

non sit, an damnatus sit) whether he shall be, or be damned, or not bee at all. Onely the resolued Christian dares die, because he is assured of his election: he knows he shall be happie; and so lifts vp pleasant eyes to heauen, the infallible place of his eternall rest. He dares encounter with this last enemie, trample on him with the foote of disdaine, and triumphantly sing ouer him; [e] *O death* where is thy sting? *O grane* where is thy victorie? He conquers in being conquered; and all because God hath sayd to his Soule; *I am thy Saluation.*

[e] 1. Cor. 15. 15

The poore Papist must not beleeue this: such an assurance to him were Apocryphall, yea hereticall. He must lie on his death-bed call vpon what Saint or Angell he list; but must not dare to beleeue hee shall goe to heauen. O vncomfortable doctrine, able to loose the soule! What can follow, but feares without, and terrours within; distrustfull sighes, and heart-breaking grones! Goe away he must with death; but whither he knows not. It would be presumption to be confident of heauen. How should Purgatory stand, or the Popes kitchin haue a Larder to maintaine it, if men might be sure of their saluation? Therefore they bequeath so great summes for masses and Dirge's, and Trentals, to bee sung or sayd for them after they are dead: that their soules may at the last be had to heauen; though first for a while they be reezed in Purgatory. If this be all the comfort their Priests, Iesuites, and Confessors can giue them; they may well say to them, as *Iob* to his friends; [f] *Miserable comforters are you all.*

[f] Iob. 16. 2.

But he that hath *Stephens* eyes, hath also *Pauls* heart, and the *Saints* tongue. He that with *Stephens* eyes can see that [g] Sonne of man *standing on the right hand of God*; as if his armes were open to wel-come and embrace him: must needs with *Paul* [h] *desire to be dissolued*, and to be with Christ: and with the Saints cry; *Come*

[g] Act. 7. 55.

[h] Phil. 1. 23.

Lord; how long! Amen, euen so come Lord Iesus.

Thus much for the matter of the Assurance; let vs now come to the manner. *Dic Anima.*

Say vnto my soule.

Say: but is God a man? hath he a tongue? how doth *Dauid* desire him to speake? That God who made the eare, shall not he heare? he that made the eye, shall not he see? he that made the tongue, shall not he speake? He that sees without eyes, and heares without eares, and walkes without feete, and workes without hands, can speake without a tongue. Now God may be sayd to speake diuerse wayes.

1. God hath spoken to some by his owne voice. To *Adam*; *vocem audiuerunt*: they heard the [i] *voyce* of God &c. To Israel. [k] The Lord spake vnto you out of the midst of the fire: ye heard *the voyce* of the words but saw no similitude: onely you heard *a voyce*. To Christ: [l] There came *a voyce* from heauen, saying: I haue both glorified it, and I will glorifie it. This S. *Peter* testifies. [m] There came *a voyce* from the excellent glory; This is my beloued sonne, in whom I am well pleased.

[i] Gen. 3. 8.
[k] Deut. 4. 15.
[l] Ioh. 12. 28.
[m] 2. Pet. 1. 17.

2. To omit visions, and dreames, and cloudes, and Cherubins, and Angells, vrim and thummim: God speakes also by his workes. [n] The heauens *declare* the glory of God; and the firmament *sheweth* his handie worke. *Manus loquuntur*; his workes haue a tongue. *Opera testantur de me*, sayth Christ: my workes beare witnesse of me. We may thus vnderstand God *ex operibus*; his actions preach his will.

[n] Psal. 19. 1.

3. God speakes by his Sonne. Hebr. 1. God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets; hath in these last dayes *spoken vnto vs by his Sonne*. Hee is therefore called the *Word*. Ioh. 1 The sacred Scriptures, and sayings

ings of the Prophets, giuen by the inſpiration of God; (for [o] *no prophecie is of priuate interpretation: it came not by the will of man; but holy men ſpake as they were moued by the Holy Ghoſt.*) are called *Verbum Domini*, the word of the Lord. But to diſtinguiſh God the Sonne from thoſe words, he is after an eminent ſort called ὁ λόγος, *The word*, or *That* excellent word. As alſo hee is called (not a light, but) [p] *That light*: (not a lambe, but) [q] *That lambe*. Not a vocall word formed by the tongue beating the aire; for hee was before eyther ſound or aire. But the mentall and ſubſtantiall word of his Father; but

Ipſe Paterni *Pallad.*
Pectoris, effigies lumen de lumine vero.

According to that of Paul. [r] *The brightneſſe of his glory, and expreſſe image of his perſon.*

4. GOD ſpeakes by his Scriptures. [ſ] *Whatſoeuer things were written aforetime, are written for our learning: that wee through patience, and comfort of the Scriptures might haue hope.* *Scripta ſunt*, they are written. Things that go only by tale, or tradition, meete with ſuch variations, augmentations, abbreuiations, corruptions, falſe gloſſes; that as in a Lawyers pleading, Truth is loſt in the *Quere* for her. Related thinges wee are long in getting, quicke in forgetting. Therefore God commanded his law ſhould be written. *Litera ſcripta manet.*

Thus God doth effectually ſpeake to vs. Many good wholeſome inſtructions haue dropt from humane pennes; to leſſon and direct man in goodneſſe. But there is no promiſe giuen to any word to conuert the ſoule, but to Gods word.

Without this Antiquitie is noueltie, Noueltie ſubtletie, Subtletie death. *Theologia Scholaſtica multis modis ſophiſtica.* Schoole Diuinitie is little better then meere Sophiſtrie. *Plus argutiarum quam doctrinæ,*

o 2. Pet. 1. 20.
p Ioh. 1. 8.
q ver. 29.
r Hebr. 1. 3.
ſ Rom. 15. 4.

ctrina, plus doctrinæ quàm vſus. It hath more quickneſſe then ſoundneſſe, more ſauce then meate, more difficultie then doctrine, more doctrine then vſe.

This Scripture is the Perfect and Abſolute rule. *Bellarmine* acknowledgeth two thinges requireable in a Perfect *Rule*; Certaintie, and Evidence. If it bee not certaine, it is no Rule: if it bee not euident, it is no rule to vs. Onely the Scripture is both in truth and euidence a perfect rule. Other writings may haue canonicall veritie, the Scripture onely hath canonicall authoritie. Others like oile may make cheerefull mans countenance; but this like Bread ſtrengthens his heart. This is the abſolute *Rule*; [t] *And as many as walke according to this Rule, peace be on them, and mercie, and vppon the Iſrael of God.*

[t] Gal.6.16.

O that wee had hearts to bleſſe GOD for this mercie, that the Scriptures are among vs, and that not ſealed vp vnder an vnknowne tongue. The time was when a deuout Father was glad of a piece of the new Teſtament in Engliſh: when he tooke his little Sonne into a corner, and with ioy of ſoule heard him reade a chapter: ſo that euen Children became Fathers to their Fathers, and begate them to CHRIST. Now as if the commonneſſe had abated the worth, our Bibles lie duſty in the windowes: it is all if a Sunday-handling quite them from perpetuall oblivion. Few can read, fewer do reade, feweſt of all read as they ſhould. God of his infinite mercie lay not to our charge this neglect.

5. GOD ſpeakes by his Miniſters, expounding and opening to vs thoſe Scriptures. Theſe are *Legati a latere*; diſpencers of the myſteries of heauen.

[u] 2.Cor.5.20.

[u] *Ambaſſadors for CHRIST: as if God did beſeech you through*

through vs, so wee pray you in Christs stead, that you would be reconciled to God. This voice is continually sounding in our Churches, beating vpon our eares; I would it could pierce our consciences, and that our liues would eccho to it in an answerable obedience. How great should be our thankfullnesse!

God hath delt with vs as hee did with *Eliah*.[a] The Lord passed by, and a great strong *wind* rent the mountaines, and brake in pieces the rockes before the Lord; but the Lord was not in the *wind*. After the wind came an earthquake, but the Lord was not in the earthquake. After the earthquake, a *fire*; but the Lord was not in the *fire*. And after the *fire*, a *still voyce*: and the Lord came with that voyce. After the same manner hath God done to this Land. In the time of K. *Henry* 8. there came a great and mightie *Wind*, that rent downe Churches, ouerthrew Altarages, impropriated from Ministers their liuings: that made Lay-men substantiall Parsons, and Clergie men their vicar-shadowes. It blew away the rights of *Leui*, into the lappe of *Issachar*: a violent wind: *but God was not in that wind*. In the dayes of King *Edward* the 6. there came a terrible *Earthquake*, hideous vapours of Treasons and conspiracies, rumbling from Rome, to shake the foundations of that Church, which had now left off louing the *Whore*, and turned Antichrist quite out of his saddle. Excommunications of Prince and people, execrations and curses in their tetricall formes with Bell, Booke, and Candle; Indulgences, Bulls, Pardons, promises of heauen, to all traytors that would extirpate such a King and kingdome: a Monstrous earthquake; *but GOD was not in the Earthquake*. In the dayes of Queene *Mary* came the *Fire*, an vnmercifull fire: such a one as was neuer before kindled in England, and (wee

[a] 1. King. 19. 11.

truſt in Ieſus Chriſt) neuer ſhall be againe. It raged againſt all that profeſſed the Goſpell of Chriſt: made bonefires of ſilly women for not vnderſtanding that their ineffable myſterie of Tranſubſtantiation; burnt the mother with the child: *Boner* and *Gardiner* thoſe helliſh bellowes that ſet it on flaming. A raging and inſatiable fire; *but God was not in that fire*. In the dayes of Queene *Elizabeth* of bleſſed memorie, came the *ſtill voyce*, ſaluting vs with the ſongs of Sion, and ſpeaking the comfortable things of Ieſus Chriſt: and GOD *came with his voyce*. This ſweete and bleſſed voyce is ſtill continued by our Gracious Soueraigne: GOD long preſerued him with it, and it with him, and vs all with them both.

Let vs not ſay of this bleſſing, as *Lot* of *Zoar*; *Is it not a litle one?* nor bee weary of Manna with Iſrael: leſt GODS voyce grow dumbe vnto vs, and (to our woe) wee heare it ſpeake no more. No, rather let our hearts anſwere with Samuel; [b] *Speake Lord, for thy ſeruants heare*. If wee will not heare him ſay to our ſoules, *I am your ſaluation*: wee ſhall heare him ſay, *Depart from mee, I know you not*. So ſayth wiſedome; [c] *Becauſe I haue called, and yee refuſed: I will therefore laugh at your calamitie, and mocke when your feare commeth*. The gallant promiſeth himſelfe many yeares, and in them all to reioyce: hee thinkes of Preachers, as the Deuill ſayd of CHRIST; that we come to *torment him before his time*. Well then, Reioyce ſayth GOD: [d] *Let thy heart cheare thee in the dayes of thy youth*. But *ironice*, hee mockes when hee ſayes ſo. Now *quod Deus loquitur ridens, tu lege lacrymans*: What God ſpeakes laughing, doe thou read lamenting. If God once laughes, it is high time for vs to weepe: They will not heare God when he preacheth

[b] 1. Sam. 3. 10.

[c] Prou. 1. 26.

[d] Eccl. 11. 9.

cheth in their health: God will not heare them when they pray in their sickness. They would not hearken to him in the Pulpit, nor hee to them on their death bed.

6. God speakes by his Spirit: *This Spirit beareth witnesse with our spirit &c.* Perhaps this is that [e] *voyce behind vs*; as it were whispering to our thoughts? *This is the way, walke ye in it.* This is that speaking Spirit: [f] *It is not yee that speake; but the Spirit of your Father, which speaketh in you.* It is this Spirit that speakes for vs, and speakes to vs, and speakes in vs: It is the Churches prayer; [g] *Let him kisse mee with the kisses of his mouth.* *Sanctus Spiritus osculum Patris.* The holy Ghost is the kisse of God the Father. Whom God kisseth, he loueth.

[e] Esa.30.21.

[f] Math.10.20.

[g] Cant.1.2.

Now by all these waies doth God speake peace to our consciences, and say to our soules, that hee is our Saluation.

1. Hee may speake with his owne voyce: and thus he gaue assurance to Abraham; [h] *Feare not, I am thy shield, & thy exceeding great reward.* If God speake comfort, let hell roare horrour. 2. Hee may speake by his workes: actuall mercies to vs demonstrate that we are in his fauour, and shall not be condemned. [i] *By this I know thou fauourest mee, because mine enemie doth not triumph ouer mee.* 3. Hee may speake by his sonne; [h] *Come to mee all that labour, and are heauie laden, and I will ease you.* 4. He may speake by his Scripture this is Gods Epistle to vs, and his letters Patent, wherein are granted to vs all the priuiledges of saluation. An vniuersall *Siquis*: *Whosoeuer beleeues, and is Baptised, shall be saued.* 5. He may speake by his Ministers to whom he hath giuen [k] *the Ministerie of reconciliation.* 6. He doth speake this by his spirit: he [l] *sendeth forth the spirit of his sonne into our hearts, crying Abba Father.* By all these voyces God sayes to his elect, *I*

[h] Gen.15.1.

[i] Psal.41.11.

[h] Math.11.28.

[k] 2.Cor.5.19.

[l] Gal.4.6.

am your ſaluation.

To my Soule.

Many heare God ſpeaking comfort to the corporall eare, that heare him not ſpeaking this to the *ſoule*. They heare him, but they feele him not. The beſt aſſurance is from feeling. [m] *Come neare, let mee feele thee my Sonne*, ſayd Iſaac to Iacob: let me feele thee, my Father; ſay wee to God. The thronging Iewes heard Chriſt, but *Zacheus* that beleeuing Publican felt Chriſt. [n] *This day is ſaluation come to thy houſe.*

[m] Gen. 27. 21.

[n] Luk. 19. 9.

My Soule.

There is no vexation to the vexation of the *ſoule*: ſo no conſolation to the conſolation of the ſoule. Dauid in this Pſalme calls it his *Darling*. [o] Reſcue my *ſoule* from their deſtructions, my *Darling* from the Lyons. The ſame Prophet complained of a great vnreſt, when [p] *his ſoule was diſquieted within him*. Ionas of a grieuous ſickneſſe, when [q] *his ſoule fainted*. *Ioſeph* had a cruell bondage, when [r] *The yron entred his ſoule*. So no comfort to the comfort of the ſoule. In the multitude of my thoughts within me, [s] *Thy comforts haue refreſhed my ſoule*. The wicked heare tell of Gods mercies: *communitur audimus verbum ſalutis*: but God ſpeakes not to their *ſoules*. Therefore they cannot ſay with Mary; *My ſoule reioyceth*. This ioy, when God ſpeakes peace to the *ſoule*, is *ineffabile gaudium*: a iubilation of the heart, which a man can, neither *recitare*, nor *reticere*: neither ſuppreſſe, nor expreſſe. It giues end to all iarres, doubts, and differences; ouercomes the world, non-ſutes the deuill; and makes a man keepe Hilary Terme all his life.

[o] Ver. 17.

[p] Pſal. 42. 11.

[q] Ioh. 2. 7.

[r] Pſal. 105. 18.

[s] Pſal. 94. 19.

To my Soule.

Mine; I might here examine whoſe this *Mee*

is; who is the owner of this *my*? A prophet, a king, a man after Gods owne heart; that confessed himselfe the beloued of God; that knew the Lord would neuer forsake him; holy, happy Dauid ownes this *mee*: hee knowes the Lord loues him, yet desires to know it more; *Dic animæ Meæ*; say to *My* soule.

But let this teach vs to make much of this *My*. Luther sayes, there is great diuinitie in pronounes. The Assurance that GOD will saue some is a fayth incident to Deuills. The very Reprobates may beleeue that there is a booke of Election; but GOD neuer told them, that their names were written there. The hungry begger at the Feast-house gate smells good cheare, but the Master doth not say; this is prouided for thee. It is small comfort to the harbourlesse wretch, to passe through a goodly Citie, and see many glorious buildings; When hee cannot say; *Hæc mea domus*, I haue a place here. The beautie of that excellent Citie Ierusalem, built with Saphyres, Emeralds, Chrysolites, and such precious stones: the foundation and walls whereof are perfect gold; affords a soule no comfort; vnlesse hee can say, *mea civitas*, I haue a Mansion in it. The all-sufficient merits of Christ doe thee no good, vnlesse *tua pars & portio*: hee bee thy Sauiour. Happy soule, that can say with the Psalmist. *O Lord thou art my portion.* Let vs all haue oyle in our Lampes; lest if wee bee then to buy, beg, or borow; wee be shut out of doores like the foolish; not worthy of entrance. Pray Lord say vnto my soule, *I am thy saluation.* Reu. 22.

I am thy saluation.

The *Petition is* ended: I will but looke into the *Benediction*: wherein I should consider these foure circumstances; *Quis, quid, Cui, quando.* Who, what

What, to Whom, When.

Who.

The Lord: to the Lord *Dauid* prayes. He hath made a good choice, for there is ſaluation in none other.

[t] Hoſ. 13. 9. [t] *Thou haſt deſtroyed thy ſelfe, but in me is thy helpe.* The world failes, the fleſh fals, the Deuill kils, onely the Lord ſaues.

What.

Saluation; a ſpeciall good thing: euery mans deſire: who would not bee ſaued? Euery man would goe to heauen, though perhaps hee runnes a courſe directly to hell. *Beatus vult homo eſſe, etiam non ſic viuendo vt poſſit eſſe.* Man would be bleſſed, though he takes the courſe to be curſed. I will giue thee a Lordſhip, ſaith God to *Eſau*. I will giue thee a kingdome, ſayth God to *Saul*. I will giue thee an Apoſtleſhip, ſayth God to *Iudas*. But *I will be thy ſaluation*, he ſayes to *Dauid*, and to none but Saints.

Indeed this voyce comes from heauen, comes vnto earth: but onely through the mediator betwixt heauen and earth, *Ieſus Chriſt*. Hee is the alone Sauiour. Worldlings poſſeſſe many things, but haue right to nothing, becauſe not right to him, that is [u] *the heire of all thinges*, Chriſt. The ſoule is the perfection of the bodie, Reaſon of the Soule, Religion of reaſon, Faith of Religion, Chriſt of faith. A man can warrant vs vpon earth, that our land is ours, our garment ours, our money, ſeruant, beaſt ours: and that he is a theefe who robs vs of theſe. But all the men in the world cannot warrant vs our Saluation, but onely Ieſus Chriſt. Therefore that we may haue aſſurance, that all theſe are ours, and that wee ſhall neuer anſwere for euery bit of bread we haue eaten, and for euery drop of wine we haue drunke; that our poſſeſſions are our owne, our gold, robes, rents, reuenues are our owne; let vs be Chriſts. [x] *Whether Paul, or Apollo, or Cephas, or the*

[u] Heb. 1. 2.

[x] 1 Cor. 3. 22.

the World, or life, or death, or thinges present, or thinges to come; all are yours: and ye are Christ's, and Christ is Gods. Be sure of *saluation*, and be sure of all. For [a] he that spared not his owne sonne, but deliuered him vp for vs all, how shall he not with him also freely giue vs all things?

[a] Rom. 8. 32.

To whom.

My saluation; not others onely, but *Mine*. A man, and a Christian are two creatures: he may bee a man, that hath reason and outward blessings; he is onely a Christian, that hath faith, and part in the saluation of Christ. God is plentifull *saluation*, but it is not ordinary to find a *Cui*; to whom. Much of heauen is lost for lacke of a hand to apprehend it. All passengers in this world presume they are going to heauen, but we may guesse by the throng, that the greater part take the broader way. Christ leauing the earth in respect of his bodily presence, left there his Gospell, to apply to mens soules the vertue of his death and passion: Ministers preach this Gospell, people heare this Gospell, all boast of this Gospell: yet himselfe foretels, that when he comes againe, he shall scarce *find faith vpon earth*. No doubt he shall find Christians enow, but scarce faith. Saluation is common, as S^t. *Iude* speaketh. [b] *When I gaue all diligence to write vnto you of the common saluation*: but few make it proper to themselues. That God is *my* saluation, and *thy* saluation, this is the comfort.

[b] Iud. ver. 3.

When.

In the time present, I am. *Sum, non (sufficit, quòd) ero.* It is comfort to *Israell* in captiuitie, that God sayes, *Ero tua redemptio*, I will redeeme thee. But the assurance that quiets the conscience is this, I *am* thy saluation. As God said to *Abraham*, feare not, I *am* with thee. Deferred hope faints the heart. Whatsoeuer God forbeare to assure vs, O pray we him not to delay this;

Lord

Lord say to our soules, I *am* your saluation.

To conclude; it is *saluation* our Prophet desires: that God would seale him vp for his childe, then certifie him of it. He requests not Riches: he knew that man may be better fed then taught: that wealth doth but franke men vp to death. He that preferres Riches before his soule, doth but sell the horse to buy the saddle, or kill a good horse to catch a hare. He begs not honour: many haue leapt from the high throne to the low pitte. The greatest commander on earth hath not a foote of ground in heauen, except hee can get it by entitling himselfe to Christ. He desires not Pleasures: he knowes, there are as great miseries beyond prosperitie, as on this side it. And that all vanitie is but the indulgence of the present time: a minute begins, continues, ends it: for it endures but the acting, & knowes no solace in the memorie. In the faireſt garden of delights, there is somewhat, *quod in ipsis floribus angat*; that stings in the midst of all vaine contents.

In a word, it is not momentany, variable, apt to eyther change or chance, that hee desires; but eternall; *saluation*. He seekes like *Mary*, that *better part which shall neuer be taken from him*. The wise mans minde is euer aboue the moone, saith *Seneca*: let the world make neuer so great a noise, as if it all ran vppon Coaches, and all those full of roarers; yet all peace is there. It is not sublunary, vnder the wheele of changeable mortalitie, that he wishes, but *saluation*. To be saued is simply the best plot: beate your braines, and breake your sleepes, and waste your marrowes, to be wealthy, to be worthy; for riches, for honours: plot, studie, contriue; be as politicke as you can: and then kisse the childe of your owne braines, hugge your inuentions, applaud your wittes, doat vpon your aduancements or aduantagements: yet all these are but dreames. When you awake, you shall confesse that to make sure your

saluation

salvation was the best plot, and no studie shall yeeld your comfort, but what hath bin spent about it. What should wee then doe, but worke and pray? worke, sayth *Paul*; [c] *Worke vp your salvation with feare and trembling*: and then pray with our Prophet; *Lord say to our soules, thou art our salvation* with comfort and reioycing.

[c] Phil. 2. 12.

[d] Heb. 9. 27.

[e] Rom. 10. 6.

[f] Rom. 11. 6.

THE SOVLES REFVGE.

1. Pet. 4. 19.

Let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.

TRVE Christians life is one daie of three meales, and euery meale hath in it two Courses. His first meale is *Nasci & renasci*; to be borne a sinner, to bee new-borne a Saint. [a] *I was borne in iniquitie, and in sinne did my mother conceiue me*; there is one Course. [b] *Except a man be borne againe, he cannot see the kingdome of God*; there is the other Course. His second meale is *Benè agere, & malè pati*; to doe well, and to suffer ill. *Doe good vnto all*; *but especially to those that are of the houshold of Faith*; there's one Course of Doing. [c] *All that liue godly in Christ*

[a] Psal. 51. 5.

[b] Ioh. 3. 3.

Christ Iesus, shall suffer persecution; there's the other Course of Suffering. His third meale is *Mori & viuere*; to die a temporall death, to liue an eternall life.

The first is his Break-fast, and herein he is naturally *Natus & damnatus*; borne in sinne, and condemned for sinne: spiritually *renatus & iustificatus*; borne againe in righteousnesse, and iustified from sinne. The last is his Supper: wherein there is one bitter dish; Death.

[d] Heb. 9. 27. [d] *Statutum est omnibus semel mori*; It is appoynted to all men to die once. *Omnibus semel, plerisque bis*: to all once, to many twice; for there is a [e] *second death* And that is truely a death, because it is *mors vitæ*, the death of life: the other rather a life, for it is *mors mortis*, the death of death: after which *mors non erit vltra*; [f] there shall be no more death. Therefore rise, that you may not fall: rise now by a righteous life, least you fall into an euerlasting death. If the soule will not now rise, the bodie shall one day bee raised, and goe with the soule to Iudgement. The second Course is incomparably sweet; *viuere post mortem*, to liue after death. I say after death, for a man must die that hee may liue. So that a good supper brings a good sleepe: hee that liues well, shall sleepe well. Hee that now apprehends mercie, mercie shall hereafter comprehend him. Mercie is the *vltimus terminus*; no hope beyond it: and this is the time for it, the next is of Iustice. The middle meale betweene both these is our Dinner; and that consists *patiendo malum*, and *faciendo bonum*; in doing good, and suffering euill. And on these two Courses, my Text spends it selfe. First, *they that suffer according to the will of God*; ther's the Passion. Secondly, they may *trust God with their soules in well doing*, ther's the Action.

[e] Reu. 20. 6.

[f] Reu. 21. 4.

More particularly in the words wee may consider fiue Graduall Circumstances.

1. The Sufferance of the Saints. *They that suffer.*

2 The

2. The Integritie of this Sufferance. *According to the will of God.*

3. The Comfort of this Integritie. *They commit their soules to God.*

4. The Boldnesse of this Comfort. *As vnto a faithfull Creator.*

5. The Caution of this Boldnesse. *In well doing.*

1. The Sufferance of the Saints.

They that suffer. All men suffer: *Man is borne vnto* [a] *trouble, as the sparkes flie vpward.* This life is well compared to a throng in a narrow passage: hee that is first out, finds ease: he that is in the midst, is in the worst place and case; for he is hem'd in with troubles: the kind-most drives out both the former; and if he haue not the greatest part in suffering euill, lightly hee hath the greatest share in doing it. Outward things happen alike to good and bad. [b] *There is one event to the cleane, and to the vncleane; to him that sacrificeth, and to him that sacrificeth not: to him that sweareth, and to him that feareth an oath.* They are both trauellers in the throughfare of this world, both lodge in one Inne, both haue the same prouision; perhaps the wicked haue the better cheare: but in the morning their wayes part. There are common euils, as there are common goods. Pouertie, sicknesse, death spares not the greatest: health, wealth, prosperitie is not denied to the meanest. All haue three Mansions. 1. This earth; there (as in *Noahs* Arke) are the cleane and vncleane, righteous and wicked promiscuously confused. 2. The Graue: this is a common house; a very Pest-house: where all lie together vnder the Surgerie of death. It is a cheape and vniuersall house; wee pay no rent for it. 3. But after all are come to this place, there is then a way of parting. *Est locus his partes vbi se viasfindit in ambas.* Some goe to hell, others to heauen. [i] *They shall come forth, they*

[a] Iob. 5. 7.

[b] Eccl. 9. 2.

Virg.

[i] Ioh. 5. 29.

they that haue done good, vnto the resurrection of life: and they that haue done euill vnto the resurrection of damnation. Some to immortall honour, others to immortall horrour.

God giues not all outward prosperitie to the wicked; least they should ascribe it to their owne wittes, or worths: least they should *k sacrifice to their net, and burne incense to their dragge.* Nor all affliction to the good, least they should fall to some liniitter and vnwarrantable courses. *l The rod of the wicked shall not rest vppon the lot of the righteous; least the righteous put forth their hands to iniquitie.* There is a mixture of good and euill: prosperitie and aduersitie haue their vicissitudes. *m Presentis vitæ nec prosperitas innocentiam testatur, nec acerbitas miseram animam indicat.* Neither doe the stroles of this world witnesse a mans guiltinesse, nor the blessings of the world his innocence. But the good haue a larger share in sufferings, then the reprobates. *Impius non percutitur nisi à Domino, nos ab Impijs.* None strikes the wicked but God; but all the wicked strike and vexe vs. This world like the earth, is a meere stepdame to good herbes, an owned mother to weeds: no marueil if shee starues vs; all is too little for her owne children. *Omnes patiuntur plurima, quidam patiuntur omnia.* All suffer many kinds of miseries; many suffer all kinds of miseries.

Christianum est pati; it is the part of a Christian to suffer; whersoeuer he is, let him expect it. *Adam* was set vpon in Paradise, *Iob* in the dunghill: *Iob fortior in stercore, quàm Adam in Paradiso. Iob* was more strong to resist temptations in the miserable dust, then was *Adam* in that glorious Garden. The Iewes were commanded to eate sowre herbes with their sweete Passeouer: bitternes euer treads on the heeles of pleasure. *Iacob* hath a Sonne, and looseth his Wife: *Beniamin* is borne, *Rachel* dies. Our Lady comming from that great

Feast,

k Hab. 1. 16.

l Psal. 125. 3.

m Greg.

Feast, [a] lost her sonne *Iesus* three dayes. Seauen dayes shee had eaten *sweet bread*: here followed three dayes sowre bread for it. Good things are to be taken with much thankfulnes, euill with much patience.

[a] Luk. 2. 45.

Let this teach vs two duties; First to prepare for euils before they come: next to make them welcome, when they are come. So they shall neither meet vs with feare, nor leaue vs with sorrow.

1. Preparation to suffer is specially necessary. Sudden crosses find weake soules secure, leaue them miserable, make them desperate. *Expectatum malum leuiùs mordet.* A looked for euill smarts more gently. *Repentina bona sunt suauiora; sic repentina mala sunt grauiora.* Vnexpected ioyes are more gracious, but vnexpected euils are more grieuous. Mischiefes come most commonly without warning.

They doe not allow, as Ionas did to *Niniueh*, forty dayes respite: not so much as an *Hac nocte*, this night: which was allowed to the worldling; [b] *This night shall they fetch away thy soule from thee.* Happy man that giues himselfe warning: he that conceites what may be, armes himselfe against what must be. Thou art in health, eatest, digestest, sleepest; *Quid si morboso iaceant tua membra cubili?* What if sicknesse shall cast thee down on thy weary couch? Though riches allow thee meate for thy stomach, what if sicknes allow thee not stomach to thy meate? How if the very smell, if the very thought of thy best dishes should offend thee? How if after many tossed sides, and shifted places; *nullo poteris requiescere lecto?* thou couldst find no corner to giue thee ease? How couldst thou take this distemper? Thou art rich: thy throat tasts it; thy belly feeles it, thy backe weares it: how if from no feare of want thou shouldst come to no want of feare? to care for to morrowes prouision, with extreame sweat of browes not to earne bread enough to keepe life and soule together; nakednesse

[b] Luk. 12. 20.

exposing thy body to the violences of heauen, scorching heate of the Sunne, cold stormes of the ayre? How couldest thou brooke the difference *Inter tantam refectionem, & talem defectionem*; betweene that abundant opulencie, and this distitute penurie? Thou art at home in peace, singing in thy owne vineyards; thou sittest in a mocke secure, whilest thy reapers fell downe the humble corne at thy foote, and fil thy barnes. What if for religion thou shouldst be sent to exile: where thou mayest weepe with Israel to thy deriding enemies demanding a Song of Sion; [p] *How shall I sing the song of ioy in a strange land?* How canst thou digest the iniuries, and brooke the contempt of strangers?

[p] Psal. 137. 4.

These be good thoughts to prearme our soules: nothing shall make them miserable, that haue this preparation. *Agabus* told *Paul*, hauing first bound his hands and feet with his girdle; [q] *Thus sayth the holy Ghost: So shall the Iewes at Ierusalem bind the man that oweth this girdle.* Hereupon the rest of the Saints besought him with teares not to goe vp to Ierusalem. But obserue that blessed Apostles resolued answer; *Paratus sum*, I am readie.

[q] Act. 21. 11.

[r] *What meane ye to weepe, and to breake my heart? I am readie, not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.* The account is past, I am prepared. Men that want this fore-resolution are like a secure citie, that spends all her wealth in furnishing her chambers, and furbishing her streets; but lets her bulwarkes fall to the ground. Here is prouision for peace, none for warre: something for content of friends, nothing for defence against enemies. It is vsuall for young-men with wooden Wasters to learne how to play at the sharpe: they are taught with foiles how to deale with points. He is desperate that ventures on a single combate in the field, and was neuer lesson'd at the Fence-schoole. We shall be vnable to fight with euils themselues, if we cannot well incounter their shadowes.

[r] Ver. 13.

Mischiefes

Miſchiefes are like the Cocatrices eye,
If they ſee firſt their kill, foreſeene they die.

What our foreſight takes from their power, it addes to our owne: it enervates their ſtrength and corroborates ours. For by this both they are made leſſe able to hurt vs, and we are more ſtrong to reſiſt them. Since therefore we muſt paſſe through this fierie triall, let vs firſt proue our ſtrength in a gentle meditation: as that martyr tryed his finger in the Candle, before his bodie came to the fire.

2. They muſt be made welcome, when they are come. *Non vt hoſtes, ſed vt hoſpites admittendi.* They muſt not be entertained as enemies, but as gueſts. Their [f] *feete are beautifull, that bring good tydings*: but croſſes bring good newes. They aſſure vs, that we are no baſtards. If you endure chaſtening, God dealeth with you as with *Sonnes*. But if you be without correction, [t] *then are yee baſtards*. [u] *Non timeas flagellari, ſed exheredari.* Feare not to be ſcourged, but to be diſinherited. There is ſo much comfort in ſorrow, as makes all affliction to the elect, [x] *Carmen in nocte*; a ſong in the night. Aduerſitie ſends vs to Chriſt, as the leproſie ſent thoſe *Ten*. Luk. 17. Proſperity makes vs turne our backes vpon Chriſt, & leaue him; as health did thoſe *Nine*. *Dauids* ſweeteſt ſongs were his *lacryme*. In miſery he ſpared *Saul* his great aduerſary: in peace he killed *Vriah* his deare friend. The wicked ſing with Graſhoppers in faire Weather: but the faithfull (in this like *Syrens*) can ſing in a ſtorme.

[f] Rom. 10. 15.
[t] Heb. 12. 8.
[u] *Aug.*
[x] *Greg.*

It is a queſtion whether the *Sun* or the *Wind* will firſt make a man throw off his cloke: but by all conſent the Sun will firſt vncloke him. Imagine by the Sun the warme heate of proſperitie; by the Wind the bluſtring cold of calamitie; by the *cloke* Chriſts liuerie, a ſincere profeſſion. Now which of theſe will firſt vncaſe thee of thy zeale. The boyſtrous *wind* makes a man gather his cloke cloſer about him: the more ſilent *Sun* makes him

weary of ſo heauy a burden, he ſoone does it off. Secure plentie is the warme *Sunne*, which cauſeth many to diſcloke themſelues, & caſt off their zeale, as it did *Demas*, who left *Chriſt* to *embrace this preſent world*. But the cold wind of afflictio gathers it vp cloſer to him, & teacheth him to be more zealous. When a man cannot find peace vpon earth, he quickly runs to heauen to ſeeke it.

Plutarch writes, that *Antigonus* had in his armie a valiant ſouldiour, but of a ſickly bodie. *Antigonus* obſerving his valour, procured his Phyſitians to take him in hand; and he was healed. Now being ſound, he began to fight in ſome feare, to keepe himſelfe a good diſtance from danger, no more venturing into the vanne or forlorne place of the battell. *Antigonus* noting and wondring at this alteration, asked him the cauſe of this new cowardice. He anſwers, O *Antigonus*, thou art the cauſe. Before I ventured nothing but a diſeaſed corpes, and then I choſe rather to die quickly, then to liue ſickly: I invited death to doe me a kindnes. Now it is otherwiſe with me, for I haue ſomewhat to looſe. A poore and afflicted life makes a man bold in his religio: it is nothing to part with hunger, thirſt, cold, contempt. But when proſperous fortunes flow vpon him, he dares not ſticke ſo conſtantly to Chriſt. Would you haue the rich Marchant find fault with Idolatrie, & ſtand to iuſtifie Gods truth? No he hath ſomwhat to take to; and although he ventures much, he would be loath to bee a venturer in this Yet this ſomewhat is nothing in regard of what he looſeth, becauſe he will not looſe his riches. Affliction ſometimes makes an euill man good, alwayes a good man better. Croſſes therefore doe not onely chalenge our patience, but euen our thankes. Thy ſoule is ſicke, theſe are thy Phyſicke. [a] *Intelligat homo Deum eſſe medicum: ſub medicamento poſitus vreris, ſecaris, clamas. Non audit medicus ad voluntatem, ſed audit ad ſanitatem.* Vnderſtand God thy Phyſitian, he miniſters to thee a bitter,

[a] *Aug.*

ter, but wholesome potion: thy stomach abhors it: thou lyest bound vnder his hand, whiles he workes vppon thee: thou cryest to be deliuered; he heares thee not according to thy will, but according to thy weale. [b] *We are chastened of the Lord, that we should not bee condemned with the world.* Thou payest the Physitian of thy body though hee cannot heale thee: wilt thou not thanke the Physitian of thy soule, that hath healed thee? The child cryes for the knife, the parent knowes it can but hurt him; though he weepe for it, hee shall not haue it. Such children are we to thinke God doth not vse vs kindly, vnlesse to giue vs euery vanitie we affect. In stead of these teares that would make vs wanton, God layes on vs the rod of correction to make vs sober. Our flesh is displeased, our soule is saued; we haue no cause to complaine. I come now from the Sufferance of the Saints, to

[b] 1. Cor. 11. 32

The Integritie of that Sufferance.

According to the will of God. We haue sufferd enough, except it be according to his will. The manner commends the matter. To goe no further, this point is sufficiently directed by our Apostle, Vers. 14. *If ye bee reproached for the name of Christ, happie are you; for the Spirit of glorie resteth vpon you. But let none of you suffer as an euill-doer.* For Chap. 2. 19. *This is thanke-worthie, if a man for conscience toward God endure griefe, suffering wrongfully.* This our Saviour taught vs. [c] *Blessed are they that suffer persecution for righteousnesse sake, (non qui patiuntur, sed qui patiuntur propter iustitiam)* for theirs is the Kingdome of heauen. *Non mortes, sed mores faciunt martyres.* It is not the death, but the cause, that giues the honour of Martyrdome.

[c] Math. 5. 10.

Indeed there is no man that suffers contrary to the will of God, but many suffer not *Secundùm*, not *according to the will of GOD*. In his concealed

will he allowes the ſufferings of the Reprobates: this is his iuſt iudgement. They are ſmitten, but for their faults. *Marent, & merentur*: they lament, and deſerue to lament. When the Adulterer is wounded for his luſt, he cannot thinke himſelfe a patient *ſecundum beneplacitum Dei*, according to the will of God. When the vſurer is fetch'd ouer for his extortion, the depopulator for his encloſing, the ſlanderer for his libelling, all theſe ſuffer, but not for conſcience toward God, not *according to his will*. They onely are ſaid to ſuffer according to his will, that ſuffer firſt innocently, then patiently.

1. Innocently; for the wicked ſuffer: *mali malè ſed meritò*. Euill men beare euill things, but after their deſerts. The Pope hath made many Saints from this kind of ſuffering. Straw-ſaints, ſuch as Garnet was. If they be firſt drench'd at *Tyber*, and after hang'd at *Tyburne*, *Martyres ſunt*; they can be no leſſe then Martyrs. Not ſeldome their names are put into the Rubricke: but they ſtand there in thoſe red letters for nothing els, but to remember their red & bloudie actions. They may pretend ſome ſhew of religion, as if for cauſe thereof they ſuffered: but it is not a meere, but a mixt cauſe: not for faith, but for faction: not for truth, but for treaſon. It is obſerued, that as the Phyſitians ſay, none die of an ague, nor without an ague: ſo none of them ſuffer for the Romiſh religion, nor without the Romiſh religion. Therfore as *Ariſtides* dying of the bite of a Weaſell, exceedingly lamented that it was not a Lyon: ſo theſe Seminaries may greatly lament that they die not for the Lyon of *Iudah*, but for the Weaſell of *Rome*. Not *ſecundum voluntatem Dei*, but *ſecundum voluptatem Antichriſti*: not according to the will of Chriſt, but according to the luſt of Antichriſt. But hee can make them amends with Sainting them: men ſhall kneele to them, pray to them, climbe to heauen by the ladder of their merites.

Alas!

Alas! poore Saints: the Pope sends them to heauen, but how if they were in hell before? May wee not say of them, as *Augustine* did of *Aristotle*: woe vnto them, they are praysed, and prayed vnto where they are not, and condemned where they are. Vnlesse as the vision was to *Ormus*; that among the Apostles and Martyrs there was a vacant place lett in heauen, which sayth he, was reserued for a Priest in England, called *Thomas Becket*: and this reuelation was full twelue yeares before *Becket* dyed. So except the Pope can make them Saints before they die, I feare his authoritie can doe little afterwards. Yet indeed the Pope is a great Saint-maker, and hath helped abundance of men to heauen. For he sent them thither through the fire, for the cause of Christ: he condemned, curled, burnt them to ashes: and thus spight of his teeth, he hath helped to make them martyrs and Saints. For our selues, if wee suffer any wrong of men, let vs be sure we haue not deserued it. Our Innocence comends our suffering; for this is *according to the good will* and pleasure of God. Martyrol. pag. 229.

2. Patiently; a murmuring mind evacuates the vertue of thy sufferings. [d] *For what glory is it, if when ye bee buffetted for your faults, ye shall take it patiently: but if when ye doe well, and suffer for it, ye then take it patiently, this is acceptable to God.* Let me therefore helpe your patience by two considerations. [d] 1. Pet. 2. 20.

1. What Christ our head suffered for vs; bitter words, and more bitter wounds. Obserue him; [e] *Looke to Iesus the author and finisher of our faith; who for the ioy that was set before him, endured the crosse, and despised the shame.* So let vs run with patience the race that is set before vs. If we cannot endure an angry word from our brothers mouth, how would we suffer boyling lead, & boyling coales, as the Martyrs did? How to be crucified as our Lord Iesus was? What would we doe then? Shew me now one dram of this patience. Among gallants a word [e] Heb. 12. 2.

and a blow: among ciuill men a word and a writ. The backe of Patience can beare no load. But [f] *ought not Christ first to suffer these things, and then to enter into his glory?* First he was crowned with thornes, & then crowned with honours. *Caput spinosum in terris, vt sit glorioſum in cœlis.* That head must first weare a wreath of sorrow on earth, that shall weare a wreath of ioy in heauen.

[f] Luk. 24. 27.

[g] *Hereunto are we called: because Christ suffered for vs, leauing vs an example, that we should follow his steps.*

[g] 1. Pet. 2. 21.

2. That all this is *according to the will of God.* Our blowes come at least mediately from the hand of God. And this hand is guided with prouidence, & temperd with loue. Distressed worldlings cry out, it was my owne folly that ran me into this danger, or the malice of mine enemy vndid me, or surfeit on such meat made me sicke. So the cur bites the stone, which could neuer haue hurt him but from the hand that threw it. Looke vp to the first mouer, O mad man, and discharge the meanes. The Instrument may be vniust in thy wrongs, but the cause is iust from him that inflicted it. What rod soeuer beats thee, consider it *according to the will of God*, and be patient. His hand sets theirs on worke: I hope thou wilt not dispute with thy maker. The medicine of thy passion is composed by God himselfe: no euils nor deuils shall put in one dram more then his allowance: no man nor Angell can abate one scruple. The impatient man wants eyther wisedome or obedience. Wisedome, if he be ignorant from whom his crosses come: obedience, if he knowes it, and is not patient. This is the Integritie of the Suffering: now followes

The Comfort of this Integritie.

Let him commit the keeping of his soule to God. Euery man cannot with this confidence: but *qui patitur propter Deum, recurrit ad Deum.* He that suffers for Christs testimonie, is confident of Gods mercie. [h] *Let vs come*

[h] Heb. 4. 16.

there-

therefore vnto the throne of grace boldly, that we may obtaine mercie, and find grace to helpe in the time of need. Here let vs obserue three circumstances; *Quis, Quid, Cui*; Who, What, to Whom.

Who.

They that suffer according to the will of God. Felicitie thinkes, it hath no neede of God. But God is more daintie of spirituall comforts, then to giue them to such as are confident in worldly comforts. The *Balme* of the Spirit shall not be sophisticated, or mixed *veneno mundi*, with the poyson of this world. *Giue strong drinke to the heauie*, sayth *Salomon*. God will not giue his consolations to those that are drunke with prosperitie, mad-merry with the world: but his wine to the *heauy heart*. He will [i] *comfort them that mourne. Let them that suffer commit, &c.*

[i] Esa. 61. 2.

What.

The *Soule*, and the *keeping* thereof. The *Soule* is a very precious thing; it had need of a good keeper. [l] *For what is a man profited, if he shall gaine the whole world, and loose his owne soule.* We trust the Lawyer to keepe our Inheritance; the Physitian to keepe our body, the coffer to keepe our money, shepheards to keepe our flockes: but the *Soule* had need of a better keeper. Howsoeuer it goes with thy Inheritie, with thy loue, with thy land, with thy life; be sure to looke well to thy soule: that lost, all is lost.

[l] Mat. 16. 26.

The bodie is not safe, where the *Soule* is in hazard. [k] *Non anima pro corpore, sed corpus pro anima factum est.* The soule is not made for the bodie, but the bodie for the Soule. He that neglects the better, let him looke neuer so well to the worse, shall loose both. He that looks well to the keeping of the better, though he somwhat

[k] Chry. de recuperat. Laps.

what neglect the worst, shal saue both. The Body is the instrument of the soule: it acts, what the other directs: so it is the externall, actuall, and instrumentall offender: Satan will come with a *Habeas corpus* for it. But I am perswaded, if hee take the Body, hee will not leaue the *Soule* behind him.

To whom.

To God; he is the best *Keeper*. *Adam* had his Saluation in his owne hands, hee could not keepe it. *Esau* had his Birth-right in his owne hands, hee could not keepe it. The Prodigall had his Patrimonie in his owne hands, he could not keepe it. If our *Soule* were left in our own hands, we could not keepe it. The world is a false keeper; let the soule runne to ryot, hee will goe with it. The Deuill is a Churlish keeper, he labours to keepe the soule from saluatiō. The Body is a brittle & inconstant keeper; euery sicknes opens the doore, and lets it out. God onely is the sure keeper. [m] *Your life is hid with Christ in God.* This was *Dauids* confidence; [n] *Thou art my hiding place, thou shalt keepe mee.* The Iewells giuen to thy little children, thou wilt not trust them with but keepe them thy selfe. O Lord keepe thou our onely one, doe thou [o] *Rescue our soule from destructions, our Darling from the Lyons.* Trust vs not with our owne soules: wee shall passe them away for an Apple, as *Adam* did: for a morsell of meate, as *Esau* did: for the loue of a harlot; as that Prodigall did. Lord doe thou keepe our *Soules.*

[m] Col. 3. 3.
[n] Psal. 32. 7.
[o] Psal. 35. 17.

Now the Christian patient must commit the keeping of his Soule to God both in { Life / Death.

1. Liuing; the *Soule* hath three places of being. In the body from the Lord, in the Lord from the body, in the body with the Lord. The two last are referred to our saluation in heauen: either in part, when the Soule is glorified alone: or totally, when both are crow-

ne

ned together. Now the ſoule muſt be euen here in the Lords keeping, or elſe it is loſt. If God let goe his hold it ſinkes. It came from God, it returnes to God, it cannot be well one moment without God. It is not in the right *vbi*, except the Lord be with it. It is *ſine ſua domo*, if *ſine ſuo Domino*. Here be foure ſorts of men reprouable. 1. They that truſt not God with their ſoules, nor themſelues, but relie it only vpon other men. 2. They that will not truſt God with their ſoules, nor others, but onely keepe it themſelues. 3. They that will truſt neither God with their ſoules, nor others, nor keepe it it themſelues. 4. They that will neither truſt others with their ſoules, nor themſelues, but only God, yet without his warrant that he will keepe it.

1. They that truſt their ſoules ſimplie on the care of others: they are either Papiſts or prophane Proteſtants. The Papiſt truſts Antichriſt with his ſoule; he's like to haue it well kept. If Maſſes & Aſſes can keepe it, (for ſo the Ieſuites terme their ſecular Prieſts) it ſhall not bee loſt. The deuill fights against the ſoule, the Pope interpoſeth an armoury of *Agnus Dei's*, ſprinklings, croſſings amulets, prayers to Saints. But ſurely if this Armour were of proofe, S. *Paul* forgot himſelfe in both theſe [p] places, where he deſcribes that Panoply, or whole armour of God. He ſpeakes of a plate of *righteouſneſſe* for the breaſt, ſhooes of *patience* for the feete, the ſhield of *Faith*, the helmet of *ſaluation*, & the ſword of the *Spirit*. To the *Theſſalonians* indeed hee ſomewhat varies the pieces of armour; but in neither place doth he mention Croſſes, Crucifixes, aſperſions, vnctions, &c. Or they will truſt the Saints in heauen with their ſoules. *Sancta virgo Dorothea, tua nos virtute, hea, cor in nobis nouum crea.* What that [q] Prophet deſired of God; they as if they were loth to trouble the Lord about it, and could haue it neerer hand; beg of their Saint *Dorothy*; to *create a new heart within them. Such* [illegible] *haue they to the Virgin*

[p] Eph. 6. 13.
[p] 1. Theſſ. 5. 6.
[q] Pſal. 51. 10.

gin Mary. Virgo mater, maris ſtella, Fons hortorum; verbi cella, ne nos peſtis aut procella, peccatores obruant. But the Saints are deafe: *non audiunt.* They would pray them to forbeare ſuch prayers, they abhorre ſuch ſuperſtitious worſhip. They that were ſo iealous of Gods honour on earth, would be loth to robbe him of it in heauen. So our carnall profeſſors onely truſt the Miniſter with their ſoule: as if God had impoſed on him that charge, which the Prophet gaue to *Ahab*: [r] *keepe this man if by any meanes he be miſſing, then ſhall thy life be for his life.* But indeed if he doe his duty in admoniſhing: [ſ] *If thou warne the wicked of his way to turne from it: if he do not turne from his way; he ſhall die in his iniquitie: but thou haſt deliuered thy ſoule.*

[r] 1. King. 20. 39.

[ſ] Ezek. 33. 9.

2. They that will not truſt others with their *ſoule*, but keepe it themſelues. They wrap it warme in the neſt of their own preſumptuous merits: as if good workes ſhould hatch it vp to heauen. But the ſoule that is thus kept, will be loſt. He that wil goe to heauen by his own righteouſnes, and climbers by no other ladder then his owne Iuſt workes, ſhall neuer come there. The beſt Saints, that haue had the moſt good workes, durſt not truſt their ſoules with them. [t] *I know nothing by my ſelfe, yet am I not hereby iuſtified.* [u] *In many things we ſin all:* All in many things, many in all things: And the moſt learned Papiſts, whatſoeuer they haue ſaid in their diſputations, reſerue this truth in their hearts: otherwiſe ſpeaking in their deaths; then they did in their liues. Now *non merita mea, ſed miſericordia tua?* not my merits, but thy mercies, O Lord. All our life is either vnprofitable or damnable: therfore O man, what remaines. [a] *Niſi vt in tota vita tua deplores totam vitam tuã:* but that during al thy life thou ſhouldeſt lament al thy life, workes cannot keepe vs, but grace: let them boaſt of perfection, we cry for pardon: they for merits, we for mercies: they for iuſtifying workes of their own, we only for our ſweet Sauiour

[t] 1. Cor. 4. 4.

[u] Iam. 3. 2.

[a] Anſelm.

Sauiour Iesus Christ.

3. They that will neither trust others with their soule not keepe it themselues: but either do sell it for ready money, as *Esau* sold his Birthright, & *Iudas* sold Iesus. Or pawne it for a good bribe, some large temptation of profit, pleasure or honor; they will not sell it out-right, but morgage it for a while, with a purpose (that seldome speeds) to redeeme it. Or loose it; walking negligently through the streets of this great Citie the world, their soule is gone, & they are not aware of it. Or giue away their soule, as do the enuious and desperate, & haue nothing in lieu of it but terrors without, & horrors within: they serue the deuills turne for nothing. 4. They that will trust God with their soule, but haue no warrãt that God will keep it. They lay the burthen vpon the shoulders of Christ, & meddle no more with the matter. As if God would bring them to heauen; euen whilst they pursue the way to hell: or keep that soule for the body, when the body had quite giuen away the soule. He neuer promised to saue a man against his will. As he doth saue vs by his Son so he comands vs, [b] *to worke vp our saluation with feare & trembling*. He that lies still in the myrie pitt, of his sin & trusts to heauen for helpe out, without his owne concurring endeuour, may hap to lie there still.

[b] Phil. 2. 12.

2. Dying; there is no comfort but to trust the soule with God. So Dauid, [c] *Lord into thy hands I commit my spirit*, So *Stenen*; [d] *Lord Iesus receiue my spirit*, with these words our Lord Iesus himselfe gaue vp the Ghost. It is iustice to restore, whence we receiue. It is not presumption, but faith to trust God with thy spirit. The soule of the king, the soule of the beggar, all one to him: Dauid a king; *Lazarus* a beggar God receiues both their soules. From giuing vp the Ghost the highest is not exempted; from giuing it into the hands of God the poorest is not excepted. There is no comfort like this: when riches bring *aut vrquam, aut vrquamnam*, either no comfort, or discomfort; when the wardrobe, furniture,

[c] Psal. 31. 5.

[d] Act. 7. 59.

furniture, iunkets, wine offend thee, when thy money cannot defend thee: when thy doctors feed themselues at thy cost, cannot feed thee: when wife, childre, friends stand weeping about thee: where is thy helpe, thy hope? all the world hath not a dramme of comfort for thee; this sweetens all, *Lord into thy hands I commend my soule; Thou hast redeemed me, O thou God of truth.*

Our Spirit is our dearest iewell: howle and lament if thou thinke thy soule is lost. But let thy faith know, that is neuer lost which is committed to Gods keeping. *Spiritum emittis, non amittis. Durius seponitur, sed melius reponitur.* That soule must needs passe quietly through the gates of death, which is in the keeping of God. Woe were vs, if the Lord did not keepe it for vs whiles we haue it, much more when we restore it. While our soule dwels in our breast, it is subiect to manifold miseries, to manifest sinnes: temptations, passions, misdeedes distemper vs: in heauen it is free from all these. Let the soule be once in the hands of God, *nec dolore pro peccato, nec peccato pro dolore torquetur*; it is neither disquieted with sorrow for sinne, nor with sinne which is beyond all sorrow. There may be trouble in the *wildernesse*, in the land of promise there is all peace. Then may we sing, [a] *Our soule is escaped as a bird out of the snare of the fowlers: the snare is broken, and wee are escaped. Inuadit Satanas, euadit Christianus.* It is there aboue the reach of the deuill. There is no enill admitted into the citie of heauen, to wrastle with the citizens thereof. Death is ready at hand about vs, we carry deaths enow within vs: we know we shall die, we know not how soone: it can neuer preuent vs, or come too early, if our soules bee in the keeping of God. Man was not so happy when God gaue his soule to him, as he is when he returnes it to God. Giue it cheerefully: and then like a faythfull Creator, that thou giuest to him in short paine, hee will giue thee backe with endlesse

[a] Psal. 124. 7.

endlesse ioy. And so we come fitly from the *Comfort* of our Integritie.

The Boldnesse of this Comfort.

As vnto a faithfull Creator. Wherein our confidence is heartned by a double argument: the one drawne *ex maiestate*, the other *ex Misericordia*. from Maiestie, from mercie. His greatnes, a *Creator*: his goodnes, a *Faithfull* Creator.

1. *Creator*; not a stranger to thee, but he that made thee. It is naturall to man, to loue the worke of his owne hands. *Pigmalion* dotes vpon the stone, which himselfe had carued. But much more naturall, to loue his owne Images, his children, the walking Pictures of himselfe, the diuided pieces of his owne body. God loues vs as our Creator: because his owne hands haue fashioned vs. But *creauit & vermiculos*: hee also made the wormes: yeeld it. And therefore *non odit vermiculos*, hee hates not the very wormes. *Creauit & Diabolum*: hee made the deuill: no; God made him an Angell, hee made himselfe a deuill. God loues him (*vt naturam*) as he is a nature, hates him (*vt Diabolum*) as he is a corrupted nature, an euill, a deuil. But we are not onely his creatures, the workmanship of his hands; but his children; so Adam is called [d] *The sonne of God*. His owne Image: *fecit hominem in similitudinem suam*: he made [f] *man after his likenes, in his Image*. We are more then *opus Dei*, the meere worke of God: for *Imago Dei*, the very Image and similitude of God. We may therefore be bold to commend our soules to God, *as a faithfull Creator*.

[d] Luk. 3. 38.

[f] Gen. 1. 26.

Diuerse men haue that for their God, which neuer was their Creator. The proud man makes his Honour his god: the couetous makes his gold his God: the voluptuous makes his belly his God [g] now whereas God not onely charged in the first precept, *Thou shalt haue no*

[g] Ioann. de combis. Compend lib. 5. cap. 60.

no other Gods before me: but added further in the next, *Thou shalt not make to thee any Image or Similitude of any thing, whether in heauen aboue, or earth beneath, or water vnder the earth, &c.* These three sinnes seeme to crosse God in these three interdicted places. For the proud man hath his Idol as it were in the aire: the couetous man hath his Idol in the earth: the drunken Epicure hath his Idol in the water. Let them take their Gods to themselues: let no *Rachel* that hath married *Iacob*, steale away *Labans* Idols. Our Creator is in heauen, boldly giue thy soule to him: who should better haue it, then he that made it?

2. The other argument of our comfort, is that he is *Fidelis*, a *Faithfull* Creator, He is faithfull to thee, how vnfaithfull soeuer thou hast beene to him. Hee made thee good, thou madest thy selfe naught: he doth not there yet leaue thee, as man his friend in miserie; but sent his Sonne to redeeme thee. Here was great faithfulnesse. He sends his holy Spirit into thy heart, to apply this redemption of Christ: here is great faithfulnesse. Thou often turnest thy backe vpon him, and following sinne leauest him: he leaues not thee. [h] *I will not leaue thee, nor forsake thee*: here is great faithfulnesse. He hath promised *Pœnitenti veniam, credenti vitam* to him that repenteth pardon, to him that beleeueth saluation: here is faithfulnesse. Now hath he promised? he is *faithfull* to performe it. What man or deuill dares, stand vp, to chalenge God with vnfaithfulnesse?

h Hebr. 13. 5.

This infallibilitie Christ knew, when to his Fathers faithfull hands he gaue vp the Ghost. You will say, who might better do it; the Sonne might well be confident of the Father. Not he alone the seruants haue bin faithfull also in this emission, and found God as faithfull in acception. So Dauid, Stephen, &c. God is faithfull, there is no distrust in him; all the feare is in thy selfe. How canst thou trust thy Iewell with a stranger? God

is

to thy Creator, and a *Faithfull Creator*; but how if thou be an vnfaithfull creature? Thou wilt frequent the doores of thy Patron, present gifts to thy Landlord, visite thy friend: but how if to him that made thee, thou makest thy selfe a stranger? How often hath God passed by thee, without thy salutation! In the temple he hath called to thee, thy heart hath not eccho'd, and sent out thy voice to call vpon him. There hath hee charged thee, *Seeke my face*, thou hast not answered, *Thy face O Lord, I will seeke*. By his Spirit he hath knocked at thy doore, thou hast not opened to him. Now vpon some exigent thou bequeathest thy soule to him: vpon what acquaintance? Will this suddaine familiaritie be accepted?

It is our owne ignorance or strangenes or vnfaithfullnes that hinders vs. The reprobates thinke Christ a stranger to them; i *When did wee see thee hungry &c.* But indeed they are strangers to Christ, and hee may well say, when did I see you visite me? *I was sicke and in prison, and yee came not at me.* Would you haue God cleaue to them, that leaue him? Doth a man all his life runn from God, and shall God on his death-bed runne to him? No, you would not know mee; and therefore now *non noui vos*, I know not you. But the faithfull creature knowes God a faithfull Creator. *I know whom I haue beleeued.* Thou mayst say with that good father; *Egredere anima mea, quid times?* Goe forth my soule, goe forth with ioy, what shouldst thou feare? Yea it will go without bidding, and fly chearfully into the armes of God, whom it trusted as a faithfull Creator. I haue serued thee, beleeued on thee, now I come vnto thee; sayth *Luther*. *I desire to be dissolued, and to be with Christ*, sayes *Paul*. These are not the voyces of worldlings, but of Saints. God will bee a faithfull Creator to receiue and preserue their soules. I haue serued thee, sayth man: I haue preserued thee, sayth God.

i Math. 25. 44.

God. *In me credis, ad me venis:* thou beleeueſt on me, thou comeſt to me. Here is now the Boldnes of our comfort: there is yet

A Caution of this Boldnes.

In well doing. The wicked man may commit his ſoule to Gods keeping, but how is hee ſure God will take the charge of it? what ſhould God doe with a fowle and polluted ſoule? The ſoule muſt at laſt bee committed to ſome: now hee onely is the receiuer of it in death, that was the keeper of it in life. If Satan haue alwayes ruled it, GOD will not embrace it.

[k] Iudg. 11.7. As *Ieptha* ſayd to the Elders of *Gilead*: [k] *Did ye not hate me, and expell me out of my fathers houſe? and why are yee come vnto me now, when you are in diſtreſſe?* Did you thruſt God out of your hearts, out of your houſes, out of your barnes, out of your cloſets; and ſhall God open heauen to your ſoules? They that thus commit their ſoules to God, God will commit their ſoules to Sathan. It muſt be deliuered vp *in Patiendo malum*, but *in faciendo bonum*; in ſuffering that is euill, but in doing that is good. Otherwiſe if we thruſt God from vs, God will thruſt vs from him.

[l] Iob. 21.14. Thus is God euen with man. They ſay now to the holy one of *Iſrael*, [l] *Depart from vs, we deſire not the knowledge of thy wayes.* Hereafter God ſhall ſay to

[m] Math. 7.23. them, [m] *Depart from me, I know you not.* Mans ſoule is but an inmate to the boſome, ſent to lodge there for a time; but muſt not take it vp for a dwelling; God is the Lord of the Tenure, to him it muſt be ſurrendred. We haue a ſoule within vs, but it is not ours; (and yet what is ours if our ſoule be not) it muſt bee committed to God; either in euill doing as to a Iudge, or in *well doing* as to a faithfull Creator. Some liue as if they had no ſoules; *more bellutino*, like humane beaſts.

easts. The viciſſitude of drunkenneſſe, whoredome, ſleepe, ſhare all their time. Others liue as if they ſhould neuer part with their ſoule. Therefore *Reponunt in multos annos* they lay vp for many yeares: this was the Cosmopolites ſelfe flatterie. Luk. 12. *Soule bee merry, thou haſt much goods laid vp for many yeares.* Yet others liue as if their ſoule was not meerely their owne, but giuen them to ſpend at their pleaſure, without euer being accountable for it,

But the good liue, as if their ſoule was Gods: to him they commend it in a ſweet conuerſation with God: *corporaliter mouent in terris, animaliter viuunt in cœlis.* Their bodyes moue on earth, their ſoules liue in heauen. To him they may boldly commend their ſpirits: for they that fit their ſoules for God in health, ſhall neuer find the offer of their death-bed refuſed. If a man had no ſoule, if a mortall one, if his owne, if neuer to be required, hee might without wonder be induced to liue ſenſually: he that knowes the contrary, will liue well that he may die well; & commit his ſoule to God *in well doing*. Here further obſerue;

A man may do good, yet come ſhort of this comfort, it is giuen *benefacientibus*, to them that doe well. It is not doing good, but doing well, that gets God to keepe the ſoule. You haue ſerued me, ſayes God to Iſrael, but after your owne luſts. To ſerue God is doing good, but after their own luſts is not doing well. To build a Church is a good worke; yet if the foundations of it be layed in the ruines of the poore, their children come not to pray for, but curſe the builder. Great and good were the workes of the Phariſes, yet all ſpoiled for want of a Bene. [n] *Except your righteouſnes exceed the righteouſnes of the Scribes and Phariſes, you cannot enter the kingdome of heauen.* Therefore Saint *Pauls* councell directs vs; [o] *ſo* (not onely runne, but ſo) *runne that you may obtaine*. Schiſmatickes runne, but

[n] Math. 5. 20.

[o] 1. Cor. 9. 24.

but they runne out of the Church: they loue the truth, but not in peace. Secure people runne, but they run beside the church: they loue peace, but not in truth: Others follow the truth in peace, but not for the truth: P *Dum quærunt eam, non quærunt ipsam.* They faile in their *Sic*, they misse this same *Well*. *Prosunt aliis, sibi neutiquam.* They doe good to others, but not well to themselues. But wee haue almost lost both *Bonum* and *Bene*; Good and Well. It is an ill disiunction, that our fathers had so good workes, and wanted our faith: and wee haue the true faith, but want their workes. This *Well* is the very forme of a good worke: and *Forma dat esse rei*, it can not be good without it. Let mee take here iust cause to reproue two sorts of people.

P Aug.

1. Some there are that trust God with their soules, and destroy their owne bodies. But God will take no charge of the soule but in well doing. Those virgins that would kill themselues to preuent rauishments are reproued by iust censure. *Satius incertum adulterium in futuro, quàm certum homicidium in præsenti.* Better an vncertaine adulterie to be endured, then a certaine selfe-murther to be acted. How can they hope for Gods hand of mercie, that lay on themselues a hand of crueltie. *Rhasis* in the *Maccabees*, falling vpon his owne sword, and throwing himselfe downe from the wall, yet committed himselfe to Gods keeping, *calling vpon the Lord of life and spirit, &c.* The Text sayes twice (with little credite to the owne Iudgement) that it was done *Manfully*. But it was *magnè, potius quàm benè factum*: done with desperate valour; with more venture then wisedome, temeritie then honesty. This was that the Deuill left out, when he cited Scripture to Christ; *In all thy wayes*; he made that a parenthesis, which was essentiall to the Text. This the originall testified. Psal. 91. 11. *Custodient in vijs tuis*: but this

2. Matt. 14. 46.

Math. 4. 6.

was

was none of his wayes downe from the pinacle, to shew the people a tumbling tricke, and to breake his necke. So the Deuill labours to secure men of Gods prouidence generally, though they be quite out of the way. He bids men be confident that God will keepe their soules, howsoeuer they walke: so vnder colour of Gods protection, he brings them to destruction. Hee tels a man of predestination, that he is sure of an eternall election to life, therefore may liue at his owne pleasure: so from Gods decree drawes encouragement to a secure life. He tels him of Iustification, that he is acquitted by the bloud of Christ; so emboldens him on the backe of presumption to ride post to Hell, whereas Predestination & Iustification are onely made knowne to vs by *well-doing*.

2. It is impossible for a man of an ill life, to hope that God will keepe his soule. Hee that liues ill, and hopes well, teacheth his ignorance to deceiue his wickednesse, and them both to deceiue his soule. q *Your iniquities haue separated betweene you and your God.* But r *separate your selues from the vncleane thing, and I will receiue you.* Take away the barre, your sinnes: breake off the partition by repentance; then I will keepe you saith God. Commit your soules to the Lordes trust in *well-doing*, or not at all. If Christ had come downe from the pinacle headlong, and not by the staires; he had neglected the way, and so beene out of the compasse of Gods promise to keepe him. It is an ouer-bold presumption, to charge God to keepe thy soule, whilest thou doest wilfully loose it. Wilt thou clippe the wings of thy soule, and then bid it flie to God? It is all one, as if thou shouldest cut off a mans legge, and then send him on an arrand. Our presumption is able to tie vp Gods armes, that he cannot helpe vs. Hee that will walke in prophanesse, and commit his soule to God; is like him that throwes himselfe into

q Esa. 59. 2.

r 2. Cor. 6. 17.

into a deepe pit, to trie whether God will helpe him out, and saue him from drowning. Man is timorous where he should bee bold, and bold where he should be timorous.

God bids vs cast our care vpon him for this life: [f] *Take no thought for your life*, what you shall eate, or what you shall drinke, or wherewith you shall be clothed: your heauenly Father knowes yee haue need of all these things. Yet wee dare not trust God without a pawne: vnlesse wee haue bread, we thinke wee shall starue. Here we feare, where wee ought not. God tells vs, the bread of heauen must feed our spirits; more necessary to maintaine life in the soule, then is bread to preserue life in the body: we neuer hunger after this, yet presume we haue sound soules, and trust God to keepe them. Here wee doe not feare where wee ought. Wee are so sottish, that wee dare trust God with the soule, the more precious part without well doing, the meanes to haue it saued: yet dare not trust him with our bodyes, vnlesse we can see our barnes full, or at lest our cupbords.

[f] Mat. 6. 31.

But in vaine thou committest thy soule to God, except thou obeyest God. There is still a Commaundement with the promise: if thou keepe not the precept, thou hast no interest in the promise. If thou wilt not performe thy part, God is discharged of his part: if thou refuse to doe well, hee will not keepe thy Soule. The protection of God extends not to vs in lewd courses: we are then out of our way, and the Deuill may take vs vp as Vagabonds. [t] *If thou doe well, shalt thou not be accepted? if thou doe euill, sinne lieth at the doore.* If thou doe euill, Sinne is thy keeper, not God. There was a Temple, called the Temple of Trust: God will not be to them a Temple of Trust, that had no trust in their Temples.

[t] Gen. 4. 7.

It is a good thing to haue God keepe the soule, but the

the wicked cannot haue this hope. He that hath money, layes it vp in his coffers; or if he sends it abroad, like a Iterne laylor, he suffers it not to goe without a keeper; sound bonds. He that hath lands makes strong conueyances to his desired heires, that they may bee kept. If children, he prouides to haue them safely kept. He keepes his goods from the theefe, his chickens from the kite, his lambe from the wolfe, his fawne from the hound, his doue from the vermine: yet he keeps not his soule from the Deuil. O wretched man that must die, and knowes not what shall become of his soule. The world would haue it, but hee knowes it must not; himselfe would keepe it, but hee knowes he cannot: Sathan would haue it, and he knowes not whether he shall: he would haue God take it, and he knowes not whether he will. O miserable man, that must part with his soule he knowes not whether.

We see what it is to lead an euill life, and to bee a stranger to God. He [u] *knowes his sheepe*, but the goates are not written in his booke. [x] *The foundation of God standeth sure, hauing the seale, the Lord knoweth them that are his.* It is a goodly thing to be famous and remarkable in the world. *Est pulchrum digito monstrari, & dicier hic est.* It is a goodly thing to bee sayd, [a] *this is the man whom the world honours*: but perhaps this is not he whom God honours. He that suffers and does according to the will of God the Lord will take that man into his bosome, [b] *Such honour haue all his Saints.* It is no great matter for men to be knowne to kings and nobles, if the Lord know them not: nothing to ride in the second Coach, as *Ioseph*; to be next to the Prince, if they bee strangers to the Court of heauen.

[u] Ioh. 10. 14.
[x] 2. Tim. 2. 19.
[a] Esth. 6. 9.
[b] Psal. 149. 9.

Therefore let vs all lay hold on well-doing, that we may haue comfort in well-dying. Wee desire to shut vp our last scene of life, with *In manus tuas Domine*

mine commendo spiritum meum; Lord, Into thy handes I commend my spirit. Behold while we liue GOD sayes to vs, *in manus tuas homo, commendo spiritum meum*; Man, into thy hands I commend my spirit. As we vse Gods Spirit in life, God will vse our Spirit at death. If we open the doores of our hearts to his Spirit, he will open the doores of heauen to our Spirit. If we feast him with a [c] *supper* of Grace, he will feast vs with a supper of Glory. If wee [d] *grieue* his Spirit, he will grieue all the veines of our hearts. When such shall say; Lord, into thy handes wee commend our soules: no sayth God, I will none of your Spirit, for you would none of my Spirit. You shut him out when hee would haue entred your hearts, hee shall shut you out when you would enter heauen. Let vs therefore here vse Gods Spirit kindly, that hereafter hee may so vse our spirits. Let vs in life entertaine him with Faith, that in death he may embrace vs with mercy. So Lord,

into thy handes wee commend our soules; keepe and receiue them

O thou *faithful Creator*, and God of *truth*, through *Iesus CHRIST*.

Amen.

(:)

[c] Reu. 3.20.
[d] Ephe. 4. 30.

FINIS.

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